

THE

Athenian ORACLE.

ALL Ages (as if Athens *had been the Original) have been Curious in their Inquiries*; Curiosity *it self being so much a part of Nature, that there is no laying it aside till the whole Frame is dissolved. 'Tis not without great importunity we have undertaken a Task of this Nature, which at first sight appears to be a Subject chosen out and calculated on purpose for* Objections; *but yet a Consideration of those Advantages a great part of the World may reap by it, has superseded that Difficulty. The Design is briefly; To satisfy all* ingenious and curious Enquirers *into* Speculations, *Divine, Moral, and Natural,* &c. *and to remove those Difficulties and Dissatisfactions, that shame, or fear of appearing ridiculous by asking Questions, may cause several Persons to labour under, who now have opportunities of being* resolv'd in any Question, *without knowing their Informer.*

QUest. *In what Condition is the Soul of an* Infant *as to its* rational Faculties, *and what sort of Thoughts of the things it* sees *and* hears, *may it be supposed to have?*

Answ. We generally say, That the *Soul* would *act* as well in an *Infant* as a *Man*, were it not for the *indisposition of the Organs*, since it grows not as the Body doth, but is essentially *perfect* the very moment 'tis *infused* into the *Embrio*. If this be true, as I believe, and can see no reason to the contrary, I think 'tis not possible to avoid this *consequence*, That whatever it receives not from the *external Organs*, is in as great perfection, both as to power and act, in the Infancy of the Body, as in its vegete and perfect Man-hood. Amongst which we must reckon *affirmation* and *negation*, and all the *natural* and first *Principles* which a Child shews it was Master of before, by consenting to 'em, as soon as ever *intelligibly* proposed, or expressing it's understanding 'em, as soon as, by the advantage of speech, 'tis capable of doing it:

On the other ſide, as to thoſe *Ideas* which proceed from *Matter*, the *Thoughts* which an Infant's Soul has of 'em, muſt needs be very dilute and confuſed. The internal Organs are undoubtedly weak and inhabile, as we ſee the external are, which juſt as a thick Miſt in the Air, or a Moiſture on the Glaſs of a *Teleſcope*, hinder the Eye, tho' of the moſt exquiſite *ſight*, from diſtinguiſhing diſtant *Objects*; dazzle and confound the Soul, which gropes, and as we may ſay, feels about like a Man in the dark, for what is juſt before it; wanting beſides *Experience* as to material Objects, which the more it has, the higher uſually it afterwards increaſes in the Exerciſe of *Prudence* and *Reaſon*. Thus we may often ſee an *Infant* very intently obſerving whatever *new thing* is brought to it, thereby, by degrees, treaſuring up in it's *Memory* new *Notions* and *Images* of things; and the more of theſe it has by comparing 'em together, its thoughts are more clear every day than other.

Queſt. *What Idea can a Man have in his mind of the* Spiritual World, *which he never* ſaw?

Anſw. There are other *ways* of receiving *Ideas* into the mind, beſides the ſenſe of *Seeing*. There are millions of Perſons in *England* who never ſaw *Rome*, and yet I preſume but very few of 'em who han't *ſome Idea* thereof, and that in ſome part *true*, or *conformable to the Object* (tho not *adequate* and *perfect*) which they might receive by the *ſenſe of Hearing* or *Reading*, from ſuch as have actually been there. This I think comes *pretty near* the preſent Queſtion; *What* we have *heard* of Heaven, and it holds of the reſt, from thoſe who have been there *preſent* (and ſo far Divine Authority reaches,) that is, I think ſufficient for us to form *Ideas* thereof, agreeable to *Truth*, and capable of raiſing our *Deſires* thither. Now it being once *revealed*, that there is ſuch a thing as *Heaven*, and that even the *Bodies* of *Good Men* will be actually there after the Reſurrection; we may thence ſubſume, that it muſt be a determined *place*; and the *Circumſtances* thereof include all poſſible and ſuitable *Happineſs*. And that's all the *Notion* we have of it.

Queſt. *Whether* Separate Souls *Retain their* Individuation, *or are all turned into one* common Soul?

Anſw. The queſtion ſeems not clearly propoſed. None can think that *all ſeparated Souls* ſhould *coaleſce* or mix, and be confounded with one another. For then the *good and bad* muſt be *equally happy or miſerable*. I preſume therefore the *Gentleman* intends principally, or, at leaſt diſtinctly, thoſe of *Good Men*. And believe they *ſtill retain their Individuation*. For otherwiſe, Firſt, there could be no *Degrees* of *Happineſs* amongſt 'em. Secondly, *Enoch* and *Elias* were only *injured* by being *taken out of the World*, before they had a *higher Degree of Happineſs* than other good Men, as of *Piety* and *Vertue*; *afterwards*, granting this *confuſion*, they would either have none at all, or no *other* than all the *reſt*. Thirdly, Granting that *Hypotheſis*, our *Saviours* Soul and the good *Thiefs*, would have been *all one*, and after this Life he had not been with him, but him himſelf in Paradice; for his Soul was Subject to all the *Accidents* of *Humanity*, except *Sin*. Fourthly, I can't ſee any *Difference* between a new

Individuation

Individuation both of *Body* and *Soul* at the *Reſurrection*, and a perfect new *Creation*; and then where are Rewards and Puniſhments? Fifthly, If Souls are not *diviſible*, I can't ſee how they are *Unible* (if we may be pardoned for the *word*) nor can find any *notion* for their *Conjunction*, ſo as to be *actually inſeparable* from each other; nor ſee any *Reaſon* for ſuch a *ſuppoſition*, nor (with ſubmiſſion, till I hear their Arguments) why ſo many wiſe Men have ſo much troubled themſelves about it. Sixthly, good and ill *Angels* and *Spirits* are actually *individuated* in the other World: This appears from the *Scriptures*, and *experience* of *Apparitions*.

Queſt. *Whether the Subſtance of this* Earth *ſhall be deſtroyed, or only refined?*

Anſw. By *deſtroyed*, I ſuppoſe, is meant *annihilated*; which tho' ſome deny can proceed from God, who is the *Author* of *Being*, I doubt not but it may by accident, as *Sin* came into the World by his withholding his *influence*; tho' he can't be the *Efficient Cauſe* of either: In anſwer, If we are to interpret thoſe *Scriptures* relating to this Caſe in a literal ſenſe (which way I'm inclined to in this and all other, when there's no neceſſity to the contrary) 'tis plain, that the *Earth* ſhall not be deſtroyed or annihilated, becauſe it ſhall only be *burnt up*, and every one knows that's no *Annihilation*. What then ſhall be performed by this *burning*? The *Fire* muſt be either ſtill continued, and ſo be the place of the *damned*, or the *Earth* be only refined by it as Gold in the *Fire*; or quite transformed into little leſs than another *Subſtance*, or at leaſt endued with very different *Qualities*, as *Earth* into *Glaſs*, either to be the Seat of the *Bleſſed*, or ſome *New Creatures* only known to God. This latter *Hypotheſis*, appears to me moſt probable, as well from *Reaſon* as *Scripture*: The latter having ſeveral *Texts* ſounding very much that way, *New Heavens* and a *New Earth*; The *Reſtitution* (not deſtruction) of *all things*, for which the *whole Creation* groans; and ſeveral others to the ſame purpoſe.

Queſt. *Whether the Torments of the damn'd are viſible to the Saints in Heaven?* & vice verſa?

Anſwer. This preſuppoſes another Queſtion. (*viz.*) *In what ſtate or Condition the Bodies of the Juſt and Unjuſt ſhall ariſe at the day of Judgment?* The Conſequence of which Anſwer will Reſolve the firſt Queſtion; in order to which we affirm, that they ſhall both ariſe alike, equally Immortal, and equally qualified for an Eternity of Duration, *diverſify'd* in nothing but their laſt Sentence. Neither State ſhall ſo much as change a Thought, but think of all things together, which will be actually preſent to the Intellect of both: *We ſhall then ſee, not by receiving the viſible Species into the narrow glaſs of an Organized Eye; we ſhall then hear without the diſtinct and curious Contexture of the Ear. The Body ſhall then be all Eye, all Ear, all Senſe in the whole, and every Senſe in every part. In a word, it ſhall be all over a common* Senſorium; *and being made of the pureſt Æther, without the mixture of any lower or groſſer Element, the Soul ſhall by one* undivided Act, *at once Perceive all that* variety of Objects, *which now cannot without ſeveral diſtinct Organs, and ſucceſſive*

Actions or Paſſions, reach our Senſe. Every Senſe ſhall be perfect, the Ear ſhall hear every thing at once throughout the ſpacious Limits, both of *Heaven* and *Hell*, with a perfect diſtinction, and without confounding that *Anthem, with this Blaſphemy*; the Eye ſhall find no matter or Subſtance to fix it; and ſo of the other Senſes: The reaſon of this is plain and convincing, for if both (I mean the Bodies of the Juſt and Unjuſt) were not thus qualified, they could not be proper Subjects for the Exerciſe of an Eternity, but would conſume, and be lyable to diſſolution, or new Changes. Hence we aſſert that every *Individual Perſon in Heaven and Hell*, ſhall hear and ſee all that paſſes in either State; theſe, to a more exquiſite aggravation of their Tortures, by the loſs of what the other enjoy; and thoſe, to a greater increaſe of their Bliſs, in eſcaping what the other ſuffer.——See the Parable of *Dives* and *Lazarus*.

Queſt. *Whether the Soul is Eternal, or preexiſtent from the Creation, or contemporary with its Embrio?*

Anſwer. Souls are not Eternal, for then they would be Gods, and not Created Beings (Creation ſuppoſing a Commencement of time) and that they are Created Beings, we have the Teſtimony of Scripture.——Nor is the Creation of Souls contemporary with any of the *ſix Days labours*, becauſe, 'tis as impoſſible they ſhould be idle, (being *pure Acts*) as 'tis impoſſible for the Fire not to burn. But no Perſon could ever yet produce one Inſtance of their preexiſtent acting: As to thoſe that alledge *How do we know that they do not act in ſome Region or Place aſſigned to them, where we can have no means left to inform us in what Inſtances, or after what manner they Act?* We anſwer, that we may ſuppoſe Worlds (as ſome already have) in the Sun, Moon, and every Star; but ſuch ſuppoſitions are unaccountable, and therefore below the dignity of our Reaſon, which has enough to do in unriddling many things that really are, without loſing our ſelves in the ſtragling whimſeys of what are not otherwiſe than as Fancy gives 'em Life. Nor will our *Maintainers* of Preexiſtence find any Service in that Text, (*viz.*) *And on the ſixth day God ended his Work which he had made.* For tho, it be Literally true *quoad Deum*, to whom time paſt, preſent, and to come, is the ſame; yet 'tis not ſo *quoad Hominem*; for we ſee daily many immediate Inſtances of the Almighty's Works, by Judgments, Eſcapes, &c. Which have not been left to the Eſtabliſh'd Order of Nature, and ſecond Cauſes. Beſides, 'tis obſervable, that tho' *Adam* was the laſt of the Creation, yet his Soul was made after his Body, as may be gathered from the Order of the words, *viz.* *And the Lord God formed Man of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life, and he became a living Soul.* Hence we conclude, That the Soul is only contemporary with its Embrio, ſince there can be no demonſtration made of its Actings, *prior*, to what are apparent in that Organ.

Queſt. *Whether every Man has a good and bad Angel attending him?*

Anſw. The Miniſtration of Angels is certain, but the manner how, is the Knot to be untyed. 'Twas generally believed by the Ancient Philoſophers, That not only

only Kingdoms had their Tutelary Guardians, but that every person had his particular Genius, or good Angel, to protect and admonish him by Dreams, Visions, &c. We read that *Origen*, *Hierome*, *Plato*, and *Empedocles* in *Plutarch*, were also of this Opinion, and the *Jews* themselves, as appears by that Instance of *Peter*'s deliverance out of Prison, who retreating to his Friends House, the unexpectedness of his Escape, made 'em believe it could not be *Peter*, *but his Angel*. We are not without Examples of the Friendly Offices of Angels. Witness *Grinæus*, his Admonition and Escape from *Spires*: Vide *Melanthon*'s Commentary upon *Daniel*; *Bodinus* his Relation of his Friends *Cœlestial Monitor*, with many more, which would be too tedious to recount particularly; and as to the attendance of Bad Angels, we have the *Manichees* and *Priscilianists* as Patrons of that Doctrine, but these have been Anathematiz'd as Impious, Groundless, and Heretical; add to these the Opinion of many *Modern Casuists*, who believe that the Damn'd immediately turn to tempting Devils, and then every Man must have thousands attending him, or they would be most of them idle, who since the Creation are Increas'd to so great a Number; but this is supposition only, and therefore too weak a Basis to build an *Article of Faith* upon. We positively affirm, that every Infant has his Particular *Angel*, *Matth.* 18. 10. and that it is a good Angel, is deducible from *Matth.* 19. 14. nor can we believe that good Angels cease to preside over adult Persons, tho never so Vicious, *Luke* 15. 10. But for the particular attendance of Bad Angels, we believe it not, and we must deny it, till it finds better proof than Conjectures.

Q. *Where was the Soul of* Lazarus *for the four days he lay in the Grave?*

A. It was neither in Heaven nor Hell; if it had been in Heaven, it had been a great cruelty to have depriv'd it of the Beatifick Vision, and sent it again into its Body to hazard another possibility of Damnation:--If it had been in *Hell*, then that *Doctrine* falls to the ground, *That there is no Redemption from thence*: But we are assured, that *Hell* was not it's Mansion, *Lazarus* being a Friend, a Disciple and Believer of the *Messias*; so that we conclude, that those *Angels* which had Commission for the Reception of the Souls of *Lazarus*, the *Shunamites* Child, &c. had also an extraordinary Order to retain them in their Custody, till the time limited for their re-entry into their respective Bodies, as an extraordinary *Translation* was to *Enoch*, *Moses* and *Elias*, both being particular Exceptions from the general Rule, *It is appointed for all Men once to die, and after that the Judgment*; which Judgment or entrance into a future or irrevocable State, is immediately upon the death of other Persons, as is evident from the Parable of *Dives* and *Lazarus*.

Q. *Whether all Souls are alike?*

A. All *Souls* are of *equal* Excellency and Perfection, as well the *Soul* of an *Embryon*, as of *Aristotle*; if you speak of the *essential* or *specifical* Excellency, which is equally communicated to all the *singulars* or *individuals* of the same *Species*: for there is but one *specifical* differ-

rence by which Man, and every particular Man, is distinguished from the *Beasts*, so that one Man is not more reasonable than another. It is true, that the *genus* may be more perfect in one *species* than in another; so Man is a more excellent Creature than a *Beast*, because the difference of *Rationality* which is in Man, is more excellent than the *Irrationality* of *Beasts*: But *Peter* is not a more excellent *Man* than *Paul*, because the *specifical* difference is not more in *Peter* than in *Paul*; in respect of some *accidental* differences, there may be some *inequality*, but these concern nothing the nature or essence of Man: even so, one Soul may have more knowledge, or other *accidental* perfections then another, in respect of fitter Organs, and a better disposed *phantasie*; otherwise the same *essential* excellence is equal in all, and the Soul of a *fool* is not less excellent than that of *Solomon*; nor of an *Embryon*, than of him who hath lived a hundred years, except in *accidental* perfections, as I have said; For had the *Embryon*'s Soul the same perfection of *Organs*, and *Phantasie*, that the *Soul* of *Aristotle* had, she would exercise the same *organical* Acts that he did; the same, I say, that *immediately* flow from, and depend upon the Soul.

Quest. *Whether it is better to cheat ones self or another?*

Answ. I don't yet see a possibility of being inevitably put upon such an unhappy Choice, so that this Question seems to be put for Arguments sake; however, upon a supposition of the possibility, we assert 'tis better to cheat another; In *Life* and *Death*, the great *Good* and *Evil* of Nature, the Law of Self-preservation is taught by the meanest Insect; now if it holds in greater, it holds in lesser Circumstances, for 'tis an undeniable Maxim, That every particular is of the same Nature as its general, or else it is no particular of that general: 'Tis a common saying amongst some Persons, that they had rather spend five pound, than be cheated of five shillings; which is as much as to say they had rather cheat themselves of five pounds, than be cheated by another of five shillings; or they had rather kill themselves twenty times (if possible) than be killed by another once. Certainly he deserves to be beg'd, who rather than defend himself upon an assault, will abuse himself and break his own Head; the Case is much the same, and the Application too, if the Inquirer pleases.

Q. *What sort of Men are the Poorest in the World?*

A. Poverty is but a suggestion of our own Fancy; therefore those Men are the Poorest, who think they want most, not those that possess least.

Q. *Whether 'tis possible to commit a Sin, whereof we have no former Idea in our Mind?*

A. The committing a Sin supposes a Breach of some Laws, but there is no Law against what is not, and where there is no Law, there is no Transgression.

Q. *Why the Sea is salt.*

A. The reason of it is the *Sun*, by whose Beams the more thin and subtle parts are exhal'd in Vapours, when the more gross and terrestrial parts are left behind, and become Adust and Salt. This is evident, in that the Southern Seas are saltest, and that more

more in Summer, than the others are. And therefore it is, that the deeper the Water, the freſher it is, the Sun having moſt power at the top; Upon the ſame account our Urine is ſalt, in reſpect that the thinner and purer part of that Moiſture, by our inbred Heat is convey'd and carry'd from our Stomach through the Pores, when the other ſettles; and the longer time it is kept in the Body, the ſalter it grows by the Power of Heat working upon it; as 'tis evident, by our much Drinking, when Urine paſſes quickly, it is almoſt of the ſame Nature as it was in the Liquor.

Q. *Whether Fiſhes may be ſaid to Breathe?*

A. This *Queſtion* hath been long agitated *pro & contra*; *Ariſtotle* denying that they can breathe, *Plato* and his Fellowers affirm they can: *Ariſtotle*, maintaining the Negative, Reaſons thus: Creatures that want Organs and Inſtruments of breathing, cannot be ſaid to breathe or reſpire; but ſuch are all Fiſhes; therefore, &c. —— The *Platoniſts* thus maintain their Breathing: All living Creatures denyed of Breath, dye. But Fiſhes are living Creatures; Therefore, &c. The Major is Erroneous, For I have known a *Quarry* or *Rock* of Stone broke aſunder for building, and in a ſolid place of it, there lay a Toad, with juſt room for her Body and no more; and when the Rock was broken, and the Toad came into the open Air, it immediately dyed; which ſhews that Creatures may live without Air. The *Ariſtotelian* Doctrine is certainly the Truth, *viz.* That Fiſhes do not breathe, having no Lungs, the Inſtruments of Breathing.

Q. *How Beaſts came into Iſlands?* to which may be added, by the Similitude of the Argument, another ſent by an ingenious Gentleman from *Cambridge* —— *How ſome remote Iſlands came firſt to be inhabited?*

A. The latter of the Queſtions, which appears to me much the leſs difficult of the two, and on which the other may perhaps have ſome dependance, ſhall for theſe Reaſons be firſt Anſwered. In order to which it muſt be remembred, that this being a thing only to be gueſt at, Hiſtory therein leaving us in the dark, all we can do, is to advance ſome probable Hypotheſis, which muſt ſtand till it appears chargeable with any abſurdity.

We ſay then, that the World was *firſt Peopled from the Eaſt*, as Holy Writ aſſures, and Hiſtory and Reaſon perſwades; Arts and Arms firſt flouriſhed there, and almoſt innumerable Armies appearing in early times, whence repeated ſwarms or inundations ſtill iſſuing in the ſame Courſe with the Sun, *thruſt on one another* from Place to Place, and Iſland to Iſland, we mean thoſe leſs remote from the Continent, and which in clear Weather might be ſeen from it, and Ships from it, and Ships eaſily get thither; for whatever other Authors ſay, we are ſure there was *Shipping as early as* Noah; but what's this to thoſe more remote, as *America*, when the Compaſs was not invented; firſt let that be prov'd an Iſland, and then we'll diſpute further on't; in the mean time, ſhall take the liberty to ſuppoſe on, that it was Peopled from the *North-weſt part* of *Tartary*, which if not a Continent, muſt yet be much

much nearer to those parts than our side of the World. For the second Question —— Beasts might pass the same way, and perhaps easier than Men; If 'tis all Land, through *inaccessible Snows* and Woods, if only some strait and narrow Sea separates, nothing more common than for Sailers in that part of the World to find great Numbers of living Beasts floating upon the Ice, and this way, as well as others, *wild Beasts* might be driven over, or be there without so much trouble, if we admit this following Hypothesis, wherein I can foresee no absurdity, That there were *Islands before the Flood*, can't be prov'd by History or Reason: Let's suppose therefore there were none, but some actually made by its Fury and Violence, other parts of the Continent only disposed or prepared for Islands, continuing joyn'd by a very small *Isthmus*; while that remain'd, there was a Bridge large enough for the Beasts to go over, which being in process of time worn away, whereof Tradition, Observation and History gives us Instances, those *Peninsulas* were thereby transform'd into compleat Islands.

Q. *Whether Polygamy were lawful to the* Jews?

A. To answer this, we must consider the Term, *Lawful*, in respect to the Law of Nature writ in the minds of Men. The positive Laws of God, and even the Ceremonial Institutions for the People of the *Jews*, and those Laws, or Usages and Customs which had the force of Laws, which they established among themselves, as they were a Body Politick. By the last I know not but it might be lawful, at least 'twas certainly customary, and seems tolerated by *Moses*, who was their Sovereign Prince and King in *Jesburun*; for the same Reason Divorces were, namely, for the hardness of their Hearts, and to prevent worse consequences. By the Laws which God himself reveal'd to 'em by *Moses*, we find not one Syllable like any such Permission, whence it does not appear that by them 'twas ever lawful. By the Laws of Nature I think it absolutely unlawful, and to this our Saviour reduces the *Jews*, telling 'em —— *from the beginning it was not so.* Had there been any necessity of more Women than one, more would have been form'd for the first Man —— he had all conduc'd to his happiness; and what does otherwise, is unnatural. It seems disagreeable to the Law of Nature, to permit such a practice as draws with it the most fatal Inconveniencies and unnatural disturbances in Families, and even Empires, which Polygamy unavoidably does, as we may easily see in the Seraglio's of the Eastern World. *There's no earthly Happiness like mutual Love*; the more intense the one, the greater the other; but Love divided into various Channels or Beds, is like a River serv'd at the same rate, *always lessen'd, sometimes lost.* After all, whether 'tis unlawful by the Christian Law, is another Question: For as some things are thereby lawful to us, which were unlawful to the *Jews*, so by parity of reason, several things lawful to them, may not be so to us.

Q. *Whether there is a* Vacuum?

A. In admitting a *Vacuum*, we run into very great Absurdities by

by Offering falſe Concluſions from falſe Premiſſes. I would ask our *Vacuum*-Maintainers whether God or Nature ever did any thing in vain, either immediately, or by an accidental Conſequence? They will anſwer in the Negative, or run into deeper Abſurdities: Wherefore taking it for granted, I ask of what uſe is a *Vacuum*? or what produces it? Their ignorance in the firſt we'll paſs over, and if to the laſt they ſay, *'Tis a privation of matter form'd by the ſeparation of Bodies*; that alſo is an Error, for Materiality can never be the Efficient cauſe of its Contrariety, *viz. Nothing*. We admit matter to be diviſible and ſubdiviſible, and ſo on *ad infinitum*; if an Inſtrument could be made fine enough for ſeparation, and the Eye ſtrengthned to guide that Inſtrument to operate on ſuch ſub-divided Particles; but the Motion of none of them, nor any thing elſe, can produce a *Vacuum*; for as the Air is driven forward by one bodies motion, ſo that body is purſu'd by the Air behind: This is evident by the motion of a Feather, or any light matter, which will follow your hand if you ſtrike the Air near it. Alſo, if you move a ſtick in the water, you will ſee the water purſue it, as if Nature abhorr'd a *Vacuum*. Now we argue *a Majori*, if thick water (or Air condens'd) admits not a *Vacuum*, the Air, being much more ſubtile and refined, cannot; and the Argument is yet the ſtronger, if we conſider that Air may be contracted or dilated, as appears from ſeveral Inventions of Engines, Air-Guns, &c.

Q. *What is the cauſe of Titillation?*

A. My Lord *Bacon* has obſerved, that a man is the moſt ticklish where the skin is thinneſt, which as he adds, cauſes a quicker Emiſſion of the Spirits; but this cannot be the Efficient reaſon, becauſe another can tickle me where I cannot tickle my ſelf; and my skin is no thicker when another touches it than when I touch it my ſelf. The certain reaſon is, the abundance of Nerves, which are Miniſters of ſenſation; as for Example, the Palms of the Hands, and the Soles of the Feet are very Nervous. Another reaſon is the unaccuſtomedneſs of touching thoſe Places, as appears in this, that the hand is not ſo tickliſh as the foot, becauſe 'tis more uſed to it.

Q. *Whether a confeſſor may diſcover Secrets committed to him?*

A. The Church of *Rome* may do what they pleaſe, who can be pardon'd when they pleaſe; for an ill thing not done, and an ill thing pardon'd, are the ſame in Effect. But amongſt Perſons that are not depriv'd of Reaſon and Civility, the queſtion ſeems to bear this Anſwer, *viz.* That unleſs it be matter of Treaſon againſt the State, and Injury to our Neighbour, ſuch an one is the Villain in Nature, and once breaks all his Bonds of Duty to Heaven, his Neighbour, and himſelf.

Q. *Whether Miracles are ceas'd?*

A. Much of the controverſie lies in the Definition of a Miracle, which I believe not ſo eaſie to fix as is commonly imagined: That which appears to me moſt full is——*A work beyond the ordinary power of Nature*, produced by a Divine Agent, the Doubt recurrs, How ſhall we know the

Agent

Agent Divine? I answer, by comparing and examining what's thereby done, and the end it proposes, with Reason and Revelation.

To answer the Question expressly, I grant 'tis generally held in the Affirmative, and the Argument seems very strong, *God does nothing in vain*, nor will make any Contradiction in Nature, unless for some weighty and even necessary Reason; none of which can now be pretended. But the truth of the last Assertion I am a little doubtful of. A warning given to any Person of impending unavoidable danger by a Dream, or any thing of that Nature, comes up to the present Definition. I know not how to answer several undoubted matters of Fact of that Nature, nor therefore to affirm the total ceasing of Miracles on all Occasions. But thus far the forementioned Argument may hold, that we are to expect none such for the Confirmation of any ancient Doctrines, nor to receive any new ones because attested by strange things, but rather suspect them.

Q. *Whether* Alexander *or* Julius Cæsar *were the greater Man?*

A. We may do well to consider them as *Men* or *Generals*. The *greatest Conquest* is that over our *selves*, as to Ambition, Revenge or Love. For *Ambition*, they might be pretty even; but *Cæsar* at least *conceal'd* the *weakness* of his *Mind* better than the other; he never *cry'd* because he cou'd not *conquer other Worlds*, nor desired to be a *God* in *this*. For *Revenge*, *Alexander* on the least *pique* wou'd *kill his best Friends*; *Cæsar* very often *forgave his worst Enemies*. As for *Love*, the *Grecian* by his carriage towards *Darius's Wives* and *Daughters*, is indeed worthy of Eternal *Honour*, and seems to me to deserve greater *Trophys* than for his *Conquering the World* —— whereas the *Roman* has in this point but a very *indifferent Character*. Thus for *Women*; but as for *Men*, *Cæsar* I esteem much the *greater Conqueror*. *One* fought with effeminate *Persians*; or at worst, the wild *Scythians* and *Indians*, who had very little of the *Art of War*; the other with *Gauls* and *Romans*, and even with the *great Pompey*, who had been used to *conquer Kings*, and from whom after so hard a *tug*, he *ravish'd* the *Empire of the World*. On the whole, the Judgment of other men *is* and *will* be free, but mine is clearly for the *latter* against the *former*. I shall only add, as *Hannibal* did to *Scipio*, when he askt him whom he thought the *greatest Generals* that ever were, after he had named *Alexander*, *Cæsar*, and himself, being askt what he would have said, had he conquered *Scipio* too? he replyed, That then he should have esteemed himself *greater than both*. I say I shall only add, That if a *certain Prince* in the World now in Arms for the *Liberties of Europe*, has but that *Success* in the ensuing Campaign, which both his *Prudence* and *Valour* deserves, as we han't much reason to doubt it; *future Ages* will without any Flattery think him *greater than all three together*.

Q. *Whether it is lawful for two unmarried Persons, each consenting, to cohabit*, &c. *since Marriage was a thing set up by Man?*

A. Marriage, as to the Essential part of it, was first constituted in Paradise: And as man was endued with Reason, so the external ceremonial parts were first left to his

his Discretion: But when the World came to be Peopled, and Governments fixt, care was taken for the Establishing Laws, and amongst the rest a setled publick Solemnization of Marriages—— it being a Contradiction that Government could be happy and at Peace, without a certain Method and Way was established for Legitimacy of Succession in Estates, &c. 'Tis true, in the Law of God we find not the least footstep of any set Ceremonial Nuptials, or other Marriages, than a continuated Cohabitation, and its Consequences; but silence is no certain Argument that there was none; those that consult History will find it universally agreed upon, (as if Nature dictated it) that all Nations had a certain publick manner of solemnizing their Marriages. And though our Eminent Lawyers, lay down no other fundamental Act of Marriage than bed and board for a Legitimacy of Succession: Yet this, alters not the Nature of Politicks, nor frees these Clandestine Aggressors of the Civil ends of Government, from the Scandal and Infamy that a National Custom charges them with, nor the Impiety they are guilty of, by being an offence to tender and unsatisfied Consciences, which every honest man would avoid, that has learnt this great Truth, that no Man is born for himself.

Q. *Suppose* Lazarus *had an Estate, and bequeathed it to his Friends, whether ought he or the Legatees to enjoy it after he was rais'd from the Dead?*

A. The Querist ought to have added, whether he meant according to the *Jewish* or *British Law*, but we suppose he meant the last. Our learned Civilians distinguish death into two sorts, *viz.* a Natural and a Civil Death. The first every body knows without the advice of *Counsel*, therefore no need to trouble the Enquirer with its Definition. There are several sorts of Civil deaths, or Cases, wherein Persons may be said to be dead in Law, as to Titles in Estates, &c. *Vide Cook upon Littleton*, Lib. 2. Cap. 11. but this sort of death could no ways concern *Lazarus*, being personally dead, or reputed so: Therefore the Question is, Whether he was dead or no? if dead, whether upon his reviving, he had a just Title to the same Estate he had before his decease? We are not without many strange Examples of Persons that have lain two or three dayes as if they were dead, and yet have revived; and of others that have been buried before they were really dead: To give an Example would be too tedious, and impertinent, since there is no body almost but what is satisfied in this truth. But as to *Lazarus* his Case, when our Saviour spake first to his Disciples about his Death, he told 'em, *our Friend Lazarus sleepeth*, which seems to import something like what we have mentioned, and his Disciples themselves did not understand he meant a Natural death, as appears by their Answer, *If he sleeps, he shall do well*; but afterward he told 'em plainly, *Lazarus is dead*, which is full to the matter in hand, and agrees with that saying of *Martha*, *by this time he stinketh, having been dead four days*. Possibly out of respect to the Miracle, *Lazarus* might have his Estate restor'd him again, but he could not claim it by

by any Title he had; for tho' he was the ſame *Lazarus*, yet his Right and Intereſt to that Eſtate which was once his own, was founded upon the ſame Law and terms as the reſt of the *Jews*, and all other mortals hold theirs, *viz.* till death, and that he was dead, we have the warrant of the forecited Authorities.

Q. What is the Reaſon that a drop of Glaſs being broken at the leſſer end, flies into duſt?

A. This tear or drop of Glaſs, as ſome will have it, is owing to the Invention of *Holland*, and has paſt thro' all the Univerſities of *Europe*, baffling the Curioſities of the greateſt Virtuoſo's and Philoſophers that have ſtudyed the Nature and Violence of its fraction. *Rohault* inhis Phyſical Tractate offers the moſt plauſible Account of it that I can meet with; nor is *Hobbs* ſilent in his Eſſay upon this wonderful *Phænomenon*. Weſhall Premiſe, as neceſſary to this Explanation, the Cuſtom of Glaſs-Houſes, that thereby we may be better able to judge of the Nature of vitreal Bodies. When they have form'd their Veſſels, they remove them for the ſpace of ſix hours by little and little from the fire, to the diſtance of eight or ten foot, whereby the pores are inſenſibly contracted, and the Spirit or more ſubtile matter of fire is by degrees exhauſted, when as if the Veſſel could immediately be removed into the Cold, the ſtrife betwixt the igneous matter with the Colder Element generally cauſes an immediate fraction of the Veſſel, eſpecially if the Body of heat is ſo great as to be near an equal Match with that of Cold; but where it is little, it has not that Effect, as in the inſtance of this drop made by falling from molten hot Glaſs into a veſſel of water: This binds up the fire, cloſes the porouſneſs of the Superficies, and reduces it to be ſo brittle, that nothing can be ſaid to be more, even to the next degree of a voluntary breaking aſunder. The reaſon why it appears ſo full of bubbles and pores in the thickeſt part of it, is becauſe the heat tarries the longeſt there, the nature of which is to bubble up and dilate liquid Bodies. Now being thus brittle as above mentioned, it follows, that the motion caus'd by breaking the ſmaller end of the drop, ſets on work thoſe igneous particles which were unnaturally pent up in the Bubbles or hollow parts of the Body, which now exerts with ſo great a violence that activity which the water hindred and bound up as in a priſon. Beſides, I might have added the incredible Motion and force that the breaking the ſmall end has upon the whole body, as appears by ſtriking a Tobacco-pipe (which is not ſo brittle) where the force and violence of the ſtroke equally affects the whole Pipe in the ſame Moment, and uſually cauſes a fracture in another place ſooner than where the ſtroke fell: For further ſatisfaction, conſult the Opinion of the Royal Society in this matter.

Q. *O H!*

Q. *OH! who can fly from that his Heart doth feel?*
What change of place can change inplanted pain?
Removing moves no hardness from the Steel,
Sick Hearts that shift no Fits, shift room in vain:
In vain I go to Chelsey's purer Air,
From London's *Noise, to quench this ardent flame,*
And rest my Spirits, almost worn out with Care,
When she's the Cause, all places are the same.
Still her Idea represents its Charms,
Omnipotent as well by Day as Night:
Continually fresh Fear my Soul alarms
As well in darkness as the brightest Light.
If I say, nuh, I'le find out one more fair,
Who shall possess my true and constant Love;
All my endeavours prove tormenting care,
None in the World but she my Heart can move.
As the less perfect light of Luna's *Rays*
Suffers an Eclipse when bright Sol *appears:*
So other Beauties lose their charming ways
When she's there, or when her Voice strikes my Ears.
Since no Superior nor Equal then
She hath, since still my raging flames endure,
Shall I return a Prisoner back again,
And if it please her, dye without a Cure?
But if your Wisdom thinks this too severe,
Tell me what Method then I ought to use,
To live free from a Lovers care and fear,
When I slight her who doth my Love refuse?

A. Why will mistaken Man still search in vain,
For what 'twou'd only be his *loss* to *gain*?
Whirlpools and Wracks he all a round does see,
Why will he still a bold Advent'rer be?
Those *Horace* justly blames, whom hopes of gain
First taught to trust the wild perfidious Main;
Yet madder those, who on that Ocean rove,
That direful Gulf where wons the *Syren* Love:
Still madder they, by fruitless *Art* giv'n o'er
Beyond the Cure of Verse or Hellebore;
Who once escap'd, are yet escap'd in vain,
To their lov'd Goal return, and hug their Chain.
What strange enchanted Cups these *Circes* give,
We can not with 'em, nor without 'em live.
If all Advice for Lovers e'nt too late,
See the sad Wracks around, and shun their Fate.
Keep out of sight of Love, or you're undone,
'Tis *Scylla* and *Carybdis* both in one
O keep far off from that unhappy Strand,
Where, tho' the *Shores* look fair, 'tis *Death* to *Land*.

Q. *My Youth and Innocence do prove*

Weak guards against the force of Love,
Instead of keeping have betray'd
The Heart of a poor Am'rous Maid
To one who ridicules Love's power,
Says 'tis beneath him to adore
A God that lurks in Womens Eyes.
O tell me how I may surprize
His roving Soul, and fix his mind
On Love, and make him soft and kind.
A. Cupid like *Proteus* (out upon 'em)
Ne'er throw away Good Nature on 'em)
Ne'er good for any thing was found
Unless fast *manacled* and *bound*:
'Tis a most *disingenuous* Creature,
The God's of a true *Spaniel Nature*,
Kick him, the *Cur* will prove complying,
But fear him, he's an arrand *Lyon*.
This *sad Experience* proves too true,
So *you* serve *us*, so *we* serve *you*.
Q. *Say* Athens *Sons profoundly skill'd*
In Problems hard and tough,
Why is one half o' my Beef *well-boyl'd,*
T'other not half enough?
To which *Problematical Gentlewoman* We return'd this Reply,
A. Your Beef half raw comes out o'th' Pot.
(For Rhyme we wish ye half throttled)
Because the Water covers it not,
Nor is't press'd down by th' Potlid (a) *Eliz. Bates.*
But not being yet satisfied, she has thus a second time accosted us, by way of Rejoynder to our Answer.
Q. *Most learned Sirs, in your late* Mercury
You spoke that which was false indeed, truly,
You said half of my Beef boyld did show,
The rest above Water seem just raw:
Now give me leave for to inform you better,
The half above was bol'd by th' steam o'th water.
How can it then ever be truly said
That you are wise. *being taught by a Cookmaid?* (a) Dorothy Potlid.
A. Thou *He-Cookmaid*, with *Pen* and *Tongue* outragious
Still shall thy *Wit* boyl on? still wilt thou plague us?
Ne'er satisfied with *Reason* or *Authority*:
Have at ye then once more, Good Mr. *Dorothy*:
If *steam* alone wou'd boyl Beef fit to eat,
Thy own bright *Phyz* long since had been good meat.
Then for the *Press* henceforth no more be *itching*,
But prithee honest *Potlid* mind thy Kitchin.
(a) It's never good when Folks change their Names.

Q. *Whether*

Q. *Whether Judicial Astrology is lawful?*

A. Among all Sciences I know not of any one so ridiculous; the *Art being a superstructure upon false Foundations.* The whole is too much to treat on here, I will only expose the Ground-work, and leave the World to judge what that building must be, which is erected on such stuff—— The first business of the *Astrologers* is to take the *Position* of the Planets, examine their *Aspects, Dignities Debilities &c.* An *Aspect* is the difference of degrees between such and such Planets, as a *Trine, Quartile, Sextile, &c.* A *Dignity* or *Debility* (according to *Origanus*) is the increase or decrease of the innate Vertue of the Planet by being in such or such a sign of the *Zodiack*, besides, Retrogradation, Station Direction, have their Dignities and Debilities assigned 'em, *&c.* too tedious to repeat. But by the way, why should a *Station* be charged with two Debilities, whereas in reason it ought to have Dignities, being stronger in influence (if any) by its fixing? Why should a *Cazimi* be five Fortitudes, and yet *Combustion*, which is nearer the Sun, and by consequence of a greater influence (if any) have five *Debilities?* And how should a *Sextile* and *Trine* be good, and a *Quartile*, which is between both, and farther from an Opposition than a Trine, be bad? Again, *Saturn, Jupiter* and *Mars*, from their Conjunction of the Sun to their Opposition, have two Fortitudes, and from their Opposition to their Conjunction have two Debilities: And yet in the great *Semi-circle* that carries from Opposition to Conjunction, they are far nearer the Sun, and therefore (if at any time) much stronger than in the beginning of that Semicircle that leads from their Conjunction to their Opposition——Again, *Mars* is hot because 'tis red, *Saturn* cold because pale, *&c.* Now 'tis demonstrable that *Stars are opake and dark bodies*, only they borrow their light from the Reflection of the Suns beams upon the Earth, and are probably as cold as the Earth it self; it being remarkable that the greatest Frosts happen when the Skye appears the most Starry; all which Suppositions want reason, as much as they do demonstration.—— But to ruine the *whole body of Astrology at once*, We assert that there is *no real Zodiack* in Heaven, or if ye will, no Heaven, for such a Zodiack, where these Impostors would have *Houses tenantable* by Trigons, Triplicities *&c.* 'Tis an old Error of *Ptolomy* and his Followers, who, not understanding the true System of the World, and the *Motion* of the Earth, in which is solv'd the Anticipation of the Æquinoxes, have fram'd an Heaven above *Cælum Stellatum*, and a Zodiack that did not recede from *East* to *West* as the starry Zodiack does, which some of the most learned Astrologers are so ingenuous as to confess. Whereupon it appears that all the noise of Exaltation, Triplicity, Trigons, Aspects, *&c.* are a fardel of Gibberish Nullities, invented on purpose to abuse the Credulity of Children and Fools.

Q. *What sort of Creatures the* World in the Moon *may be supposed to be inhabited by? Whether they are governed by revealed Laws as we are, and whether they have bodies like ours, and what sort of*

Nourishment

Nouriſhment or Life they have?

A. We won't be ſo uncivil to the Gentleman who ſends this Queſtion, as to call him a *Lunatick one*, as ſome of the Fathers do that upon which the old Controverſie about *Eaſter* depended. All we ſhall ſay is, that the Queſtion makes a little too much haſte, and ſuppoſes on faſter than any *probability can follow it.* Indeed we muſt take leave to ſay that the matter will hardly bear a grave Anſwer, ſince we have not ſo much as *one footſtep* of either Experience or Reaſon to guide us therein, and we don't *pretend to Revelation.* Whether the *Moon* be a World or no, like ours, all our Teleſcopes cannot yet give us any tolerable certainty. We ſee indeed *Spots* upon the Face of it, ſome tranſient, others permanent, but can make little of 'em; thus far perhaps we may go, and I'd be unwilling to venture a ſtep farther, becauſe 'tis an eaſie matter to *ſtumble in the dark*,——That by what appears to us, it may be habitable, ſince the *Shades*, and *Light*, &c. wou'd perſwade us 'tis a ſolid body, perhaps in it ſelf opacous too; nor have we any Reaſon to think it ſhould have ſo much as any light of its own; not an igneous or luminous Orb as the Sun is, becauſe we can't find the leaſt *ſenſible* heat proceeding from its rays, though both ſhining in their own full vigour, and contracted in a Burning-Glaſs; whereas we have ſeen Glaſſes made of that exqniſite Perfection as to gather the *ſcattered Rays* of the Sun at a *North* window in a dark day when its body was clouded, ſo as to give a ſenſible warmth.—— *Habitable* therefore we deny not but it may be, but what ſort of *Inhabitants* dwell there, what their Knowledge, Laws, Cuſtoms and Manner of Life, we think it no great diſgrace to confeſs our Ignorance in, and believe no man can reſolve the *Queriſt*, unleſs he'll pleaſe to conſult *Domingo Gonzales*, or *Bergerac*'s true Hiſtory of thoſe Regions, where he may meet with a very ſatisfactory Account as to all the Points in Queſtion.

Q. Where was the Land of Nod? &c.

A. This Queſtion has been ſent in twice or thrice, by ſome Perſons who ſeem to think themſelves very witty, and their Objections unanſwerable. But a thouſand things which at firſt ſight appear much more difficult than theſe, are blown off at the firſt thought. In anſwer to this, what if we ſhou'd ſay the Land of *Nod* was *no where*, or *every where*,——'twould ſerve well enough to puzzle thoſe who pretend to do as much by others. It may be an *appellative* only, ſignifying a wandring and vagabond ſort of Life, as ſome of the greateſt Commentators explain it. But if it be a *proper* Name, we may be moſt likely to find it there where we find the City *Enoch*, ſoon after built by *Cain*. Now this City being the firſt City in the World, the Name, Situation, and Memory of it might very eaſily be preſerved by *Noah* and his Sons after the Flood, and the Country thereabouts in after Ages be called by that Name. Accordingly we find the *Henochians* in ſeveral Places in the earlieſt Ages about *Pontus*, *Colchis*, *Uz*, Eaſt of *Eden*, as this Land is deſcribed, where if a determin'd

Place,

Place, we shall fix the Land of *Nod*, till we see any reason to the contrary.

As for *Cain*'s going from the Presence of the Lord, it may fairly enough be interpreted—— his losing God's Favour and protecting presence by his sins. This the forementioned ingenious Gentleman thinks the sence of the words, but with all respect due to so great a man, there's another, which to us, seems more probable, namely, ——— That he only was removed from the publick Service of God, than exercised in his Father *Adams* Family. Both senses are safe, let the Impartial Reader chuse which he likes best.

Q. *Where extinguish'd Fire goes?*

A. The more gross excrementitious parts of it falls down to the Earth, and the more subtle and pure mounts up to its Element; the reason why we cannot see it so soon as ever its nourishment and combustible matter is taken from it, is very satisfactorily answered, *Jul. Scal. Exer.* 9. *viz.* τὸ διαφανὲς *sive perspicuum, nisi condensetur est ἀόρατον, quia visum non terminat*; that is, a *Diaphonous* or transparent Body, except it be condens'd (as fire is when 'tis nourish'd with matter) is not visible.

Q. *Whether there's any such thing as* true Friendship *in the World, and wherein it consists?*

A. I look upon this as one of the most *difficult* Questions yet propos'd, though 'tis worded a little preposterously. ——— We shall therefore invert the order of it, and then endeavour to give it Satisfaction. ——In order to which let us first enquire into the Notion thereof, or find out wherein it consists. In the Description whereof we'd avoid two Extreams, one the explaining it by Terms more dark then the thing it self, *as an unaccountable I know not what Sympathy* where into some will resolve it; the other tying our selves to the strict rigid Definitions that the Philosophers give us of it, who make *Vertue* so much of its Essence, that none can, according to them, be *Friends* besides good Men; which seems too fine & narrow a Notion, and contradicted by our common Experience, which often enough presents us with Instances of the higheft Faith, Generosity and Kindness towards each other, in those who are of a far different Character.

The Description then which we rather chuse of Friendship, is,——*That 'tis an intimate Union of Minds between two Persons, founded either on Similitude or Benefits, and productive of the most noble and generous Actions.*

'Tis an *Union of Minds*:] A thing easily enough understoo', though hard to explain; every one knows it when he feels it, and for this we may appeal to every one who has it. That 'tis not a *Union of Body*, that it consists not in kind Expressions and great Protestations, we have as much certainty of, as that there are *thousands married who are not Friends*, and ten thousand will complement you very handsomely, who at the same time, if they had a handsome opportunity, would cut your Throat.

It must be of two Persons only. I 'will be readily granted that many Persons may behave themselves friendly towards each other

and so be said to have a sort of *partial Friendship*. But yet still one thing is certain, as was urg'd formerly in the case of *Polygamy*, that the more *Sharers* there are in a Heart, the smaller must the parts be which every one possesses. But we speak here of *Friendship* in its height and vigour, not so *dilute* and weak as what we find in common Converse, or ordinary Acquaintance, and therefore it admits of no more than *two* at *once* as the Subject of it——for in any other Circumstances the Union could not be so strict and *intimate* as the Definition here, and the Nature of the thing it self requires.

It must be founded either on mutual Similitudes or Benefits:] The only Reasons and Seeds of Friendship. On Similitude, for no man loves, at least intensely, what is unlike him, though sometime perhaps he may honour it; and this Similitude may effect, without distinct reflection thereon, though generally we observe something a like in those we make our Friends, either in Body, Circumstances, Humour, or manner of Life. Though after all, I think *Benefits* are the Foundation of many more Friendships than the other, unless we'll chuse to say that a man principally and usually confers benefits where he finds some likeness or congruity to himself. Expect not such a thing as a *perfectly disinteressed Friendship in the World*; 'tis impossible, 'tis ridiculous; nay, I question whether the *Angels* themselves wou'd love one another, were it not for the Pleasure they find in so doing.

Lastly, *'Tis productive of the most noble and generous Actions*:] That's the effect and end of it, nothing is a greater Contradiction or greater Non sence, than a *barren Friendship*.—— 'Tis the most restless thing in the World, and just contrary to its opposites, Hatred or Envy, which are never pleas'd, but when doing Mischief; this is never well satisfied but while 'tis doing of good, and conferring of Benefits——and those of the highest Nature. A *poor Man* may be really as magnanimous as a *Cresus* or a *Cæsar*, and no benefit in the World like Counsel, Comfort, Sympathizing with Sorrow or Joy, which are in the Power of all men to dispose of where they see convenient.

Thus have we endeavoured to give a rude kind of sketch, or some few *out-lines* of this noble Vertue. If now we are ask'd whether there be any such thing in the World, we answer, There may be, because the notion on't is not impossible; but where it *actually* is, we won't pretend to discover.

Q. *Why may there not be invented a perpetual Motion?*

A. Archimedes, that indefatigable Inquirer into Mathematical Speculation, having this Question proposed unto him, *viz. Whether he could remove the Globe of this World*, he made this Answer, *That if the Proposer could find another Basis to fix the foot of his Engine upon, he would undertake to remove it.* In like manner we say, *Find us Bodies or Matter that are qualified for a perpetual Motion, and we'll undertake the affirmative of the Question.* But if upon a particular search of every individual Particle of the Creation, we find nothing but what is subject to change (*not by flux of time*, for time destroys nothing, but, by Motion

Motion and Antipathies in Nature, then it follows that *the impossibility of perpetual duration, necessitates the impossibility of a perpetual Motion.*

Q. What is to be thought of the Transmigration of Souls?

A. The Notion that we have of it is, that the great Propagators of that Doctrine, as *Plato, Pythagoras, Plotinus, &c.* taught it (not because they believed it, but) to stir up their Auditors to a desire of great and vertuous Actions, by telling them if in habits of Vertue their Children should be born, the Souls of the greatest Heroes would chuse them as proper Mansions for their actuation, and so on the contrary; but it appears so ridiculous a Doctrine to any thinking Persons, that 'tis scarce worth the Confutation; however for the Inquirers sake (who perhaps may think he has got the Soul of *Empedocles*) I will throw away one Argument to proselyte him, *viz.* In a Transmigration of one Soul in and out of several Bodies, which of all these Bodies must the Soul be joyned to at the day of Judgment? And if it has acted some that have been wicked, and some good, how can it justly undergo one Sentence.

Q. Where was Paradice?

A. If we find the Rivers, some or all, the Situation, the very Name *Eden* —— we shall go very far toward the discovery of the place it self. For not so much as to mention the whimseys of those who place it in the middle Region of the Air in the Moon, or where their own giddy Fancy pleases, the incomparable Sir *Walter Rawleigh*, one of the greatest Ornaments the Gentry of *England* ever had, has little less than demonstrated to us that 'tis in *Assyria*, in a pleasant Island made by the River *Tygris*. This place is Eastward of the Wilderness, where *Moses* may be supposed to write his History. 'Tis in a Country called *Eden* (and 'tis the Garden of *Eden*, so says *Moses*, Eastward in *Eden*.) This place is near two of the Rivers mentioned in the Scripture: *Euphrates* and *Tygris* all grant to be *Perath* and *Hiddekel*, and these are joyned by this Isle, and afterwards divided. For the other two Rivers we are thus directed to 'em, one compasses *Hevilah*, the other *Chus*, both are near this Island. We have something like *Pison* in the River called *Pasi-Tygris*, and another near the same that circles *Chus* or *Ethiopia*, which therefore may well be supposed to be *Gihon*. If there's no absurdity in all this, and many in any other Hypothesis, what we have here advanced is like to stand till some other advances a better.

Q. Whether Monsters are endued with a rational Soul?

A. The word *Monster* is too general a signification, and ought to have been distinguish'd, whether by Monster the Proposer means a monstrous product, from a Natural Generation, as when two of a kind, as Man and Woman, two Monkeys, *&c.* produce something of the same species, yet with less or more Limbs, or a commixture of both Sexes (for I have seen an Hermaphrodite Monkey) or when two Creatures of different Species generate a third betwixt both, as a Man with some other Creature, or a Dog with a Fox, *&c.* But

becauſe of the word rational, we muſt ſuppoſe Humanity concerned in the Generation, and then the Queſtion is limited to one of theſe, a Monſter in Humanity, or a Monſter partly humane, and partly brute. One anſwer will ſerve for both; which is this, As fire is known by the quality of heat, ſo a rational Soul is diſtinguiſhable by it Actions, if the Monſter can Number, diſcourſe in Queſtions and Anſwers, &c. (which no Creature can be taught but what has the Habit and Act of Ratiocination) it follows, that ſuch a Monſter has a rational Soul, and ſhall be accountable in the day of Judgment for its Actions.

Q. *Where are Swallows in the Winter time, and how live they for thoſe ſixth Months?*

A. We are informed in Hiſtory, that as they feel our Region to grow colder, they follow the heat, and viſit the Southern Countries, which are more moderate in the Winter time; juſt as Beaſts and other Creatures in *Greenland*, for the generality, follow the light, to avoid the Solitude of that long and tedious Night: But as ſome of theſe by Age, Lameneſs, or Accident, tarry behind, and are ſtarv'd, or are made an unnatural Prey to one another; ſo thoſe Swallows that tarry behind, perhaps from the ſame Cauſes, retreat to ruinous Buildings, and ſubterraneous Caverns, where the Cold makes 'em ſenſeleſs and void of all appearance of Life, as I have try'd by pricking and diſmembring 'em without any ſenſe of Pain; and if they are really dead, as I am ſatisfied they are, they have no need of Suſtenance to maintain what is not, I mean Life. I remember the Royal Society give an Inſtance of a great cluſter of Swallows that were found in a Pond of water, that were joyned together, holding one another by the Legs, Wings and bills, and the Society concludes that they came there by a voluntary choice of that Element; it looks improbable how they ſhould find one another under water, or be all in a mind to fall together; I ſhould rather ſuppoſe that they crept into ſome hollow bank near the Water, which broke and fell in with 'em. If it be ask't how they can revive again, I anſwer, the matter of Fact has been proved, not only in them, but Cuckoes. And though I give no great Credit to what *Pliny* ſays, that the heat of the Sun does form Creatures in *Ægypt* out of the very Mud; yet I doubt not but that the Sun meeting with Organs already capacitated for Animation, together with ſome other natural Cauſe, may revive Swallows, and the rather becauſe by my own Experiment I know that Flies that have been drowned two or three days, may be brought to life by the heat of the Sun, or the application of warm Aſhes.

Q. *Whence the Wind has its Force, and the Reaſon of its Changes?*

A. From ſeveral Cauſes, the firſt may poſſibly be the motion of the Elementary Bodies, as the Sun, Moon, and Stars. The violence of whoſe Motion (being alſo ſuch great Bodies) muſt needs cauſe a great Agitation of the Winds: If it be objected, That thoſe bodies moving one way, *viz.* toward the *Weſt*, we ſhould

ſhould have always *Eaſterly* Winds; We anſwer, 'tis a miſtake, for ſome move obliquely, and ſome retrograde; beſides the diverſity of Exhalations and Clouds cauſe Repercuſſions and Changes, by hindring the Courſe of the Winds. Again, Clouds themſelves when they break into Showers, diſperſe the Winds by falling down, as is evident by the Obſervation of ſudden Winds before Rain.

Q. *Whether* Cambridge *or* Oxford *is the Ancienter Univerſity?*

A. Oxford by 241 years.

Q. *What is the cauſe of Thunder, and what is it?*

A. Thunder is generated thus; The heat of the Sun cauſes an aſcenſion of two ſorts of Exhalations, the one of Water, the other of the more Humid and Liquid Parts of the Earth, as the juice of Trees, Plants, Herbs, Manured Fields, and ſuch like, all which have a Natural Salt, or a ſpirituous ſort of Sulphur, which meeting together Coagulate, and are of an inflamable Nature, as appears when they meet with proper Matter, to ſet them one fire, either by Sympathy or Antipathy, for Fire will produce fire naturally; or Fire may be cauſed by violent Motion and Rarification of the Air, as when a Flint and Steel are ſmote together. Now 'tis confeſſed by all Naturaliſts that Heat and Cold have the ſame Effect in many Caſes; to mention one, Heat thins and rarifies the Air; or to ſpeak properly, is *Air rarified*; and ſo does extremity of Cold, for Cold is but a Privation of Heat, and is no part of the Creation, and the deſtruction or change of its Nature terminates again in heat, this being premiſed, it follows, that Cold which lies in the middle region of the Air, meeting with its oppoſite igneous Exhalations, by a kind of an Antiperiſtaſis, the Exhalation is kindled, and the violent ſtrife is the Cauſe of that Noiſe we call Thunder-Claps. If we be askt, why a Thunder bolt is formed like a Pear? (as they have been often found;) We anſwer, 'tis natural they ſhould have that ſhape, for any thing that is liquid, before its Condenſation, falls in drops, ſome bigger, and ſome leſſer, but all drops juſt as they fall, appear bottled, and ſhaped like a Pear; ſo theſe bituminous, liquid Exhalations, as they are melted by the Extremity of heat, falling (or rather with Violence thrown) through the Air, become hard. That they are compoſed of a ſulphurous Matter, is evident in this, that where a Thunder bolt falls, there is a ſtrong ſmell of Sulphur or Brimſtone.

Q. *What are the Clouds, and where, when the Air is clear?*

A. The Clouds are of two ſorts; one, an Exhalation of Water; the other, of a more Terreſtrial Matter, as we have already mentioned: But where ſuch are, when the Air is clear, ſeems a little greater difficulty, though not an impoſſibility to reſolve: Suppoſe then a Room, through which there are ſome Chinks for the rayes of the Sun to enter, if you look upon thoſe rayes, you may plainly diſcern the innumerable Atoms which dance in the Air, but if you go out to look for them in the Air, where the whole Body of the Sun has its effect, there's not an Atom to be ſeen, tho' there are Atoms there

alſo; from this inſtance it appears that the trueſt repreſentation of Light, is when a darker Body is by; for no Man can judge of Light without Darkneſs, nor of Motion without ſomething fixt, & *é contra*; now the Clouds being rarify'd through an exceſſive Heat, or drawn up a great diſtance from the Earth, are inviſible to us, and appear like Air through the abundance of Light, without commixture of Darkneſs, which proportionably contracts our Optick Nerves; this is evident, for after the cleareſt and hotteſt day, when the Element begins to be a little darkned, through the approaching Night, the Clouds become viſible; and we ſee what too much light debarred before.

Q. *Whether there were any* men *before* Adam?

A. I look upon this *Queſtion* to be as ſenſible as —— Whether there is any *Number* before an *Unite*? The *firſt* admits of no *former*. If we believe there was e're ſuch a *Man* as *Adam*, we muſt believe the *reſt of the Hiſtory*, that he was the *Father of all Living*, and made the laſt day of the Creation; and that the Creation of all *viſible things*, the heavenly as well as earthly Bodies, educed out of *Chaos* or the *firſt matter*. So that there could be neither *Man*, nor ſo much as a *Place*, for him or any other *material Being*, *matter* it ſelf, that we know of, being not ſo much as then made. But whether or no there might not be *more Worlds* before this, I ſhan't determine, though 'tis *certain* even to a *demonſtration*, that if there were ſuch *Worlds*, they cou'd not be *Eternal*.

Q. *What are the* Souls *of* Brutes? *whether they have* true Reaſon, *and how they* differ *from* that of Man?

A. Theſe *Queſtions*, though propoſed *diſtinctly*, and as appears, by *different* Perſons, are here put together, becauſe of their near depending on each other, as all of 'em on that *grand difficulty* which we endeavoured to ſolve concerning the *Soul of Man*.

In anſwer to the firſt *Branch*. We are unwilling to allow the *Soul of a Brute* an *immaterial ſubſtance*, both becauſe we thereby ſhall give up a great Argument for the *Immortality* of our *own Souls*, and becauſe it's highly unphiloſophical to introduce any *ſuperior order of Beings* where we can ſolve all by the known powers of an *inferiour* one; or at leaſt, by the *primary* and *remote* Influence, not *immediate* action of what is *ſuperior*, in giving ſuch *Forces* and *Powers* to any thing as by, it's own *Nature* it appears capable of. Now, though it muſt be own'd there appears *Signatures* ſufficiently legible of *infinite Wiſdom* in the Actions even of *brute Creatures*, yet there are none of thoſe *Actions* that we know of (and of ſuch only we are to diſpute) whereof *matter* is not capable.

We affirm then, with that Philoſophical Liberty which Reaſon requires, we grant to all others, That the *Souls of Brutes*, or the principle of Senſation and Operation within them, are only the *fineſt Particles of Matter*, endued with a *briſk motion*, therefore a *ſort of fire*, which is the immediate original of their vegetive and ſenſible Operations.

They can't have *true Reaſon*, becauſe they have not, that can be prov'd (and the World is not

in

in an *humour* to give *more*) either any proper *Reflection*, or at least any *Conſciouſneſs* of ſuch *Reflection*. A *Glaſs* has an *Image* repreſented, and if another *Glaſs* is placed before it, very prettily *reflected* leſs and leſs from one to the other; but this the *Glaſs knows* nothing of, no more does the *Brute* that we either *do* or *can* diſcover by his *Actions*.

Inſtinct is not *Reaſon*. *Brutes* have one, not t'other. 'Tis no puzling *Term*, but a *real* diſtinct *power* given to a *Creature* by the *firſt Cauſe* to preſerve its own *Being*, and (in *Brutes*) to be ſerviceable to *Mankind*; whereof that *Creature* is not *conſcious*. Man has ſomething of the ſame *Nature*, *Children* ſtir their *Eyes*, and perform many other like Actions from this *Inſtinct*, not *Reaſon*. Even *Plants* have it in their *Sympathies* and *Antipathies*, the *ſenſitive* more eminently, yet none ſays they have *Reaſon*.

A *Brutes Soul* differs from a *Mans*, juſt as much as a *Mans* from a *Brutes*, and how much that is, any may ſee who'll turn to the Q. concerning the Soul of Man.

Q. *How a Man ſhall know when he* dreams, *or is really awake?*

A. Some *great men* have puzled this Queſtion to that degree, that it mayn't be altogether unworthy an Anſwer. The *ingenious Deſcartes* in his *Meditations*, even where he is laying his *firſt Principles*, to be the *Ground-work* of all his future Philoſophy, carrys the *difficulty* very high——according to his *Obſervation* and common *Experience*, we grant that the *fancy* produces many ſtrange effects, in ſome Perſons of a warm Imagination and that ſo *lively*; that unleſs they had *Reaſon* to aſſiſt, 'tis impoſſible when *aſleep*, and in a *Dream*, to know we *are ſo*; but on the other ſide, all men may know when they *are not aſleep* unleſs they *dream waking*. *I know I ſee*, by *ſeeing* and *reflecting* upon't; in the ſame manner here——The *Actions of Mind and Body* in a *dream* are *confuſed* and *diſturbed*; or if *regular* for a *while*, cannot be *arbitrarily protracted* to what *length* a man pleaſes. In a word, his *Fancy* then ſeems to have command of his *Reaſon*, as when *waking* his *Reaſon* of his *Fancy*. If this won't ſatisfie the *Queriſt*, but he's reſolved ſtill to make new *Objections*, let him ſtill believe, if he pleaſe, that he's in a *dream*, but give us leave not to *dream* any longer with him.

Q. *Whether there may be an Impartial and true Hiſtory in the World? (Sacred Writ excepted.)*

A. With all due Reverence to my Lord *Verulam*, who for ſome reaſons which we ſhall conſider by and by, affirmed, That he believed as little the Hiſtories of the time paſt, as he did the Prophecies of the time to come, we ſhall endeavour to prove the affirmative. That *great Man* was wont to ſay, Thoſe that write the Actions of their own Age, are forced to favour the upper Party, under; penalty of their Works ſeeing any other light than that of the Flames and thoſe that write the Hiſtory of former Ages, muſt needs be ignorant of ſeveral Accidents that would circumſtantiate the Action into good or bad, and muſt take all upon Tradition, and ſo neceſſarily loſe rigid Truth. Thoſe that write the Lives of ſingle men, muſt needs be either Panegeryſts or Calumniators; their deſign being to [illegible] out either a

pattern of Vertue or Vice, without the faults attending the Vertuous, or good Actions of the Vicious. As to the Hiſtory of Times and Ages, we may expect an Impartial Account by means of a ſudden Revolution of State, when the Hiſtorian that knew and durſt not ſpeak the truth is yet ſurviving, and has his protection in ſpeaking the Truth; ſo 'tis alſo of particular Perſons, which notwithſtanding his Lordſhips Concluſion, have had the fair dealing of both their Vertues and Vices Impartially ſet forth: But we have yet a more certain way to come by truth; for the Hiſtory of *England*, read the *French* and *Dutch* Hiſtorians, and compare 'em both with our own, and then we can't poſſibly miſs; and ſo for other Nations, and likewiſe for Perſons. For 'tis a certain Maxime, That if we weigh the Intereſts and Prejudices of things and Perſons together, we may by Collateral *Circumſtances*, find out the naked truth.

Q. *What was the* Cauſe *of the* Angels Fall, *and how came that firſt irregular Criminal* Thought *into 'em when they had no* Tempter, *and were created pure and Holy?*

A. I think it more concerns us to avoid their *Fate*, than be too ſollicitous about the *particular Cauſe* on't. But we muſt not *preach*, but diſpute; and therefore leaving that conſideration, endeavour to anſwer both together.

The World has generally thought the *Cauſe* of their *Fall* to have been *Pride* or *Ambition*, to be *equal to the moſt high*; grounding their *Conjecture* on ſome paſſages in *Holy Writ*, which ſound that way; and this very *reaſon* ſeems to be got among the *Heathen*, in the Stories of their *Flans Wars*; nor can it be more *graphically* deſcribed, than in that of their *Poet*, who mentions it as a *current old Tradition* among 'em ——*Affectaſſe* feerunt *regnum cœleſte Gigantes.*

Others think 'twas *Envy* at the *Creation* and *Privileges* of *Man*, a *Creature* of a lower rank than themſelves, whom yet they were oblig'd to *ſerve*; which I eſteem more probable, the firſt, being ſo very *abſurd* an *Enterprize*, that we can ſcarce ſuppoſe any *Intelligent Being* cou'd be guilty on't, 'till corrupted *before* by ſome other irregular thought, which might be the forementioned *Envy*, though *then* their *Underſtandings* might be *darken'd*, and they be render'd capable, if there be any ſuch thing, of the *higheſt Evil.* And what if we ſhou'd at leaſt *Query* whether the *heathens* had not alſo ſome *not diſpiſable Notices* of this latter Event. The *Titans*, they ſay, were *angry* becauſe *Saturn* was dethron'd, and *Jupiter* made *Lord* of all. We know they had an *earthly Jupiter* as well as an heavenly; he was, as they further tell us, ——*Creta ſatus*: Nor is't an improbable ſuppoſition that ſome footſteps might therein be contain'd of Mans being *made* out of the *Earth*; —nay, perhaps the very words *Creus*, *Creatus*, &c. may have the ſame Original. To puſh this no further, we ſhall proceed on the latter ſuppoſition, and ſeeing there is no abſurdity therein, aſſign *Envy* as the *firſt Cauſe* of the *Angels Fall*, whereof the *Creation* of *Man* was one *accidental Cauſe*, and their own *defectibility* or *mutability* another. For though *defectibility*, which is a kind of

privative

privative Term, mayn't be the *Efficient Cauſe* of any *Action*, I can ſee no reaſon why it mayn't be the *accidental Cauſe* of the *deficiency* or *irregularity* of ſuch an *Action*—Nor is't any reflection on *Gods Wiſdom or Juſtice* to make a Creature *defectible*, ſince that is as much included in the very *Nature* and *Notion of a Creature*, as *Novitas Eſſendi*, or a *Beginning of its being*; 'tis enough that there was no *neceſſity* of ſuch *Defection* impoſed by him on thoſe *Creatures* whom he had made.

Q. Whither went the ten Tribes?

A. This Queſtion is not ſo difficult, if we compare their Laws and Cuſtoms with thoſe of other Nations, and where we find the greateſt agreement in practice, we may with the greateſt probability fix the Affirmative of the Queſtion But before we diſcuſs that, we ſhall give you the received Opinion which the two Tribes entertain about their loſt Brethren — There is (ſay they) a great Lake in *Aſia*, which is always toſs'd with Tempeſts and Storms, ſo that it is unnavigable, except on the Sabbath day, upon which day the ten Tribes being ſtill Jews, are unwilling to travail, or contradict ſo great a part of the old Law, as a Prophanation of their Sabbath, and therefore muſt tarry there; but this ſeems very unlikely, for the Queſtion recurrs, How they could get over at firſt, unleſs upon the Sabbath, when according to their ſaying the Lake is then only free from Tempeſts? But to ſatisfie the Queriſt, we have the Teſtimony of *Joſephus*, that they were in great Numbers in the Land of *Media* under the *Parthian* Princes; alſo *Sulpitius Severus*, that they were diſperſed amongſt the *Parthians*, *Medes*, *Indians*, and *Æthiopians*, all which exactly agrees to our Notion in the firſt part of our Anſwer, that in theſe Places above the reſt of the World are retained waſhings, ſprinklings and other Jewiſh Ceremonies; but by a long tract and ſeries of time the ten Tribes are now really Heatheniz'd.

Q. What is the cauſe of Earthquakes?

A. Tis v'ry improbable that the common Hypotheſis ſhould be a truth, that Wind having caſually got into the Caverns of the Earth ſhould by its ſtrugling to get out again, produce Earthquakes, ſince Wind of its ſelf has no power to ſtruggle unleſs engag'd and puſh'd forward by ſome other Matter, or further Wind. We affirm it reaſonable to believe that this Globe of the Earth may be as ſubject to ruine and decay, as the leſſer Particles of the Creation, and that Earthquakes are but the Convulſion of Natures frame, cauſed by an inteſtine decay and Motion; for no one ever deny'd there were ſubterranean Paſſages, both Channels of Water, and Veins of liquid Fire, though more in ſome places than others, as Mount *Ætna*, *Veſuvius*, *&c.* Now this being granted, a Motion is proved, and decay is the natural Cauſe of Motion--To this we may add, That theſe ſubterranean Veins of Fire meeting with Channels of Water, not only cauſe a ſtrife and Motion in the Bowels of the Earth, but alſo generate Air by fumigation and rarification of the Water, which Air increaſing grows too big for its Caverns, and ſo ſtruggles and helps on with thoſe Convulſions and Ruines of Nature as we ſaid before:

before: this is manifeſt in that in many Earthquakes, if not in all, where the Earth yawns, there have been ſeen great flakes of Fire and Smoke to aſcend.

Q. *Whether it be convenient to entertain Converſe with Angels or no? And the reaſon for or againſt it?*

A. Yes, by all means, if they be good ones; and if you can find out a way to ſettle ſuch a Correſpondence, becauſe their long Experience of Cauſes and Effects, capacitates them for Information above all Mortals in the Secrets of Nature, Philoſophy, *&c.*

Q. *Whether the Child at the day of Judgment ſhall not be grieved at the Damnation of its Parent?*

A. Natural Relation is cancelled in the Grave, and there is no Conſanguinity in Heaven. I ſhall equally love Saint *Peter* and my Brother, and equally hate *Julian* the Apoſtate and my Father, under a ſuppoſition of an equality in their final Sentence.

Q. *What are we to think of thoſe that dye in Infancy?*

A. With the greateſt Satisfaction imaginable, that they are all ſaved; beſides the many Teſtimonies of Sacred Writ for this, we prove it thus——No greater a Puniſhment will be inflicted upon *Adam*'s Heirs than upon himſelf, for eating the forbidden Fruit. But his Puniſhment was only Mortality, or a temporal Death, therefore his Heirs, *&c.* The *Major* propoſition is the general ſentiment of all Mankind, an Attaindure of Blood being heavier on the Child than the Parent; or an Acceſſary more guilty than the Principal.——As for the *Minor*, the beſt Expoſitors have concluded the Sentence of *Thou ſhalt dye the Death*, to be only a Menace of Mortality, *viz*, *Thou ſhalt be a mortal Man, or ſubject to Death*, and is agreeable to this Text, *The Soul that ſinneth it ſhall dye.*

Q. *Whether a tender Friendſhip between two Perſons of a different Sex can be innocent?*

A. I look upon the groundleſs *ſuſpitions* ſo common in relation to matters of this nature, as baſe as they are wicked, and chiefly owing to the vice and lewdneſs of the Age, which makes ſome perſons believe all the World as wicked as themſelves. The Gentleman who propoſes this queſtion ſeems of a *far different Character*, and one who deſerves that happineſs which he mentions; for whoſe ſatisfaction, or theirs who deſire it, we affirm, That ſuch a Friendſhip is not only *innocent*, but commendable, and as advantagious as delightful. *A ſtrict Union of Souls, as has been formerly aſſerted, is the Eſſence of Friendſhip. Souls have no Sexes*; nor while thoſe only are concerned, can any thing that's criminal intrude. 'Tis a Converſation *truly Angelical*, and has ſo many charms in't, that the Friendſhips between *man and man* deſerve not to be compared with it. The very Souls of the fair Sex, as well as their Bodies, ſeem to have a *ſofter turn* than thoſe of Men, while we reckon our ſelves Poſſeſſors of a more ſolid Judgment and ſtronger Reaſon, or rather may with more Juſtice pretend to greater Experience, and more advantages to improve our Minds; nor can any thing on Earth give a greater or *purer Pleaſure* than communicating ſuch knowledge to a capable Perſon,

who

who if of another Sex, by the *Charms* of her Converſation inexpreſſibly *ſweetens* the pleaſant *Labours*, and by the advantage of a *fine Mind and good Genius*, often ſtarts ſuch Notions as the *Inſtructor* himſelf would otherwiſe never have thought of. All the fear is leaſt the Friendſhip ſhould in time *degenerate*, and the Body come in for a ſhare with the Soul, as it did among *Boccalins Poeteſſes and Vertuoſi's*, which if it once does, *Farewel Friendſhip*, and moſt of the Happineſs ariſing from it.

Q. *Whether, ſince Mermen and Mermaids have more of the humane ſhape than other Fiſhes, they may be thought to have more Reaſon?*

A. According to our promiſe made before we ſhall ſhew you firſt what may moſt probably be thought of their *Nature and Production*; ſome think 'em not to be Creatures *ab initio*, but Monſters got ſince by unnatural Copulation; ſome think 'em to be very *Devils* from the ſtrange Effects attributed to 'em; ſome that when the Angels fell, thoſe that light in the Sea were turned into *Mermen*; and ſome, that the Devils begat them of Fiſhes; ſome, that Fiſhes, generating in the Deluge, and ſeeing drowned men, by ſtrength of Imagination got ſomething like 'em. But we ſee no reaſon but that they were created at firſt among that infinite number of other Fiſhes in the Sea, which bear ſome reſemblance to the Creatures on Earth. *Alexander ab Alexandro*, affirms he has known a *Merman* ſteal a Woman *Cauſa Concubitus*; which if truth, ſtrengthens the Argument. *Ferdinand Alvares*, Secretary to the Store houſe of the *Indians*, ſays, he ſaw a young *Merman* come out of the Water to ſteal fiſhes from the Fiſhermen, and eat 'em. *Olaus Magnus* ſays many things of 'em, but his Credit is queſtionable. *Philoſoph. Tract.* mentions a *Merman* taken in a River in *Virginia* with a Pyramidal Head and fiſh Tail. In our Engliſh Chronicles 'tis affirmed a Man fiſh was taken in *Suffolk*, kept ſix Months on ſhore, and ſtole again to Sea; but the moſt authentick and particular Relation we meet with, is in the Hiſtory of the *Netherlands*, *viz.* The Dikes were broken near *Campen* by an Inundation in 1403. and when the Inundation returned, a *Merwoman* was left in *Dermer Mere*, and the Milkmaids who us'd to croſs that *Mere* with Boats when they went to milk, ſaw a humane Head above water, but believed their eyes deceived 'em, till the repeated ſight confirmed their aſſurance; whereupon they reſolved one night to watch her, and ſaw that ſhe repaired to a Seggy or flaggy place, where it was ebb and near the ſide; whereupon, early in the Morning they got a great many Boats together, and environed the place in the form of a half Moon, and diſturbed her, but ſhe attempting to get under the Boats, and finding her way ſtopt up by ſtaves and other things on purpoſe faſtned, began to flounce and make an hideous deafning Noiſe, and with her Hands and Tail *ſunk a Boat* or two, but at laſt was tyred out and taken; the Maids uſed her kindly, and cleanſed the Sea-Moſs and Shells from off her, and offered her Water, Fiſh, Milk, Bread, *&c.* which ſhe refuſed, but with good

uſage,

uſage, in a day or two, they got her to eat and drink, though ſhe endeavoured to make her eſcape again to Sea; her Hair was long and black, her Face humane, her Teeth very ſtrong, her Breaſts and Belly to her Navel were perfect; the lower parts of her Body ended in a ſtrong *fiſh Tail*. The Magiſtrates of *Harlem* commanded her to be ſent to them, for that the *Mere* was in their Juriſdiction: When ſhe was brought thither, ſhe was put into the Town-houſe, and had a Dame aſſigned to her to teach her. *She learnt to Spin, and ſhow Devotion at Prayer*, ſhe would laugh, and when Women came into the Town-houſe to ſpin with her for diverſion, ſhe would ſignifie by ſigns ſhe knew their meaning in ſome ſort, though ſhe could never be taught to ſpeak. She would wear no Cloaths in Summer; part of her Hair was fillited up in a *Dutch* Dreſs, and part hang'd long and Naturally. She would have her Tail in the Water, and accordingly had a Tub of Water under her Chair made on purpoſe for her. She eat Milk, Water, Bread, Butter and Fiſh; ſhe lived thus out of her Element (*except her Tail*) fifteen or ſixteen years; Her Picture was painted on a Board with Oyle, and hangs now in the Town-houſe of *Harlem*, with a Subſcription in Letters of Gold giving an Account when ſhe was taken, how long ſhe lived, and *when ſhe died*, and in what Churchyard ſhe was buried. Their *Annals* mention her, and their Books have her Picture; and travelling Painters draw her Picture by the Table. By the above mentioned Relation the Queriſt may be ſatisfied that ſhe exceeds all other Creatures in cunning and docility, that have ever yet been known, and probably by her burial might be reckoned in the *Claſſis of Rationals*, by the Magiſtrates who knew her Life, and ſuffered a place in the Churchyard for her *Interment*.

Q. *What is Melancholly?——what are the Symptoms, Cauſes and Cure thereof?*

A. This Queſtion were fitter for a *Profeſs'd Phyſician* than for ſuch as pretend no more than in a ſhort Eſſay to ſatisfie the *Curious*: However, leaſt the Gentleman who propoſes it, ſhou'd, as Melancholly Perſons uſe to do, grow worſe if he's not *humour'd*, we'll give the beſt deſcription of the Diſeaſe we can find, and ſo much of the Cure of it as may be expected in a Paper of this Nature: Not then to tranſcribe all *Burton*, I know not but that Deſcription of Melancholly which ſome great Men give us may be full and ſatisfactory: that 'tis——*A Raving without Fever or Fury, with Fear and Sadneſs*——'tis ſeated in the brain and Heart——the diſaffection of one makes Perſons rave, of the other renders 'em ſad or fearful: The Fancy is always buſie, for the moſt part intent on one thing, and the Idæas appear improper, diſtorted and horrid: The Juices of the Body contracting an acid and corroſive diſpoſition, and thereby throwing all things out of Order——The Vital Spirits grow dull and languid, and the Blood little leſs than ſtagnates about the Heart.

The *Effects* thereof we may ſee in *Bedlam* every day; They are as various as the Freake of the unguisded Fancy, which are almoſt infinite——Or as

as the particular Cauſes thereof, *Jealouſie*, *Superſtition*, *Love*, *Deſpair*, and ſometimes even a fit of violent Paſſion or Anger, which is one Degree beyond *Melancholly*, even a ſhort Madneſs. All the *Cure* that belongs to us to preſcribe is *Diverſion*, which reaches both Caſes. If the Brain be diſaffected with deep thinking on one particular Object, turn the ſtream, if poſſible, to ſomething elſe, *Flatter*, *humour*, or do what you can for the ſame End——For Sadneſs, or a deep lumpiſh temper, *Fear* is the beſt Cure, which rouzes the mind, and if not carry'd too high, ſets the lazy Spirits on work to throw off the impending Evil, and thereby aſſiſts Nature in what elſe ſhe has to do. For the *Therapeutick* part, the Colledge will preſcribe better, though ſcarce cheaper Remedies.

Q. *Is the Light a Body?*

A. Light is not a Body, no more than Heat; both are *Accidents* to one Subſtance, I mean the Sun; and if the Sun were not, there would be neither of them; if it be objected that we have Light when the Sun is under the Earth, and uncapable of giving Light by means of the Earths interpoſition betwixt it and us; we Anſwer, it is a miſtake, for the Sun is then capable of giving light primarily, and by reflection from the Earth upon the Moon and Stars, and they as ſecondary Cauſes, lend that light to us which they borrow from the Sun.

Q. *What is the reaſon that ſome men are black, ſome tawny, and ſome white in the ſame Climate, as in* India?

A. We ſhall endeavour a ſatisfaction by ſhewing the diverſity of Opinions about this matter, and by advancing an Hypotheſis of our own, chargeable with as little abſurdity as we can. Some have believed that *Cain*'s *Mark* was black, and therefore his Succeſſors Colour might be alter'd from what *Adams* was, and ſo by new Marriages and Intermixtures, the World might be diverſly coloured. Some ſay *Lots* Daughters having, upon their flight from *Sodom*, an Idea of the Smoke and Flames they left behind them, might very probably in the act of Generation with their Father, fix a ſimili ude of Colour upon Conception by the power of their imaginary faculty. Some, that the nearneſs or diſtance of the Sun, may have an Effect upon the skin, as the *Portugueze* are more tawny than the *Engliſh*, or Northern Climates. We ſhall give you one inſtance more, and then lay down that we conceive to be the reaſon. One Mr. *Briggins*, now a Captain of a Privateer, who is yet alive, and may be heard of at the *Tower*, mentions in his Journals, that they toucht upon an Iſland of Blacks near *Bantam*, where after they had diſpatcht their Merchantile Affairs, they were conducted to the King's Palace, who when he had ask'd them ſeveral Queſtions about the Novelties they had met with, told them that he had one Rarity in his Court, a white Child born of two of his Subject Blacks, that had neither of 'em ſeen a white Man or Woman in all their Lives, and then cauſed the Child to be brought forth, which in its Skin (not its Phyſiognomy) reſembled a fair Engliſh Child. From which laſt Example we affirm, That 'tis more than barely probable that the firſt change of *Colours* in Perſons came from

from such an Instance as this; and where such an Instance happened, the news or sight of it would form an Idea in others, which in the Act of Generation would have the same Effect, the Imaginary power being stronger than the Generative, both in Women and other *Creatures*. We have frequent Examples of the first, and want not some in the last, particularly in *Jacobs* Policy of transferring *Labans* Flocks into his: See *Gen.* 30. *v.* 37, 38, 39. Now a Colour being once changed, it naturally follows that Intermarriages, Transplantations, and Commixtures of such persons, must produce variety of Colours, though we must allow a great Cause in the nearness or distance of the Sun.

Q. *If it be lawful for a man to marry his Cozen German?*

A. I could never see any thing that look'd like solid Reason to the contrary; the *Civil Law* teaches not the case; the Canon Law, or Pontifical Decretals, 'tis true, are strict enough in the matter, for by this Craft 'tis notorious that they get their living; but for that I hope, we have done with't; though I'm pretty confident the awe and fear we generally find upon the minds of men in relation to this matter, draws its original from the customs of Popery; which permitted not such Marriage without a Dispensation: As for the Laws of God, even supposing the Degrees prohibited by *Moses*, are Moral, not Ceremonial, as most Casuists believe, there can't yet be found so much as one syllable relating to the matter either of one side or t'other, that I could yet ever see. Nor is there any thing more of it in the Gospel. Indeed there's no Argument against it, but, what is oftentimes much stronger: Two inveterate prejudices there are, which render many people tender in this matter. The first, that it being a controvertive point, and the World wide enough, better let such matches alone, than engage in 'em. But in answer, this is only a prudential motive, and not at all relating to the right of the Thing, and Essence of the Question. Further, this must be own'd, that if a person is dissatisfied in his Conscience, *i. e.* his practical Judgment submitted to God, and as he thinks directed by him, he ought in this case by no means to do it. Nay, if he has only a scrupulous Conscience, a degree below a doubtful, I should think he were better let it alone. But I shall by no means allow that its being a controverted point with others, generally perhaps of weaker Judgments, should at all conclude me, or abridge me of a Liberty I am no way convinced the Laws of God ever denyed me. For if anothers Conscience and not my own, were to be the Rule of my Actions, 'twould be unavoidable that mine must be the Rule of his, which at the very first sight involves the grossest Absurdities. The other grand prejudice, and that a very popular one, against the marriages of Cousin Germans is, that common Observation shews us they are frequently unhappy.——The same Argument the men of the Town make use of against all Matrimony, and that with just as much reason. No man I am confident ever made a Collection of Cases in this matter large enough

enough to found an Induction upon, which if he could; contrary Inſtances would ſoon deſtroy it.—All that's to be ſaid is this, that thoſe Matches which prove unhappy fall more under Obſervation than ſuch as are otherwiſe, and for that reaſon are reckoned the greater number.

Q. *If it be lawful for a man having buried his Wife, to marry her own Siſter, the firſt leaving Iſſue behind her?*

A. The caſe is the ſame if we turn it to a Siſter marrying two Brothers, and of that we have the higheſt inſtance in the Controverſie of Queen *Katherine* and her two Husbands, Prince *Arthur* and *Henry* the 8*th*, that ever the World yet ſaw. 'Tis not an eaſie matter to ſay any thing on that ſubject which has not been already ſaid, ſince it employed at that time almoſt all the learned Pens in *Europe*. The chiefeſt of whoſe Arguments, and which makes us reſolve the Queſtion in the Negative, is to this purpoſe: What's againſt the moral Law, is undoubtedly unlawful. This is plainly ſuch, *Levit.* 12. 21. *If a man ſhall take his Brothers Wife, it is an unclean thing.* 'Tis Moral, becauſe 'tis added, *That for theſe things God abhorred the* Canaanites, and caſt them out, who cou'd be obliged, at leaſt before the other was revealed, only by the Moral Law.

As for Iſſue or no Iſſue, I ſee not how that can any way alter the caſe: For whether or no Sponſion or Affiance without any thing ſucceeding on the Ceremony but what conſtitutes the Eſſence of Marriage, none ever ſaid that Children were to be reckoned among things of that Nature.

Q. *Whether it is* lawful *to make* Addreſſes *to young* Ladies, *without a prior acquainting their* Parents *and* Relatives *therewith?*

A. To ſpeak ſtrictly, no *Contract* can be juſtly made with any but ſuch as are *ſui juris*; nor can *Children*, at leaſt while they are *under Age*, be properly reckon'd of that Number. I confeſs *Gallantry* and [illegible] this Caſe generally adviſe to very different *meaſures*; and as the World goes, a *Miſtreſs* wou'd give her *Servant* but ſmall thanks for firſt making *Love* to her *Father* and *Mother*. But to come cloſer, we may divide *Addreſſes to a Lady*, like *Attacks* on a *Town*, into two ranks; they are either *looſe Blockades* or *form'd Sieges*——The firſt are not of ſo great conſequence, whereas the latter ought not to be *laid* or *raiſed* without deeper Conſideration: 'Tis eaſie to apply this——*A general Converſation* with a *Lady* is requiſite to know (if poſſible) whether ſhe *deſerves* to be Lov'd; and this before any *Application* be made to the *Parents* for *Liberty* for a form'd *Courtſhip*, which were I a *Lover*, I ſhou'd chuſe to make as near as poſſible both to *young* and *old* at the ſame time, that neither might conceive any *Umbrage* of each other. The latter part of the *Queſtion* indeed admits of many *diſtinctions*: There is firſt a great difference between *immediate Parents* and more *remote Relations*; and perhaps too, between ſome *Parents* and others.

Q. *Whether it is lawful to Marry a Perſon one* cannot Love, *only in compliance to* Relations, *and to get an* Eſtate?

A. Had the *Queſtion* only been

Propoſed

Propoſed of ſuch as we *don't Actually Love*, it might perhaps have admitted of ſome *limitation*, ſince we ſometimes ſee Perſons Love tenderly *after* Marriage, who could hardly endure each others ſight *before*; though even ſuch an Experiment muſt be very dangerous and hazardous, and he muſt be a *bold man* who dares venture upon it: But as 'tis Propoſed here, Whether we may Marry ſuch as we *cannot Love*, 'tis beyond all doubt, and muſt be Anſwer'd in the *Negative*, ſince ſuch a Practice wou'd be both the moſt *cruel* and imprudent thing in the World——*Society* is the main End of *Marriage*, *Love* is the bond of *Society*, without which there can neither be found in that State *Pleaſure*, or *Profit*, or *Honour*: *He* then, or *She*, that Marries for ſo baſe an End as *profit*, without any poſſibility or proſpect of Love, is guilty of the higheſt *Brutality* imaginable, is united to a *Carkaſs* without a Soul, and are as cruel to themſelves as *Mazentius* was to thoſe Wretches who had the ill Fortune to fall into his hands. This being alſo but too general a *Truth*, as one wittily obſerves, that he who *marries* a Woman he cou'd *never Love*, will, 'tis to be fear'd, ſoon *Love* a Woman he never *marry'd*.

Q. *Whether a* publick *or* private Courtſhip *is the beſt?*

A. A *Private* is the more *ſafe* as well as the more *pleaſant*. 'Tis undoubtedly much more *pleaſant* than the other, from that pretty fallacy which all mankind put upon themſelves, in valuing what is *rare* and uncommon more than what is cheap, and eaſily attained. Now *Secrecy* has a kind of *rarity* in't, and an *inviſible Miſtreſs* has ſuch *Charms*, or at leaſt our *Fancy* makes ſuch there, as the greateſt noted Beauty in the World cannot *rival*. Every *Aſſignation* in a *ſecret Amour*, has infinitely more *guſt* and *reliſh* in't, than a formal Publick Interview, on purpoſe for two Perſons to talk *fine things*, and look *fillily* upon one another. *Difficulty* renders any *Pleaſure* more *ſapid* and *lively* when 'tis obtain'd; and though there ſhould be other *Golden Apples* as good as thoſe which grew in the *Heſperiden Garden*, yet none will taſte ſo *ſweet* as thoſe which are *ſtol'n* from a *Dragon*.

Nor has a *private Amour* leſs advantage as to the *ſafety* than the *pleaſure* of it, eſpecially where there are *Rivals*. This *Fairy Treaſure*, as imaginary perhaps as that which is call'd ſo, runs a great hazard of being *loſt*, if *reveal'd*. The beſt way to ſecure *Fire*, is to *rake* it up under the *Aſhes*, where 'tis likely to live much longer than when expoſed to every *Wind* that ſcatters it, no Body knows whither. This for *Pleaſure* and *Profit*, but whether more Honourable or no, none but thoſe concern'd can reſolve, for that's e'en as 'tis *managed*.

Q. *What* Courſe *muſt a Perſon take to remove a* Ladys Averſion *to him, ſuppoſing her under ſome ſecret* Preingagements?

A. A *Preingagement* of that Nature is ſo *ſacred a Thing*, that though a *Lover* ſticks at nothing to obtain his *deſires*, no Man in his *ſober Reaſon* ought to contribute any thing towards the breaking it —— on which account 'twou'd ſcarce be *honeſt* to give *Directions* for the attempting it. But if the Queſtion be ſimply——

How

How to Conquer a Ladys Aversion, that indeed admits of a fair Answer: *Ovid* will tell you a thousand ways, tho' many of 'em now as *ridiculous* to *make Love* in, as 'twou'd be to *make War* with *Spear and Shield* after the old System of Chivalry. The best way I know of, is, after having found her *Humour*, to *ply her close*; don't let her, if possible, so much as *sleep*, which they say will *tame the wildest Creature* in the World; or if she does, be so often with her, that she can *Dream* of nothing but you. This only *Receipt* has the greatest effect on the most of the *Fair Sex*, who if you hold on long enough, will be fort'd at last to *Love* you in their *own defence*, using you as they do *Beggars*, give you an *Alms to be rid of you*; for to speak truth of our own lewd Sex, there are few of us, when once *lov'd*, who *love long after*.

Q. *Whether if* Females *went a* courting, *there wou'd not be more* Marriages *than now there are?*

A. I am apt to think *not so many*, at least if they only were to *court*, and we to be *silent*; for as *Courag* is the more *proper Vertue of a Man*, so *Modesty* is of a *Woman* (though we meet with 'em sometimes in the contrary Sexes;) for which *reason*, many *Ladies* wou'd dye sooner than stoop to what they think so mean a *practice*, as we have had *Instances* of *some* who have actually done it. But there's yet more in't than this—'tis their *Interest* as well as their *Inclination*, to be (I won't say only *Passive*, but) on the *Defensive*; for whether or no they'll be so ingenuous to confess it, 'tis certain that *most men* slight even what they find *Loves* 'em, much more would they do so, should they *easily obtain it*; most of all, should it be *proffer'd*, and almost *forc'd* upon 'em.

Q. *Whether* Quakers Marriages *be* lawful?

A. We shall answer as the great L. C. J. *Hales* did, Whatever has the *Essence* of *Marriage*, may so far be reckoned a *lawful Marriage*, though it may want some *external Circumstances* required by the *Law of the Land*. At least, therefore *Quakers Marriages* are, as was said in a former Question, *valid*, if not strictly *legal*, and accordingly their Children sue for *Inheritance*; where there is *actual* and constant *Cohabitation* with its *consequences*, and a *stipulation besides intervening*, which any *wise* and *honest Persons* would also have as *publick* and *solemn* as their *Occasions* permit.

Q. *How shall a* man *know when a* Lady loves *him?*

A. First find out, if you can, whether she has ever *lov'd* any other *before*, for that renders the case much more difficult; for one that has been *deceiv'd* her self, knows how to *deceive* you. *Fealousie* is counted one pretty sure *sign* of *Love*, but I think it much such another as *Convulsions* are of *Life*. If a *Woman* tels you she *loves*, there's no way but *believing* her; indeed there are hardly any of the Tokens of that *Passion*, but are *fallible*, though the *shrewdest sign* that a *woman Loves* ye, is her *marrying ye*.

Q. *Whether is Hope or Fruition more pleasant?*

A. The Querist ought to have mention'd the Object of Hope and Fruition, that is, whether the Object is an Entertainment

to his Senſes or his Reaſon; but ſince he has not diſtinguiſht, we'll make a ſuppoſition in both. In the firſt, if he means *Beauty, Honour, Preferments*, and ſuch like, we need not trouble our ſelves for Inſtances, at the diſſatisfaction we receive in the Enjoyment of 'em, although in the time of our Expectation we had ſtrange Idea's, unwearied, unpall'd Appetites, which could not be perſuaded by the Experienc'd that all was Fiction, 'till we undeceiv'd our ſelves by a ſupplantation of better Hopes——If the Queriſt means, *An Enjoyment of a peaceable Breaſt, a Vertuous Conqueſt of our Senſes, or an accompliſhment of ſuch Actions as are the deliberate products of true Reaſon*, the Expectation is like *Solomon*'s Fame, much greater than repreſented. In the firſt Inſtance, Hope is generally more pleaſant than Fruition; in the laſt, Fruition is more ſatisfactory than Hope.

Q. *What is the difference betwixt Time and Eternity?*

A. 'Twas a great *Philoſophers Maxime*, he that will compare two Bodies, muſt *know 'em both*, which alſo holds in Accidents, The Queſtion is put to a Perſon that has experienc'd but one, nor that to his own ſatisfaction; but when he has experienc'd the other (*if I aske again*) he will give an Anſwer: In the mean time from thoſe *dark Idea's he has of Eternity*, he ſays there is infinitely a greater difference than betwixt a drop of Water and the whole Ocean, or betwixt an *Unite* and the moſt protracted *Multiplication*.

Q. *What was the Height, &c. of Babel's Tower?*

A. This is a Queſtion that muſt be reſolv'd by *Tradition* and the beſt Authors, we having no other means left, being not contemporary our ſelves with that *Monument of Confuſion*: *Apollonius Thyaneus* ſays, that *Nimrod* and his Followers deſign'd it for an Altar to ſacrifice Horſes to the Sun, they believing that to be a God, becauſe not drown'd; which perhaps might give life to the *Perſian* Worſhip, who now acknowledge no other God than the *Riſing Sun*. But *Iſidore*, whoſe Credit is more authentick, and his Narration of it more particular, affirms (as *Verſtegan* quotes out of him) that the Tower was 5174 Paces high, the Bricks whereof it was built were *ſix Inches thick, Eight broad*, and a Foot long; *Travellers* report the Ruines of it remain neer *Bagdat* to this day, and that it ſtands like a great Mountain, the *Paſſage up being Circular, and broad enough for Fields*? Within are proper Places for *Granaries*, Stables for their Mules, and other Conveniencies for Lodging, but that 'tis now impaſſable, being over-grown with Briers and Thorns. *The firſt Occaſion of its building* was deſign'd to be a Refuge in Caſe another Flood ſhould happen, which was ſuch a dread to the *New World*, that they went upon the Hills, and came not down into the Valleys for ſeveral hundred Years.

Q. *Whether a* Friendſhip *contracted by* ſingle Perſons *may continue with the ſame* Zeal *and* Innocence *if either* Marry?

A. That *excellent Perſon*, the Reverend Biſhop *Sanderſon*, has a Caſe very near akin to this, if not *Nicer*, which the Perſons concern'd will find extreamly well worth their *reading* and *conſideration*.

tion.——In the mean time we Answer——It *may*, tho', Ten to One if it *does*; since in those Circumstances there will be a great *hazard* that either the *Innocence* will spoil the *Zeal*, or the *Zeal* the *Innocence*: Not but that there's a great deal depends on the Characters of the Persons concern'd; a *Friendship* may perhaps be *innocent* where 'tis not *safe*; but hardly either long, in this Case, unless between those of *great Prudence* and *Vertue*, since 'tis oftentimes only a *pretence*, and as such, one of the most *dangerous things in the World*. In the mean time, as *generosity* may be *criminal*, so *suspition* is *base*, and one infallibly ruines *Friendship*, as the other may *Vertue* and *Honour*, tho' a *prudent Caution* may perhaps be a *Medium* between both. The worst on't seems to be here that seeing *Friendship* can be only in the *height* (as we have formerly described it) *between two*, how shall it remain with *equal Zeal* and *Innocence*, at least *Justice*, when *one* is *Marry'd*? For either there must be *more* or *less tenderness* for the *Friend* than for the *Wife* or *Husband*——If more, 'tis *Injustice*; for People ought not to *Marry any* but such as are fit to make *Friends*; if less, the *former Friendship* must be deminisht, as if the *Marriage* be *happy* it *generally*, perhaps *always* is. If I an't mistaken, the *pinch* in here, and the *Solution* accordingly, *That if the Friendship between the Persons marry'd have but the ascendant, and if that be continued with the highest degree of* Zeal, *and lower measure of* that *and* Friendship *may innocently remain where it was before planted.*

Q. *What is the* Reason *that when* Women with Child *long for* Fruits, *&c: the* Mark *of that which they long for is often* imprinted *in some part of the Child's* Body?

A. By the Power of Imagination all agree, but how that which we may very near say is *not*, or has of it self no *real Being* shou'd produce such strange undenyable *effects*, is not so easily *solv'd*. I indeed very much doubt the *Truth* of some prodigious *Instances* which are brought on this *Head*, and still must take leave to do so, 'till we have some more unquestionable *Authority* for't than Sir *K. D*'s, who being a *Traveller* as well as the famous Sir *H. B.* has been thought by some to take as great a *Liberty* in *Physicks* as the other in *History*.—— Nor, supposing some of those *instances* true, does it seem possible to *account* for 'em without recourse to *supernatural Cases*—— For example——that which is told of the *Woman*, who being present at an *Execution* where the *Malefactor* was *beheaded*, immediately came home with the *impression* of it so strong on her *Fancy*, that in a short time after she fell in *Travail*, and was deliver'd of a *Child without a Head*, that part being freshly bleeding, and newly separated from the *Body*—— (which if true, the suffering *Woman* to be present at the *Execution of our Traytors*, may have *worse effects* than is easily *imagin'd*) And as such *instances* as these seem *impossible* to be *accounted* for, so the others, tho' of more undoubted Truth, are not very easily clear'd: What appears *probable*, and sufficiently plausible on this Head, as to the common *Marks* and *Signatures* which several Children receive from their *Parents*, and

bear on their *Bodies* till they go out of the World, is to this purpose——The *Imaginations* of *pregnant Women*, their *Humours* being extreamly ſtirr'd and diſturb'd, muſt needs be very *ſtrong* and *lively*: That of ſome *Men* is ſo powerful, that it has produced *real Pains* in ſeveral *parts* of their *Bodies*: nay, we are told of ſome whom *Fancy only* has *kill'd*. The Fætus in the *Womb* is a ſort of a *Vegetable*, *joyn'd* to the *Mother* as a *Branch* to the *Root*, or rather as the Plants of the *India Pigg-tree* to one another by a ſmall *String* or *Ligament*. All its *nouriſhment* it muſt therefore receive from *her*, together with which nouriſhment, and by the ſame way, the *ſpirits* find a paſſage, and the *Blood* circulating through the *Fœtus*, may as 'tis chang'd by Degrees into the *Fleſh*, *from* ſuch *Impreſſions* there, as it before receiv'd from the *Mother*: For to ſpeak Truth, the *Mother* ſeems to have as much *power* over the *Child's Body*, nay, more than ſhe has over her *own*. Now it muſt be by the *Animal Spirits that the Soul works on the Body*, commanding it as it pleaſes, to move a *Foot*, an *Arm*, or any other part—and yet more Power the Mothers Soul has on the tender *Fœtus*—it impreſſes thereon all its Paſſions its Joys and Pains: as Mothers Experience, and accordingly, any *Object* being ſtrongly fix'd on the Mothers *Fancy*, 'tis thence transferr'd to the Childs *Body*.

Q. *Whether it was a real Serpent that was made uſe of for the tempting of our Firſt Parents?*

A. The Naturaliſts tell us of Serpents, and other Creatures that have humane faces, and we are not without Inſtances of this in *Madagaſcar*, where ſome of our Ships trade: But whether it was ſuch a Serpent as this, is not material; but we are really perſwaded it was a true Serpent which ſome envious *Angel* did actuate. Our Reaſons are, 1. The Text expreſly mentions it to be a *Serpent*, and adds the Qualification of a Serpent, *viz. Subtilty*. 2. *Adam* knew very well the Nature of all Beaſts that he had given names to, and amongſt the reſt this Serpent: Therefore it would be a leſs ſurprize to him to ſee the Serpent act ſo cunning a part. 3. *Adam* could not be afraid of it, having not yet ſinn'd, *Sin being the Cauſe of Fear*. 4, 'Twas the Angels cunning to act in that Creature, which would leaſt ſurprize our Parents not in an humane ſhape; for *Adam* knew there was no more men beſides himſelf; nor are we perhaps ſo ſure as 'tis generally though, that the *Angels were actually fallen when Adam was tempted*. May we not rather think the Tempter was ſome envious Angel, who with the reſt of his Confederates, by giving God the Lye, and ſeducing *Adam*, fell, and were made Devils: And 'tis not unlikely this is pointed at where the Devil is called a *Deceiver*, and a Lyar from the beginning.

Q. *Whether it was a real Apple our Parents did eat in Paradice?*

A. That our Parents did both *eat* and *tranſgreſs*, we are too ſure, and that it was an Apple we doubt not, the Holy Ghoſt not wanting words to expreſs it, if it had been any thing elſe; and as for the Tree that bare it, being called the *Tree of Life*, rather than any other Name uſualy amongſt

mongſt Naturaliſts (which had made ſome of the Primitive Fathers believe both *Tree* and *Apple* were *Allegoricall*) we ſay it might be ſuch a Tree as we have, and yet be the *Tree of Life*, it being the Object of Life or Death according as *Adam* kept or broke the Command about eating of it. *Gorop. Becanus* in his *Indooſcythica*, thinks it an *India Figg. Paladanus* (upon *Linſcholen*) ſays that the *Indians* and *Arabians* have a Figg-tree bearing a kind of fruit which they call an *Apple of Paradice*, or the Evil Fruit. *Malum* ſignifying both an Apple and Evil; and 'tis remarkable, that an Apple cut croſs has in it ten ſeveral *Cells*, which ſome will have to denote the *ten Commands*, &c. *Boskheir* holds it to be an *Indian* Wheat.

Q. *Whether it be lawful for* Friends *ſolemnly to engage, if* one dyes firſt, *to* appear *to the* other, *and inform them of the* Condition *of the* Soul *in another World?*

A. The leaſt that can be ſaid of ſuch an Attempt, is, that 'twould be

1. *Fruitleſs* ſince *Truth* it ſelf tells us——*If they will not hear Moſes and the Prophets, neither will they believe though one roſe from the dead*: For if the *common methods* of God's *Providence* will not convince an Atheiſt, neither is he to *expect* any *new way* of ſatisfaction; nor if he had his deſire would it be without ſome *evaſion* or other ſtill to continue his *Infidelity*.

2. 'Twould be *dangerous*——on more accounts than one: If *no ſuch appearance*, which unleſs we were better acquainted with the *Oeconomy* of the *World of Spirits*, we have little *Reaſon* to expect, this might incline a *weak Man* to doubt yet more of the *Truth* of thoſe things which we were clearly taught both by *natural* and *revealed* Religion. If *any Appearance*, how ſhould the *Perſon* to whom 'twas made, *certainly know* whether 'tis really the *Spirit* of his *departed Friend*, or ſome *illuſive Dæmon*, which may either tell him a *Falſhood* inſtead of a *Truth*, or mingle *Truth* and *Falſhood* together, the more cunningly to deceive him: But beſides the *uncertainty* and the *danger* there would be in ſuch a practice, which way ſoever it terminates, I think t'would be alſo—

3. *Irreligious*; ſince it too plainly implies a *diſtruſt* of the *Truth of God*; nay more, that thoſe who *uſe* it, would *believe humane Teſtimony* and perhaps *Diabodical*, rather than *Divine*—— No, ſay they, 'tis rather to *confirm* the *Truth* of ſuch *Teſtimony* as is *ſaid* to be *divine*.——But is there any want of all reaſonable *Confirmation?* Han't we ſtronger *Evidence* that the *Scriptures* were *written* by *inſpired Men*, or at leaſt that the matter therein contained is *true*, than that there was ever ſuch a *Man* as *Alexander* or *Cæſar*, becauſe one of theſe has all the *Moral Demonſtrations* of Truth the *other* has namely *univerſal*, or or unanſwerable *humane Teſtimony* both of *Friends* and *Enemies*, and yet *more*, to wit *Miracles*, which are the *Teſtimony* of *Heaven*. Now this *Scripture* gives us undeniable *Evidence* of the *Exiſtence of Souls* after *Death*, and therefore whatever *God* may think fit to *Order* or *permit* in *extraordinary Caſes*, as revealing *Injuſtice*, *Murder*, &c. It appears both *fruitleſs*, *dangerous* and *irreligious*, to expect any ſuch thing *ordinarily* to happen,

ſince the *Courſe of Nature* is not to be altered without the higheſt *Neceſſity* and *Reaſon*.

Q. *What became of the Waters after* Noah's *Flood*?

A. The Earth was inviron'd with Water, before it was made a Terraqueous Globe: And now the Waters are Globulous, and higher than the Earth, whereby (and with thoſe waters above the Firmament) the Earth might eaſily be overwhelmed. Now knowing whence the water came; we eaſily affirm, that it receded again to its old Stations, tho' no doubt but the Earth drank up ſome, and ſome were *rarified into Air*.

Q. *Whether* Fleas *have* ſtings, *or whether they only* ſuck *or* bite, *when they draw* Blood *from the* Body?

A. Not to trouble you, *Madam!* with the Hebrew or Arabick Name of a *Flea*, or to tranſcribe *Bochart*'s learned *Diſſertations* on the *little Animal*, we ſhall for your ſatisfaction give ſuch a *Deſcription* thereof, as we have yet been able to *diſcover*.

It is, as we may partly diſcern by the *naked Eye*, of a *lovely deep Red colour*, moſt neatly *poliſh'd*, and *arm'd* with *Scales*, which can *reſiſt* any thing but *Fate*, and your *Ladiſhips* unmerciful *Fingers*; the *Neck* of it is exactly like the *Tail* of a *Lobſter*, and by the *aſſiſtance* of thoſe *ſtrong Scales* 'tis covered with, *ſprings* backwards and forwards much in the ſame manner, and with equal Violence; it has *two Eyes* on either ſide of its *Head*, ſo pretty, that I'd preferr 'em, to *any*, Madam, but *yours*, and which it makes uſe of to avoid its *Fate*, and fly its Enemies, with as much nimbleneſs and ſucceſs as your *Sex* manage thoſe fatal Weapons (lovely Baſilisks as you are) for the Ruine of your *Adorers*. Nature has provided it ſix ſubſtantial *Legs*, of a great ſtrength, and incomparable *agility*, joynted like a *Cane*, cover'd with large *Hairs*, and *armed* each of 'em with two *Claws*, which appear of a horny ſubſtance, more ſharp than *Lancets*, or the fineſt *Needle* you have in all your *Needle Book*——'Twas a long while before we cou'd diſcover its *Mouth*, which we confeſs we han't yet ſo *exactly* done as we wou'd, the *little baſhful Creature* always holding up its *two fore-feet before it*, which it uſes inſtead of a *Fan* or *Mask* when't has no mind to be *known*——And here we were forced to be *guilty* of an *Act* both *uncivil* and *cruel*, without which we cou'd never have given you a *Reſolution* to your *Queſtion*——We were obliged to *unmask* this *modeſt one*, and cut off the *two Legs* on't to come to the *Face*, which being perform'd (tho' it makes our *tender Hearts*, as well as yours, almoſt *bleed* to think on't) we immediately diſcovered what your Ladyſhip deſired, and found Nature had given it a ſtrong *Proboſcis* or *Trunk*, as a *Gnat* or *Muſchetto*, tho' much *thicker* and *ſhorter*, with which we may very well ſuppoſe it *penetrates* your *fair Hand*, feaſts it ſelf on the *Nectar* of your *Blood*, and then like a *little faithleſs Fugitive of a Lover*, *skips* away almoſt *inviſible*, no body knows whither.

Q. *We have heard of ſome who to all appearance have been dead for two or three days, and have recovered. Now this* Myſtery *in Nature is worth your* explaining; *and I beg the* Solution *of it, as well for*

my own satisfaction *as of several other Gentlemen that put me on?*

A. As the *Appetite* for a considerable time may be suspended from it's *Office* by an excessive *Grief* or *Trouble*, and yet be not altogether lost: So may the Soul for a time seem to be departed out of the *Body*, and yet not really be so; the first from the same Reason that Bears Snails, Dormice, &c. live several Months without food, occasioned thus: The less *Spirits* and *Heat* there is, the less is the *digestion*, and consequently a less *appetite*, not that they are altogether without *Appetite*, but that the *fat* and *viscous flegm* wherewith they are provided, are sufficient *Nourishment*, and as much as their *small heat* requires for all that time: But that the Soul, and the whole frame of *Nature* should imitate a separation, when there really is not one, is more strange; yet possibly it may proceed from a *Natural Reason* (if a *natural one* can be assign'd;) Sickness by degrees does sometimes cause that *Effect* upon the *Animal Spirits*, as a *sudden Joy* or *Grief*: but as all *violent actions are short*, so the *Effects* of a *sudden Joy* or *Grief* eitherkill or return again presently; but the *Effects* of a *lingring Sickness* as they fix *slowly*, so they remove *difficultly*——In this they both agree, the *Heart* being *oppress'd*, the *Spirits* fly thither with the Blood for its *succour*, and there remain till they are either *extinct* or *dispers'd* by a New *Circulation*, commencing as soon as the *Heat* can spare their *retreat*, which is sooner or later according to the Cause that brought 'em thither: The Soul all the while having but little room to act in, I mean the Animal Spirits, and the Anima Spirits as little, I mean the retreated Blood.

Q. *Whether Beauty be* real *or* imaginary?

A. We dare *almost* venture to affirm 'tis *both*. *Custom* and *Opinion* it must of necessity be own'd, go a great way towards making a *Deformity* or a *Beauty*, and how shall we certainly know whether's in the *right*?——He that abuses the *Negro* for his *flat Nose* and *thick Lips*; or the *Negro* who abuses him for his *thin Lips* and *high Nose*? Nay, we need not go so far as *Guinea*, for in the *Families* of the *first Prince of Europe* to be born without *such a Lip* as we generally think none of the *best*, wou'd be esteem'd a great *Deformity*, not to say *worse*:—— And indeed every where *Fancy* has a large *stroke* in these matters, *Lucretius* his witty Observation *Parvula puncilio χαρίσων μία*, &c. holding almost all the World over——Nor has *Complexion* any better *Fate* than *proportion*, one who is born *white* among the *Blacks*, being as great a *Monster* as a *Black* among those that are *white*; and the *Abyssines* wou'd persuade us that *Adam* and *Eve* were *Blacks*, and that the *Queen of Sheba* was of that Colour, they make almost an *Article* of their *Creed*. However, as *Exceptions* don't spoil a *Rule*, and as 'tis no Argument there's no such thing as the *Law of Nature*, because some *Nations* have no regard to't, so in this Case, there must be a *best* somewhere, *White is lovely*, and *Black horrid*; one resembling the *light*, the other *darkness*. In these things therefore we place *Beauty*——namely—— Features, Proportion, Complexion, Meine

and Air. There is such a thing as a *good Feature*, taken by it self, some things being *shaped* more *neat*, *cleaverly* and *handsome* than others, as we may grosly see in a *Horse* compared with an *Elephant*, a *Gray-hound* with a *Swine* or *Cur*. And this is something in *Nature*, independent from the Judgment or Fancy of any Man; for these *Relations* would in themselves be, though there were no Man in the World to make the *Comparison*; nay, an *Elephant* would be a clumsie *shapeless* thing, tho' there shou'd be no *Horse* to be compared with it; as a *Horse* would be neat and clearly limb'd, tho', there were no such thing in being as an *Ass* or an *Elephant*: Now this *Feature*, as it is a real *Beauty*, so 'tis distinct even from *Proportion*, tho' very near a kin to it: For example——We see commonly enough Persons who have *some good Features* —— a *Nose*, *Mouth*, *Chin*, &c. whereas the rest may either be Deform'd or Unproportionable, not bearing that due regard of *situation* or *magnitude* one to another, which at first sight appear pleasing and natural. And indeed what that is, as in other Cases yet to come, the *Eye* seems to be the *sole Judge* nor is't easie to describe and fix it, tho' we believe it possible to be done; and if any way, by the *Proportions of Musick*, that proportion infallibly pleasing the *Eye* in *visible Objects*, which does the Ear in *Audible*. For the two last parts of Beauty, a *good Meine* and *good Air*——with the *French*, from whence we had the Terms——*Belle Air*, and *Bonne Mien*; they may more easily be distinguish'd than describ'd; tho' both generally confounded. A *good Meine* relates to all the Body, a *fine Air* to the Face only. A *good Meine* is but of *one sort*, and more easily described than an Air: It signifies —— the handsome *appearance* some People make when you take 'em all together; 'tis as we may call it, the good *Air* of the *Body*, as a good Air (taken in a strict sense) the *good Meine* of the *Face*. And this, tho' there may be something of it in *Nature*, yet we chiefly think owing to Education and Converse: Whereas a *good Air* is various, perfectly Natural, and impossible to be given by all the Art in the World——For a Man may skrew his Face into a form of Terror, and think he looks Majestical, when he has a little sneaking Phiz, or sweet when he's really sowr and ill natur'd —— but 'twill still be unnatural, and he'll look as ill disguised as the Ass in the Lyons-skin, when his long Ears stuck out and betray'd him. And hence we may remark that chief difference in what we call a *good Air*, sometimes we see a Face with Lines of *Majesty* in't, that like *Cæsar*'s or *Gustavus Adolphus* dazles all that beholds it, and is so *sharp* and piercing, that 'tis almost *insupportable*: At other times we meet with such an *incomparable sweetness* (mostly residing in the Mouth and Eyes, tho' the whole *turn* of the *Face* contributes something to't) that it charms all that see it; and those who have it, we rather call *pretty* than *beautiful*, since 'tis *often found* where there's hardly *one good feature*. Now 'tis a *rare Happiness* indeed to see a Face at once both Sweet and Majestical, tho' when discover'd they Conquer the World——What then must

they

they do when the Owners of 'em have the advantages of a good *Mein*, good *Features*, juſt *Proportion*, and a fine *Complexion*? If we are ask'd what Proportion theſe ſeveral Excellencies bear one towards another, we ſhould thus give our Judgment—*Complexion* the leaſt, for that ſooneſt *fades*, *Fools* often have it, 'tis as often *not Natural*, and we are *not agreed* which is *beſt*. We rank *good Features* in the *next place*, with which may be reckon'd *Proportion* ſince in general, *one* can't be without the other. Better than both appears a *good Mein*, as it laſts longer, and recommends more, eſpecially in a *Man*, where the *Face* is no great Matter: Beſt of all a *good Air*, becauſe when good Mein and Complexion fails, when there is ſome times little that we can like either in Feature or Proportion, *this* always laſts; and nothing but *Death*, we had almoſt ſaid hardly that it ſelf, can alter or deſtroy it.

Q. Whether it be lawful to look with pleaſure on another woman than ones Wife when Married, or others beſides her we intend to make ſo before?

A. 'Tis dangerous, the Eye being the *Burning-glaſs of Love*, and looking, liking, deſiring, attempting, and criminally obtaining oftentimes or always follow one another. But were it poſſible to ſtop at *liking*, which is the laſt ſtep that can be made ſhort of a precipice, we can't affirm that in its own Nature unlawful. For whatever is fair and proportionable, muſt of neceſſity ſtrike the Eye with more pleaſure than what's deformed and horrid.

Q. Why are Children oftner like the Father than the Mother?

A. The *Similitude* is perhaps very often owing to the *Good women* who are preſent at the *Goſſiping*; but ſuppoſing for once the *Truth* of *matter of Fact*, it may eaſily enough be accounted for, becauſe 'tis the *Imagination* of the *Mother*, not the *Father*, which forms the *Child*: And ſhe having the *Idea* of the Fathers Face, not her *own* in her mind, that of the *Child* may be form'd accordingly like *him*, not *her*.

Q. Whether Babel's *Builders had attained their deſired ends if their* Languages *had not been* Confounded; *ſeeing it is written*, now nothing will be reſtrained from them which they have Imagined to do?

A. 'Tis impoſſible a *Tower* ſhould be built up to *Heaven*, if by Heaven is meant the *Cœlum Stellatum*, *or Firmament*, becauſe the *Air* would be too much *rariſied* and *thin* for *reſpiration*, and conſequently to live in. But upon a ſuppoſition, that the *Air* would be as proper and natural to breath in ſome Thouſand *Miles high*, as upon *Teneriffe*, whoſe perpendicular is ſeven Miles in heighth, yet the Builders muſt Dye, and then the Work muſt ſtand ſtill, it coming in time to be above an *Ages Travail*; and therefore whoever went on purpoſe to carry on the Work, would dye by the way, or be too old for the Work when he came there. The meaning of thoſe words, *Now nothing will be reſtrained from them which they have imagined to do*, ſeems to import thus much, That *the wickedneſs of that Age* was arrived to that degree, that the *law of Nature* was too much effaced to give any Check to the *Exorbitancy of their Imagination*; but

but that they would push on without any Controul, whatever the *Devil or their own Devices could suggest*. Not that they had power to *accomplish*, but a *precipitate readiness* to *undertake* any thing that was not vertuous.

Q. *Why are* Springs *found at the top of the* highest Mountains?

A. That the *World is round*, tho' *something irregular* by reason of *Mountains*, *Plains* and *Valleys*, is granted on all hands; as also, that the *Earth* and *Water* makes this *Roundity*, or round Globe whose *Center* is just in the middle of it self. But now according to that Maxim, *Hydranlick Water cannot ascend higher than the place of its Original*; so that we must find some other *Original* than the *Sea*. Virtuoso's grant, that in a *transmutation* of Elements, *ten Measures of Air* will produce one of Water. Now all *Vacuities* in the Earth, are supplied by *Air*, and *Mountains* have more than *Plains*, being not so much compress on every side; wherefore this *Air stagnates* for want of Motion, and by the Coldness of the Earth, condenses into Water, and supplies or gives Life to the Springs in those *Mountanous* Places, and that without any *Subterraneous Passages* thither.

Q. *Whether Nature produces such a* Quadrupede as an *Unicorn*?

A. Yes, of several *Species*; *Philostratus* in the Life of *Apollonius*, speaks of an *Ass* in the *Fens* of *Colchis*, having *one single Horn* in his *Forehead*. *Pliny* says, 'tis like an *Horse*, and to be found in the *Deserts of Æthiopia*. *Garsus ab Horto*, says, 'tis an *amphibious Animal*, bred on Land near the *Cape of Good Hope*. *Marchus Sherer*, that there are whole *Herds* in the *Arabian Deserts*. *Paulus Venetus*, that there are of 'em in the Kingdom of *Bosman* almost as big as *Elephants*; with several others too tedious to repeat: but by the Character of their *Shapes*, I can read of none like what is painted in our *Churches*; those mentioned by *Pliny* in *Æthiopia*, are the neareſt to it, only a shorter *Neck* and *Mane*.

Q. *Whether the Departed have any* Knowledge of, *or ever concern themselves with the* affairs *of their* Friends *in this* Life?

A. The *Platonists* have made many *bold Assertions*, both concerning the *State* of the *Soul* before it came into the Body, as also after; but their *Reasons* are as strange as their *Assertions*. What *Privileges* some Souls may enjoy in their *separate state* above others, is yet a *Riddle*, but there are some Instances of this Nature unaccountable: To mention one; *Cæsar Baronius* in his Annals, mentions an entire *Friendship*, betwixt one *Michael Mercatus*, and *Marsilius Ficinus*, and this *Friendship* was the stronger betwixt them, by reason of a *mutual Agreement* in their Studies, and an *addictedness* to the *Doctrines* of *Plato*. It fell out, that these two discoursing together (as they used) of the *State of Man after Death*, according to *Plato*'s Opinions there is extant a Learned Epistle of *Marsilius*, to *Michael Mercatus*, upon the same subject, but when their *Disputation* and *Discourse* was drawn out something long, they shut up with this *firm agreement*, that whichsoever of them two should first depart out of this life, (if it might be) should ascertain the *Survivor* of the *State* of the *other life*, and whether the

So

Soul be *Immortal* or not: this Agreement being made and mutually sworn unto, they departed. In a short time, it fell out, that while *Michael Mercatus.* was one Morning early at his Study, upon the sudden he heard the noise of a *Horse* upon the *Gallop*, and then stopping at his Door, withal he heard the Voice of *Marsilius his Friend*, crying to him, *Oh Michael, Oh Michael, those things are true, they are true*; *Michael* wondring to hear his Friends Voice, rose up, and opening the *Casement*, he saw the *backside* of him whom he had heard in *White*, and *Galloping* away upon a *White Horse*; he called after him, *Marsilius! Marsilius*! and followed him with his Eye, but he soon vanish'd out of sight. He amazed at this extraordinary accident, very solicitously enquired if any thing had happened to *Marsilius*, who then lived at *Florence*, where he had breath'd his last; and he found upon strict enquiry, that he died at that very time wherein he was thus heard and seen by him. This with some other credible Instances, which have *occurr'd*, argue, that either some departed Souls, have *particular Commissions*, in this Case, or that all of them have a *Cognizance of our Affairs*, agreeable to the Parable of *Dives* and *Lazarus*, and that of the Angels in Heaven, rejoycing at the Conversion of a Sinner. And it must be a truth, if *Departed Souls* and *Angels* come under the same *predicament* as to their *Essence*; and I don't yet know in what they differ.

Q. *Which is the best* Sect *of Philosophers?*

A. Our allotted limits won't suffer us to be particular in Recitals, and Comparison of one with another, whose very Names would more than fill up our little room: We are of *Josephus* his Opinion, that the *antientest* and best *Philosophy*, and from which the great *Plato* and *Pythagoras* borrowed theirs, was that of the *Hebrews* called *Cabbala*, which they divided into *Names* (or *Schemot*) and *things* (*Sephiroth.*) *Josephus* argues thus, all other *Philosophers* have had their *Sects*, but this always remain'd the *same*, and would lose its Name, if it were not *transmitted* from Father to Son in its *Integrity*. Yet in commending the Jewish *Cabbala* in general terms, we despise not what is good in the rest. The Moral of the *Industrious Bee* is applicable in this Case, *viz.* Cull what we find best; That of the *Stoicks* is a *Majestical Philosophy*; that of *Aristotle*, *Honourable*; that of the *Scepticks*, *Easie*; and that of the *Academicks*, *Safe*.

Q. *Whether* Origen *was to be censur'd or praised for his voluntary Castration?*

A. The Learned make Three sorts of Eunuchs, the Natural, the Factitious, and the Voluntary; agreeable to our Saviours Division in the Gospel, *viz.* that *some are born so, some made so by Men, and others make themselves so for the Kingdom of Heaven*; of this last sort was *Origen*, who as the Fathers say, being troubled with St. *Paul*'s Thorn in the Flesh, and considering the case of *Candace* the *Ethiopian* Eunuch, the first *Gentile* called to the light of the Gospel, and for other reasons dealt so severely with himself. He did very ill, if we consider the physical end of Nature, the Sixth Command, and the lawful Remedies that God had prescribed for

for *Incontinency*; but if we consider his great Courage and Zeal, an irreconcilable hatred of Vice, though in himself, and what is yet more, and understanding that Passage litterally of making him. self an Eunuch for the Kingdom of Heavens sake, (as some have that of plucking out the Eye, *&c.*) and not mystically, as a voluntary renouncing that Pleasure, which whatever is sensible, is so much inclin'd to: These things considered, we must with S. *Jerome* rather admire than blame the Action.

Q. *How can we suppose so many* Beasts *lived in the* Ark, *and upon* what *they lived, and to* what Place *went their* Dung, *and why did they not Devour one another?*

A. Apelles the *Marsionist* believed the *Ark* by *Moses*'s *Dimensions*, could not hold Four *Elephants*; and on the contrary, *Celsus* believed that the Ark was a Vessel so large, that it could not be made in any time, by *Noath and his Family*. The Ark according to Scripture, contained 45000 *Square Cubits*, divided into three Stories or Floors in *Height*; the height of which Rooms would admit Perches for *Fowls*, being 10 Cubits high. *Gesner*, *Pliny*, and other Naturalists, will have but Forty kinds of Creatures, (Fishes excepted) that were originally Created, and all the rest to be *Mongrel Creatures*, got betwixt Two of different *Species*; although if we allow 12 Square *Cubits* to every *pair* of *Beasts*, the *Ark* would contain 1250 *pair*, upon one *Floor*. As for their *Food*, no doubt but he that took care for saving their *Lives*, ordered *Provisions* for their *Sustenance* during the *Flood*, as also *Conveniences* in the Ark, for exonerating their Dung. *Fuller* in his *Holy State*, reports upon the overflowing of *Severn*, *Dogs*, *Foxes*, *Hares*, *Cats*, *Rats*, *Mice*, &c. swam for their Lives, and agreed together while their Danger lasted, and when that was over, they return'd to their Nature again. In *New England* they take up *Wild Colts* out of the Woods, and ship them for a few Leagues to tame them; so that if there were such things as Grates, *&c.* that the *Savage Creatures* in *Noah*'s *Ark* could see the Waters, there would be no need of a *Miracle* to keep them from *Devouring* one another.

Q. *Why is* Sound, *being no substance, but only a patible Quality, conveyed by the Wind?*

A. A *Sound* may be heard under Water, but much more dull and weak than in the *Air*; now Water must be the *Vehicle* of *Conveyance* here, and not *Wind*, for there is not *Wind* in *Water*, but what is *imprison'd* in round *Bubbles*, and is by some other intervening Body denied its Mounting up. But if Water which is a *heavy thick Body*, can *Convey* a *Sound*, and *Air* can do the same in a more brisk and lively manner; no doubt but the Element of Fire cannot want that Quality in a manner yet far more active than either of them. But the manner of *Conveyance* is the Question. Thus then, a *Sound* is produced by a *Collision* or striking together of two *Bodies*, which *stroke* at the same time makes a *Compression* and *Agitation* of the *Air*; now the *Air* being the Receptacle and Vehicle of a *Sound*, unless the *Air* moves, the *Sound* cannot; but the *Air* being *Compress* (as before) by the violence of

Chance.

Chance, Fancy, Superſtition and the Stroak, it takes the Sound along with it, which is not equally *Audible Circularly*, but as the *Air* is driven one way more than another, the *Sound* is alſo heard farther one way than another.

Q. *Whether* Number *is* Infinite?

A. Diſcrete quantity is *Infinite*, much in the ſame manner that *Continued* is namely in *power*, admitting innumerable *additions* as that does *Diviſions*. Thus as nothing that has *Quantity*, properly ſo called, but muſt alſo have *Parts*; and thoſe *extended* or not *confounded* with each other, which may be ſtill in their own *Nature*, though not by *us*, unleſs *mentally*, though never ſo *ſmall*, yet further *divided*: So *Number* may riſe *progreſſively*, without any *Bounds* to be fixed to its Increaſe, which we *reach* after as much in vain, as at the knowledge of *Infinites*, whereof 'tis as impoſſible we ſhould have any *adæquate* or proper *Notion*, becauſe we our ſelves are *Finite*; as that a *Leſſer Circle* ſhould *contain* a *Greater*.

Q. *What's to be thought of a* Wife *who forſakes her* Husband *for his* Poverty?

A. Hardly any thing bad enough, if that *Poverty* be not *brought* upon him, and ſtill *continued*, by his own *careleſneſs* or *wickedneſs*?

Q. *Whether it's true, that nothing's in the* Intellect, *but what was firſt in the* Senſes?

A. We think not, becauſe the *Intellect* muſt have ſome *notions* in it to judge the truth of what it *receives* from the *Senſes*, prior to any ſuch *reception*; nay, does oftentimes check and contradict, or examine what it receives from them *comparing*, affirming, and denying. This ſome will tell us is nothing; but *tying Words together*, Which if you'll believe them, is as *material* as *ſtringing* ſo many *Beads* one upon another. But certainly theſe *words* ſignify *things*, and ſome of thoſe *things* are not material; beſides, ſuppoſing the things ſhould beſo; yet how the *Act* it ſelf of comparing, conſidering, reviſing them in ſuch and ſuch an *order* ſhould be ſo, we can by no means imagine.

Q. *Why* Rats, Toads, Ravens, Screech-Owls, *&c. are* Ominous; *and how come they to foreknow fatal Events?*

A. If the *Queriſt* had ſaid *unlucky* inſtead of *ominous*, he might eaſily have met with ſatisfaction. A *Rat* is ſo, becauſe he deſtroys many a *good Cheſhire Cheeſe*, and makes dreadful *Ravages* in a flouriſhing Flitch of *Bacon*. A *Toad* is *unlucky*, becauſe it *poiſons*. As for *Ravens* and *Screech-Owls*, they are juſt as unlucky as *Cats*, when about their *Courtſhip*, becauſe they make an *ugly Noiſe* which diſturbs the *Neighbourhood*. The Inſtinct of *Rats* leaving an old *Ship*, is becauſe they cannot be *dry in it*, and an *old Houſe*, becauſe perhaps they want *Victuals*. A *Raven* is much ſuch a *Prophet* as our *Conjurers* or *Almanack-makers*, *foretelling* things *after* they are *come to paſs*: They follow great *Armies*, as *Vultures*, not as *foreboding Battle*, but for the *Dead Men*, *Dogs*, *Horſes*, &c. which (eſpecially in a *March*,) muſt daily be left behind them. For the fooliſh Obſervations made on their *Croaking* before Death, *&c.* though we'll not poſitively aſſert there is *never any thing* in that, or *Stories* of the like *nature*? yet this we ſafely may, that the moſt of it is *pure* Humour, and has no ground in the

the World beſides fooliſh *Tradition*, or a ſickly *Imagination*.

Q. *How is a* natural Defect *in the* Parents, *communicated to the* Child; *by the Particles of the* Semen *or otherwiſe?*

A. Fancy may have a great ſhare here, as well as in the former *Caſes*, and the *Defect* of the *Father* be ſo ſtrongly fixed on the *Mothers* Mind, as to impreſs it on the *Child*. *Natural defect* ſeems an unphiloſophical Term, for all *Defects* are *monſtrous*, and as ſuch, *unnatural*. *Accidental Defects* indeed there may be, and we find daily are, but if this proceeds from the Male Parent, by the *Particles* of the *Semen*, ſuch *Defects* are only in Quality, not Quantity; as *Conſumptions* and other Diſeaſes, may be eaſily propagated, becauſe the *Semen* being elaborated from the *Blood*, and both corrupted, that corruption muſt be conveyed to whatever is thence compoſed. But this is nothing as to Quantity; nor does a *Lame* Man beget a *Lame*, or a *Blind* a *Blind*, unleſs accidentally, *Stuttering* Parents, have, it's true, had Children troubled with the ſame *Defect*; but this we look upon rather to proceed from *Imitation*, than any other cauſe.

Q. *Whether a Man may* defend *himſelf againſt whoever attempts to* Kill *him?*

A. Yes, if 'tis a *private Perſon*, who makes ſuch an *Attempt*; for I have certainly as *good a Right* (and much better) to *defend my Life*, as another has to *aſſault* it. Nay, if a *Prince* or a *Father*, we think the ſame *Argument* holds, as to meer *Self-Defence* though the thing has much much more of difficulty, ſuppoſing it were impoſſible to Defend a Man's ſelf, without Offending perhaps Killing the *Unjuſt Aſſailant*; though even in that caſe, if the Publick Good, and the Safety and Happineſs of Millions depended on his Life, a Man might deſerve to be rank'd among thoſe Heroes, who devoted themſelves for their Country, could he ariſe to that heighth of Gallantry, rather to *loſe his own Life*, than *injure the others*.

Q. *What Diſtraction is, and whether it can be ever Pleaſant?*

A. Diſtraction or *Madneſs* is the heighth of *Melancholy*; It may be accidentally *pleaſant*, even to thoſe who feel it, who are ſometimes taken with *Paſſions of Laughter* as well as Grief.

Q. *With heavy Griefs, and weighty Cares oppreſt.*
In vain I ſeek relief, or ſtrive for reſt;
My ſhiv'ring Soul within its dark abode
Would fain be freed from Lifes vexatious load:
What mighty peace and quiet Death would bring
Is the glad Requiem it does gladly ſing.
And would Heaven bleſs me with this kind retreat,
Secure of Eaſe, I'd fear no worſer ſtate.
Thrice happy time, and welcome would it be
When having juſt the ſpace to ſay, I'm free,
My Soul ſhall take her flight, and wing away.
As when the brave Athenians longing ſat
To know th' Event of Battle, and their Fate;

That

That brave Man, who scarce had breath to tell
The joyful News? his Soul outflew his Zeal,
The day is ours he cry'd, and down he fell.
My Youth betray'd to Love, the wound encreas'd,
And Sylvia *got possession of my Breath:*
Too soon my tender Heart, alas! took fire
Too well, the Cunning Maid could raise desire
Too well, she knew the worth of her Device,
How weak the Vessel, and how rich the Prize.
But my ill Fate conspiring, made it worse,
And now my Fortune is entail'd——A CURSE.
A Curse on that dam'd Curse, I mean a Wife,
Whose Dearest proofs of Love are Noise and Strife.
The constant Plague of Man, and clog of Life.
And yet I grant you of the Sex, there are
The Good, Good natur'd, Witty, Kind and Fair,
But these are very good, but very rare.
Would Providence had but bestow'd on me
A Mate endow'd with one good Qualitie,
The pleasing Comfort of whose litile good,
Might clam the Rage of angry Flesh and Blood,
For who can always bear——
But ah! my wishes are but vainly spent
And I at least must hug my Discontent
Perplext, and almost quite bereav'd of sence
I know not what to do, in my Defence:
I have been told by some wise Man of late,
That——There's another way to baffle Fate,
——Who will be happy, must be desperate.
Say then, Learn'd Sons of Athens, *you that know*
The Weakness of those Minds o'er tax'd with Woe,
What would you advise a Wretched Man to do?

A. O why has *Nature*, or malitious Fate
Still made the *Good* and *Brave* unfortunate?
Fortune must needs *unjust* and *cruel* be
When it delights to *torture* Men like thee:
Without thy *Verse* who cou'd thy *Woes* endure?
Thy charming *Numbers Wound* at once and *Cure.*
There Fate is kind——Thy *Verse*, which all things *can*
Calms Storms, Cures Woes, Appeases God and Man.
Whatever's *Foe to Life* from *Numbers* flies,
By these the evious *Serpent bursts* and dies.
All noxious *Worms* but *one*——that still revives,
Sucks thy best *Blood*, and on thy *Marrow* lives.
Since all thy *Charms* that *Viper* can't oe'rcome,
(Who may be *Deaf*, but sure she is not *Dumb*)
We'll a few gentle *Curses* lend, and you
(If e'er we've need) as much for us shall do.
First, may she *Love*——If room for more there were

We'd ſtill Curſe on——Yes, may ſhe too *deſpair*:
Grow, Old, Affected, Ugly, yet more proud,
Have a worſe *Breath* and *Tongue*——her Voice ſo loud
'Till it eſteem'd a *common Nuſance* be,
Thy *Neighbours* all ſtruck *Deaf* as well as Thee.
Then juſtly high-exalted in the *Air*,
Fill once a *Week* the *Penitential Chair*.
Stay——have we more——our *Satyr* yet is warm;
Yet take ſome *Droppings* of our *Anger's* ſtorm;
Sore *Leggs*, and *Eyes*, ten *Iſſues* may ſhe have,
And ſoon, ſoon let it be thy *Life* to ſave,
And all the Neighbourhoods, rot into her Grave?
Leaſt the *Fair Sex* think this too heavy *Curſe*,
We add, may all Ill *Husbands* meet with worſe.
Whilſt *whiter Hours* and *Moments* harneſs'd be,
For thoſe, Dear Bard! that *lov'd* like *us* and *thee*.
That *One Good Wife* (for all Men have (or ſhou'd
Think ſo like us) the *only one that's good*)
Be thy bleſs'd Lot——now with more *Caution* feel!
'Ware *Snakes*! and if thou canſt, have at the *Eel*!
Leaſt you for blind *Directions* us ſhou'd blame,
Her *Marks* We'll tell you ſtrait, but can't her *Name*.
——No *Beauty* ſhe (remember *Osborn's Flys*!
She's not a *Fool*, nor thinks her ſelf *too wiſe*:
No *wit*—— that above all *good Heaven foreſend*!
Nor *Bleſs* with ſuch a *Curſe* our *rhyming Friend*;
Equal in *Fortune* and in *Humour* ſhe,
Equal, if you your ſelf *good-humour'd* be:
Your *Will* and *Judgment* may ſhe ſtill preferr,
Still may ſhe love *you* more than you love *her*.
Shou'd our *unſeaſonable Mirth* diſpleaſe,
And you complain we give you *Dreams* for *Eaſe*;
That all our *Curſes* give no *Remedy*,
And your good Spouſe ſtill *rampant* is and *high*,
But neither *dead*, nor e're intends to *dye*,
Still there'e one *Cure*——and without *Mercury*.
The *War*, dear Friend, refuſes none diſtreſs'd,
There carry the *Impoſthume* in thy *Breaſt*;
There thy blind Sorrows may direct thee right,
There may'ſt thou out of meer Deſpair and Spite,
Like any *Inniskilling-Husband* fight:
Stay 'till the *War* is o're—— if ſhe ſurvive
There's but ſmall Hope; ſhe'll e'ne for *ever live*:
You have your *Chance*, your greateſt Foe you fly,
And either bravely Live or bravely Dye;
And if the laſt, with *Laurels* round your Head,
You'll ſtrike the *Stars*, and mingle with the mighty Dead.
There you'll at leaſt tho' here you cannot, reſt;
There are no *Wives*, you know, among the *Bleſs'd*.

Gentlemen,

Gentlemen, Pray tell me

Q. *Where goes the Wind when Tempeſts ceaſe to roar,*
Sinks it in Waves, or dyes it on the ſhoar?

A. Man knows not whence it comes, or where it goes,
If he that ſends it knows, he only knows.

Q. *What is the Reaſon that when Two* Viols *are tuned in* Uniſon, *one of them being touch'd, the other will anſwer, though at a diſtance?*

A. This is a noble and great proof of the ſweet *Compoſure* and *Harmonious Order of the Creation*; and 'tis but a more pure ſort of *Sympathizing* that is found in all the Creatures, when thoſe of the ſame *Species flock together.*

Indeed, the reaſon of this *Muſical Sympathy* is ſomething puzling, and more admired than underſtood by ſome of our great Muſick *Maſters.* But 'tis thus effected: 'Tis *Air* that is the proper *Vehicle* and *Conveyance of Sounds*; and accordingly, as the *Air* is driven with *greater* or *leſſer* violence, it affects all *Objects* that it meets with. A *Cittern* perhaps is by its make, as much accommodated for the reception of *Sounds*, as any other *Inſtrument*, therefore we'll conſider the *Effects* of a *repercuſſive Air* upon that: An *Ordinary Noiſe* will beat the *Air* every way, and that which meets with theſe Strings, will move 'em all into a *diſtinguiſhable Audibility, proportionable to the ſhrilneſs or ſmallneſs of the Voice*, this is univerſally granted by ſuch as have made the Experiment. Now ſince this *Voice* in what *Key* or *Note* ſoever it's delivered, does effect the *ſounding* of ſo many *Notes* at once, and that theſe *Notes* are proportionable to a *greater* or *leſſer Agitation* of the *Air*; then the *efficient* Cauſe, is the *Motion* of the *Air*, and not the *Uniſon*, as is generally thought: Though we cannot deny the *Sympathy* to be more effective, than in *different Keys*: As is evident by a piece of *Paper* which will violently *tremble* upon a *String* that is an *Uniſon* when it lies almoſt ſtill upon other *Keys*, and all by the ſame *agitation of* Air.

Q. *Whether did* Lucretia, Codrus, Plato, *&c. do well or ill in the act of* Suicide? *or whether* Suicide *in any caſe is lawful?*

A. Nature has implanted a *General Inſtinct* of ſelf-preſervation in every *individual Creature*, and we find not an Inſtance in one, that has voluntarily choſe a Non-exiſtence, though under the greateſt Miſery and Torture beſides Man. Man that acknowledges a Creator, cannot at the ſame time deny a *tenure* of his Life, which to diſpoſe of before the *Donor* demands it, is contradictory to his *dependance*; *Lucretia* unhappily evinced her wrong'd Chaſtity by Murdering her ſelf; for if ſhe was conſenting to *Tarquin*'s Crime, why did ſhe pollute her Hands with the *blood of an Innocent*? I mean her ſelf. 'Tis unreaſonable for me to ſuffer for a fault another would have Committed. *Puniſhments* and *Offences* juſtly terminate in the ſame Perſon. *Cato* was either a good or ill-Man; if a good Man, he wrong'd his *Country*, by depriving it of what Service he might have done it; if an ill Man, he impeach'd the prerogative

tive of Justice, in making himself his own *Witness*, *Judge* and *Executioner*. *A Brave Soldier* won't quit his Post without his *Commanders* leave; *Fortitude abides Miseries, but Cowardize sneaks to Death to shun them.* I remember something of *Seneca* to this effect, *viz. A Wise Man fortifies himself by Reason, and a Fool by Despair.*

Q. *Whether there ever was such a thing as* Change *of* Sexes?

A. We are not without several Affirmative Instances; I will only recite Two, which are *Authentick*. *Paræus, lib. 4. ch. 5.* Some years since (saith *Paræus*) when I was in the retinue of *Charles the ninth* at *Vitriæ* in *France*, there was shewed me a Man called *Germanus Garnierus*, by some *Germanus Maria*; he was of an *Indifferent Nature*, a *Square Habit of Body*, with a *thick* and *red Beard*. He was taken for a *Virgin* unto the 15*th* Year of his *Age*; at which time, running after the *Hogs*, he kept (which had gotten into the *Corn*) and leaping over a Ditch with great Violence, it happened that the *Membranes* being broke, the hidden Evidences of a Man suddenly descended, and discover'd themselves, not without Pain: Returning to her Cottage with Tears, she complained to her Mother that her *Bowels* fell out; at which *Spectacle*, her Mother astonished, consulting with the *Physicians* and *Doctors*, was informed that her *Daughter was become a Man*; the whole matter therefore being represented to the *Cardinal* of *Lenuncurium*, he called an Assembly, where she received the Name and Habit of a Man.

Usher, in his Annals, *in An. Mundi*, 3858 says, In *Abbas*, a City of *Arabia*, there was a certain Woman called *Heraſis*, she was the Daughter of one *Diophantus* a *Macedonian*, and begotten by him of an *Arabian Woman*; she was Married to one *Samaides*, after which she changed her Sex, and became a Man, taking upon her her Fathers Name *Diophantus*.

I shall add one other of the other Sexes Change; *Schenk. p.* 503. And *Donat. ibidem p.* 298. tells of a Boy at *Benevenum*, who suddenly became a Girl, and hath it in the Words,

Nec satis antiquam quod Campano *in* Benevento,
Tenus Epheborum Virgo *repente fuit.*

Thus Englished.

At *Benevent* (nor is it long ago)
A *Youngster* did into a *Virgin* grow.

Q. *By what* Mechanism *Nutrition is regularly ordered, and how by the Stomachs heat, it is effected into* Chyle?

A. Mastication, Deglution, Extension and *Corrugation* of the *Ventricle*, are Successive Motions, partly by the *pondus* of the *aliment*, partly by the *Tone* of the *Tunicles*, in order to *Concoction*. The *Pylorus* constringes not so compleatly as the superior *Orifice*. The *Colon* and other Circumambient *Viscera* contribute to the Heat to digest the *aliment* macerated with the *Saliva* in *Mastication*, whose *Saline Particles* (with the Saline and Acid particles of the *Ejculems* and *Potulems*) mixt together; which assisted by the power of the *Ventricle* it self, is disposed to *Chilify* the Mass, and a Fermentacious power accrues, rendring it more fluid, and giving it a more white or Creamy form, called *Chyle*. The Spirituous and fine

fine Particles firſt free themſelves, and are tranſmitted into the more *lax pylorous*, and are intruded in to the *Inteſtines*, where by the mixture of *Bile* and *Pancreatick Juice*, it obtains a new *fermentative Power* and *Separation*. Thoſe parts of the *Aliment unchylified*, remain (for that which is firſt Eaten, is not firſt *Chylified*,) as Fat Meats, &c. Which clog the fermentatious force and therefore lye heavy, and diſpoſe to Vomiting; although the power of *ferment* is more ſharp and diſſolvent in ſome than others. The *Chyle* from the *Inteſtines* is propell'd into the *Lacteals*, thence to the *Ductus Chyliferus*, or *Lymphaticus*, and diſtributes to ſome *Glands*; and ſo conveys the *Chyle* and *Lympha* into the *Subclavian Vein* (where it mixes and gives new life to the Blood) ſo to the Heart (the Vital Pump,) and thence into the *Arteries* for Nouriſhment; and what ſurpluſage remains, returns again by the Veins and *Lymphaticks* to the Heart for a new Circulation. Thus it is *tranſmuted*, *tranſmitted* and *Circulated* by ſeveral Veſſels into the form of *Chyle*, *Lympha*, *Venous*, and *Arterious Blood*, *Milk*, *Sperm*, *Saliva*, *Serum*, *Pancreatick Juice*, &c. and thus each part has its proper Juice and Nouriſhment, and the moſt Volatile and Spirituous *Particles* ſupply the *Animal Spirits* and *Nervous Juice*.

Q. *Whether there be ſuch a Bird as a* Phœnix, *and why but one in the World, and where that is?*

A. The Ancients ſay, This Bird lives many Ages, according to *Ælian* 500 Years; after which time it repairs to *Heliopolis* in *Egypt*, and builds its Neſt (or rather Funeral Pile) of *Aromatick Wood*, which by reaſon of its high Situation, is fired by the Sun-beams with the *Phœnix* in it, and out of her Aſhes another immediately ariſes; this Young one no ſooner attains its juſt bigneſs, (which is equal to that of an Eagle, having its Head *creſted* with divers Colours, the Neck Gold Colour, the reſt of the Feathers Purple, having that the *Tail*, is mix'd of Scarlet and Sky Colour, but it prepares it ſelf to pay its laſt Duties to the Reliques of its *Deceaſed Parent*, which it lays upon its Back, and carries them into *Arabia*, placing them upon an *Altar* dedicated to the Sun, (for 'tis a Bird of the Sun,) after which, it flies up towards Heaven, feeding upon *Dew*, and the *Fumes* of *Incenſe* and *Amomum*, and inſtead of Drink, makes uſe of the *Vapours* which ariſe from the Sea; abhorring all kinds of *Grain* and *Food* common to other Birds. 'Tis ſaid, the firſt was ſeen under *Seſoſtris* and *Amaſis* Kings of *Egypt*; next under *Ptolemy*, who reigned the Third of the *Macedonians*: *Orus Apollo* in his *Hieroglyphicks*, mentions it, as do *Manilius*, *Pliny*, *Ovid*, *Athenæus*, *Albertus Magnus*, *Tacitus* and *Belonius*; the laſt of which confounds it with the Bird called *Manucodratus*. But the Impoſſibility of the Exiſtence of ſuch a Bird is evident; for according to *Lucretius*, *no ſingle Animal can Generate*. Nor is any thing more abhorred by Nature than a Voluntary Death: Nor can any thing be more contrary to the *Generation of Animals*, than *Aſhes* which are dry; *Drineſs* being altogether oppoſite to *Life*, and to the Corruption which is antecedent to every Generation. So that it muſt neceſſarily be a

Fiction, and only a *Speech* by way of *Compariſon*, or by which the *Antients* would ſignify ſomething *rare* and *ſingular* in its *Species*; according to another much of the ſame Nature, *Rara Avis in Terris, nigroque ſimillima Cigno.* All Authors that have ſpoke of it, have borrowed from *Pliny*, who affirms almoſt any thing, as *Herodotus* ſaw almoſt every thing however ſtrange and unheard of.

Q. *What kind of Matter our Bodies ſhall have in the other Life?*

A. 'Tis in the power of *Microſcopes* to repreſent a Hair glittering and curious beyond Expreſſion; much more can a real Infinite Power effectively make it ſo, Matter is all one to the Maker. We have ſome light of our Reſurrection, by the firſt Fruits of it, our Saviour, who with that very ſame *Body* he was Crucified, roſe again, and Aſcended into Heaven; but was changed before he got there, it being not a receptacle for *Common Fleſh and Blood*; the Appearance our Bodies will have there, will be *ſhining* and *Bright*, as may be gathered by *Moſes* his Face *ſhining* when he had ſeen the *Glory of God*, as alſo the manner of *Moſes*, *Enoch* and *Elias* their Appearance to our *Saviour* in his *Tranſfiguration*; the Deſcription that St. *John* gives of our Saviour in the *Revelations*, with many more Places in Sacred Writ: But to be expreſs in our Definitions of *this matter*, 'tis impoſſible, ſince all revealed, are only ſuch Terms as are adapted, to expreſs whatever appears moſt glorious and dazling here, not being yet capable to entertain greater manifeſtations, and ſuch as we ſhall really be fitted for hereafter.

Q. *Whence ariſes the Difference of* Colours *in* Flowers?

A. 'Tis very pleaſant and diverting to obſerve the difference of *Colours* throughout all the *Regions* of the *Vegetable Kingdom*; the *Roots* being almoſt all *White*, the *Trunks* generally *Green*, and the *Flowers* almoſt infinitely variegated. 'Tis the reaſon of that curious diverſity we are at preſent to enquire, & it muſt undoubtedly depend on the *Principles* of which they are *Compoſed*: Now all *Chymiſts* know the *firſt ſeat* of *Colours* lies in the *Sulphur*, from whoſe different degrees of *Maturity* ariſes the difference of *Colours*. The native Colour is a *Golden*, the next a bright flaming *Yellow*, which may be accounted the firſt, declenſion on the one ſide, from its Original and primitive Perfection, as the Red or Ruby is the Collateral degree in the oppoſite. Then the firſt ariſes from the Temper of the △ by the admiſſion of it with

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an Aqueous, the other with an Igneous Matter, or rather an Alteration in the Texture and Configuration, ariſing from its too great Aduſtion, whence all Colours are nothing elſe but the ſundry mixture of the Tinging Sulphurs. Now whenever a Plant arrives at the maturity of Flowering, its Sulphur is in perfection, which by its various mixture with the Specifick Juice, is conveyed through its proper ducts into the Suneity of the Plant, where by the fineneſs and tenuity of the Veſſels, its expoſed to the kind and benign warmth of the Sun, whence the matter attenuated and ſublimed, is yet further coucocted, till at laſt it receives its ultimate perfection after

after full Digeſtion. In Poppies and other Plants of that kind, the Sulphur is more aduſt and fetid, whence they are heavy and ſtupify. In Carnations, &c. It more approaches to a *benign* and *Balſamick* Quality by one degree of Heat, whence they are friendly and amicable in the higheſt Degree to our Natures. This is general; thoſe who would enquire as to the *particular Colours* of *Flowers*, *the Marvail of Peru*, &c. muſt not expect it in any thing of this nature, but may conſult Mr. *Boyle* of *Colours*, where they'll come neareſt an entire *ſatisfaction*.

Q. *Whether the Lives of the Patriarchs were really as long as we generally think 'em; and whether we are to reckon their* Ages *by* Solar *or* Lunar *Years?*

A. That they were much longer in the firſt Ages than ſince, Experience and Holy Writ teaches us, from the gradual decreaſe of their Years till *Jacob*'s or perhaps *David*'s time, near which they have ſince ſtood, Threeſcore and Ten, or Fourſcore, being the Age of an Old Man now, as 'twas then: Profane *Authors* alſo have not omitted to remark it;

Terra malos Homines nunc educat atque puſillos,

Says one of them, denoting their Degeneracy. That we are to reckon the Lives of the Antidiluvians by *Solar* and not *Lunar* Years, appears to a Demonſtration, both from this Obſervation already made, and from the Impoſſibility of fixing the Period where the ſuppoſed account ſhould be firſt chang'd from *Lunar* to *Solar*, which elſe would be very ridiculous. For *Moſes* when he went to deliver *Iſrael*, muſt be but Six Years Old: *Jacob* when an old Man, and about Seventy Children and Grand-Children, at his going in before *Pharaoh*, but Ten Years Old. And ſome of the *Antidiluvian* Patriarchs, particularly *Mahaleel* and *Enoch*, little more then Five Years old each, and but Children themſelves when they begat Sons and Daughters; as will eaſily appear to any who will be at the pains to divide the number of their Years by 12, which will very near reduce the *Solar* into the *Lunar*. On this Head may be well enough introduced a pretty Obſervation ſome have made on the Ages of the Patriarchs, That thoſe lived *longeſt*, who married *lateſt*: *Jared* who lived 162 Years before he begat *Enoch*, reaching in all to 962; and *Methuſelah*, who lived 187 Years before he begat *Lamech*, not dying till he was 969. This obſervation we own pleaſant, but not Solid, both becauſe the Patriarchs might be Married ſome Years before they had Children, and becauſe (which is the ſurer Reaſon) *Lamech* lived 182 Years e're he *begat Noah*, and yet dyed at 777. One thing more e're we diſmiſs this entertaining Subject; though *Methuſelah* lived *moſt Years* of all the Patriarchs, yet we can't properly call him the *Oldeſt Man* amongſt them: For granting *Adam* created in the fullneſs of Strength and Vegete Manhood, which all allow, the loweſt time of which, we muſt place in thoſe Ages about 60, and adding to this his 930 Years, which he actually lived, we may reckon him 990 when he died; at which rate, he was 21 Years older than *Methuſelah*.

Q. *What was the* World *made of?*

A. pre existent matter: The Judicious Reader may perhaps ſtart at the firſt appearance of ſo ſtrange a *notion*; but we doubt not he'll be of another Mind, as ſoon as we have explained the *Terms*, and in what *Senſe* we take both the *World* and *pre-exiſtent matter*. By *World*, we mean *the orderly frame of viſible things*; by *pre-exiſting matter*, we mean a *Chaos*, when the *Earth was without form, and void*; or as *Ovid* calls it, *Rudis, indigeſtaque Moles*. *In the beginning, God created the Heaven and the Earth.* This *Heaven* muſt be the *higheſt* of all, the *Seat of the Bleſſed*, becauſe not the *Viſible* Heaven we behold; the Seat of the *Sun and Moon*, and *Stars*, ſince we read of this *Firmament*, or rather *Expanſe* ſome time after *Created*. Then comes the *Earth*, ſuch a Maſs as is deſcribed, without *Beauty*, without *Order*; and therefore could not, while it continued ſuch, be properly ſtiled κοσμὸς *Mundus*, or the *World*, but may well enough be conſidered as *pre-exiſtent matter* in reſpect of what was afterwards; any other *pre-Exiſtent* manner we deny, and know 'tis impoſſible to *prove* it, and abſurd to *attempt* it. If ſuch *matter*, it muſt be *Eternal*, which either makes *two Eternals*, or *Matter* it ſelf to be *God*, both of which ſuppoſitions are *pureſt Nonſenſe*. Again, the *ſtep* out of ſuch *Diſorder* into ſo *regular* and lovely a *Frame*, ſeems little *leſs*, perhaps is really *greater*, than out of *not Being at all*, into *actual Being*. 'Twas *God* who produced this *change*, as the Queriſt ſuppoſes, asking what the World *was made* of? which implies it made not it ſelf: Nor will we thank him him for ſuch a grant, for it is impoſſible for meer *matter* properly or of it ſelf, to act or produce any *rational Operation*.

Q. *What was the Sin of* Onan; *whether 'tis poſſible to be guilty of it now*, &c?

A. We ſhall rather chuſe for obvious Reaſons, to propoſe the Queſtion in the following Terms, wherein any obſerving Man may find all his Doubts on this Subject, Modeſtly and fairly anſwered.

Wherein conſiſts the moral Turpitude or natural Evil of the Pleaſures of what ſome have called the Sixth Senſe?

The Reaſon of the Queſtion is this, as has been excellently and cloſely diſcourſed between two Learned Men on this Subject; Becauſe *Abſtracted* Acts of this Nature, as Laſcivious Embraces, and others whereto the preſent Difficulty more immediately relates, ſeem to have no malice againſt God or our Neighbour; the caſe of *Onan*, being, as 'tis acknowledged by all, different from that of ſingle Men: I ſay, thoſe Acts may be thought neither to injure our Neighbour, nor deſtroy Society, as Adultery and Fornication do. Wherein then conſiſts their Natural Evil? We anſwer, it conſiſts in the ſame *point* that all other Evils, do, namely, in Deviation from a Rule or Law, and that the Law of Nature, as well as the poſitive Laws of God.

Now that ſuch *Abſtracted Acts* as theſe before mentioned, are contrary to the *Law of Nature*, is evident from this Reaſon: The End for which Nature has given it is *perception* whereof we diſcourſe, is for the propagation of Mankind;

Mankind; which if imploy'd for any other *end*, 'tis plainly *abuſed*, and therefore *unnatural*, if any thing is ſo. 'Tis beſides forbidden in the 7*th* Commandment, which inhibits all manner of Unchaſtity; and even the *Romans* abhorred it, as we may find in their Epigrammatiſts, who were far from being their Modeſteſt Writers.

As to whatever of this nature, may be accidental or involuntary, both as to the Act and Cauſes of it, as Diet, &c. ſo far as 'tis involuntary, it cannot be reckoned Sinful: But if otherwiſe, no pretended Neceſſity can excuſe in that any more than any other Sin.

Q. *In what Eſtate ſhall we appear at the Reſurrection? That wherein we died, or at perfect Manhood?*

A. That which refers to the *Kingdom of God* in this World, may in this caſe be very properly applied to that in the other: There ſhall henceforth be no more an *Old Man*, neither an *Infant* of *Days*. It ſeems not proper to ſay we ſhall be raiſed at *any Age*, we mean ſuch a *State* as we were in at ſuch an Age, ſince undoubtedly we ſhall be endued with much *more perfection*, though 'tis probable, not cloathed with ſo *much waiter* as we now carry about with us.

Q. *Whether went the Bodies of the Saints which aroſe with our Saviour?*

A. 'Tis very probable they attended their *Deliverer* into *Paradiſe*; for it ſeems not likely that thoſe firſt Fruits from the Grave, when ſo miraculouſly reſcued from it, as a particular *Trophy* of his Reſurrection, ſhould ever be ſuffered to fall into its Power again.

Q. *Whether or no, we ſhall know our Friends in Heaven?*

A. The Affirmative is deducible from 1 Theſ. 2, 19. *For what is our Hope, our Joy, our Crown of Rejoycing? Are not even ye in the preſence of our Lord Jeſus Chriſt at his Coming?* Which Text plainly infers, that the *Apoſtle* ſhall know and be known by thoſe *Theſſalonians* at the Coming of our Saviour, diſtinguiſhable from the reſt of the Juſt, ſeeing they particularly are to be the ſubject and matter of his rejoycing at that Day. *Adam* knew *Eve* in the ſtate of Innocence, without any telling him who or what ſhe was. Thoſe Diſciples that were with our Saviour at his *Tranſfiguration* upon the Mount, knew *Enoch*, *Moſes* and *Elias*, without asking. There are ſeveral Texts very plain for it; not one of the *Primitive* Fathers that ever doubted it; and 'tis impoſſible it ſhould be otherwiſe, ſeeing Heaven is to be a place of Perfection; but to be limited in our Knowledge, would argue Imperfection.

Q. *Whether the ancient* Philoſophers, *upon ſuppoſition of living good lives, can be reaſonably thought to be damned?*

A. No, there is no reſpect of perſons with God; but in every Nation, he that *feareth him and worketh righteouſneſs, is accepted of him*: There is a natural Religion written in every Mans heart, and thoſe that are denied a greater Light ſhall be Judged according to that, *Rom.* 2. and 12, 14, 15. 'Tis true indeed, the Apoſtle has ſaid, *there is no other name given under heaven whereby we may be ſaved, but by the name of Jeſus*: But it wou'd be a very narrow, uncharitable interpreta-

tion to limit Salvation to the Letter: What (if ſo) muſt become of the *Sons of believing Parents*, who are born *deaf*, and yet by Signs and Tokens are brought to a knowledge of their Duty, and of ſome one that died for 'em? Tis impoſſible to make 'em know it was *Jeſus*, and yet not impoſſible they may be ſaved: Salvation by Chriſt is *Vertual, and not Nominal*; we may be ſaved by believing the ſecond Perſon in the Trinity died for us; and the Heathens by believing there was a God, believed in him eſſentially, tho' not perſonally, and ſo cou'd not miſs the *benefit of his redemption* any more than the Patriarchs and the Prophets before his Incarnation.

Q. *What was the mark God ſet upon Cain?*

A. The *Rabbins* ſay that his Fleſh was *cruſted* and made invulnerable; and that *Lamech*, when he kill'd him, *wounded him in the Eye*. I know a Gentleman, whoſe misfortune it was to *kill* his Friend in a *Duel* (and honourably) according to that Notion the World now has of Honour; and though upon his Tryal he came off with his *life*, yet the action made ſuch an Impreſſion upon his *Spirits*, that he carries a *viſible mark of horror and diſturbance in his Countenance to this day*; and ſuch an one, that cauſes many thinking perſons, that are ſtrangers to him, to take a particular notice of him, when they meet him. One amongſt the reſt meeting him in my company, pull'd me by the Arm to take notice of him, and when he was paſt by, told me that Gentleman has the Characters of *Cain* legibly written in his Face; I told my Friend he had unfortunately *kill'd a Man*; my Friend repli'd, he did not know it before I told him: I am perſwaded that this was *Cain's Mark*.

Q. *Whether the Soul of Man knoweth all things to come, but is hindred by the dulneſs of Bodily Organs?*

A. No: but rather than the *Proponent* ſhould think we are *ſingular*, and have our own Abridgments and Limitations for the *Soul*, we'll allow it as great a Prerogative as the *Angels* and *Fallen Spirits*, neither of which can properly be ſaid to have any *Dull, Organous* or *Bodily Obſtruction*, either in reſpect of their *knowing*, or *acting*. Therefore we ſhall firſt conſult the Nature of *Angels* which we ſhall find in an *equal Claſſis* with the *Spirits* of the *Juſt*, Luke 20. 36. And yet *Angels* Knowledge is ſhort, both in reſpect of the *Myſtery of Redemption*, and the preſcience of things to come; 1 *Pet.* 1. 12. *Mat.* 24. 36. From which laſt place, we may argue a *Majori*, that if thoſe *Angels* who continue obedient, are defective in their Knowledge, then certainly the *Fallen Spirits* are ignorant of things to come, unleſs ſome will prove that they found a greater Knowledge by their Fall, than *Adam* did by his, *viz.* his Guilt and Nakedneſs. But to be full, once for all, the Prophet *Iſaiah*, *Chap.* 41. *v.* 23. arguing againſt pretended Prophetick Spirits, ſays, *ſhew us things to come, and thereby we ſhall know that ye are Gods*; by which place 'tis eaſily gathered, that all the Knowledge of *Angels* and *Spirits*, is either ſuch as they have in Commiſſions from God Almighty, or elſe ſuch as they gather from

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Scripture Prophecies and natural Observations of Second Causes; of which last sort is the Devils Knowledge, and his Angels; to which may be added the Correspondence that *fraternity* keep amongst themselves by *speedy Errands*, whereby they have quicker advices than others, and all without any *Spirit of Prophecy*, or any supernatural Knowledge fix'd in these *Incorporeal Entities* : For from the last cited Text, *Prescience is an Incommunicable Attribute of God Almighty, and that whereby he particularly distinguishes himself from such as would pretend a foreknowledg of what is not revealable, either immediately by himself, or the natural Order of Causes and Effects*, which also are very often hindered.

Q. *Whether an Example without a Precept, be sufficient, for instituting one Ordinance and disannulling another? And whether the Example of the Apostles in meeting the first day of the week be sufficient for changing the Sabbath?*

A. The Ordinances or Rites of the *Christian Religion*, are simple, and not many in number; some of them instituted by Christ, others by the Apostles, though both in a sense *Jure Divino*; some Temporary, others to continue to the end of the World. We think there can be no Instance given of any one Rite or Usage ordained or Instituted, as always and of necessity to be observed in the Church of God, but what has either our Saviours, or the Apostles Precept as well as Example to inforce and recommend it; and that the same is to be said of the *disannulling* any Rite or Usage, which before those times obtained in the Church of God. But we also think that there is great difference between a *Rite*, and what we may call a *mode* of a *Rite*; and between *disanulling* a thing in particular or general. To explain and apply this to the present Question of the *Change of the Sabbath*; *Time* is but a *Circumstance* of *Worship*, as well as *Place*: It is generally held, and we think by all acknowledged, that *some things* enjoyn'd in the Fourth Commandment, which fixed that time, were only *Judaical* and *Ceremonial*. The *Israelites* were not so much as to *dress* their *Victuals* on that, but the day before, to *Bake what they would Bake, and Seeth what they would Seeth*. Most Christians further believe, that the *appropriation* of the *Seventh Day* out of the *Seven*, to be kept *holy* was only settled in the Church by *Moses*, and think the *particular Seventh day Ceremonial*, though *one* in *Seven Moral*, for which Divines produce several very probable Texts, in the Old as well as in the new Testament. That among the rest, *Let no Man judge you for Meats or Drinks, or for a New-Moon, or a Sabbath* (the Old *Jewish* Sabbath) *Day*. And if this *Hypothesis* be true, there is no need of particular *disannulling* this *Rite* or *Ordinance*, as to that very day, by our Saviour, or his Apostles; since it falls of its own accord, together with the rest of the *Jewish Oeconomy*, which being Typical only, was *perfected* in our Saviour, and clearly *annulled* by him and his Apostles. Then for the instituting *a new* the *First Day* in its room, or rather *changing* it, which as has been said, is altering the *mode* of an *old Rite*, not properly instituting

ſtituting a *new one*, for which we have both the *Apoſtles Example* and *Precept*, one of which would hardly be valid, as to a general and perpetual Obſervation thereof without the other. For their Example of meeting on the *Firſt day*, meeting frequently on that Day, and meeting for the *celebration of Religious Aſſemblies*, the *Sabbatarians* will not deny it; but they deny any ſuch *Precept* by them delivered to the *Church of God*. This we prove, both by the Records of the firſt Church Hiſtorians, and from the Univerſal Tradition of the Church in all Places and Ages. They diſallow this way of Proof, tell us they have no uſages in their Churches, but what are *plain* in *Scripture*, and omit none that are ſo. In Anſwer, neither does the laſt hold; for though they uſe *Unction* for the Sick, and perhaps the ἀγάπαι too, or *Charity Feaſts*; yet they omit the *Kiſs of Peace*, ſo common among the *Ancient Churches*. For the former, they have no manner of Warrant in the Holy Scripture, either for the *Baptizing Women*, or admitting them to the *Lords Supper*, but muſt here fly to that Univerſal Tradition, which in other things they condemn for their own *Warrant* and *Excuſe*.

Q. *Whether the Puniſhments of* Hell *are* Equal?

A. Equal as to extent, though unequal as to their degrees; their extent or duration muſt be equal, becauſe all Infinite, which admits of no *magis & minus*: And Infinite they muſt be, becauſe of the Infiniteneſs of that Sin whereof they are the Puniſhment; which again receives a ſort of Infiniteneſs from that Infinite Object, namely *God himſelf*, who is thereby injured and and offended. Nor can we here ſee that ill conſequence which ſome great Men have fixed on this notion, namely, that it leads to *Stoiciſm*, and makes all Sins equal; ſeeing we can ſtill find a ſufficient difference both in Sin and Puniſhment. For as ſome Sins are in their own nature, though not with reſpect to the Object, more great and hainous than others; ſo there may be a more Intenſe degree of Pain provided for them; we being aſſured by our Saviour himſelf, that in the *Day of Judgment* 'twill be more tolerable for ſome Sinners than for others.

A. When had the Angels their firſt exiſtence?

Q. Who but an Angel knows? The *Scriptures* alone muſt be our *Rule*, and we there can track them as far as the *Foundations of the Earth*, and no farther; when we are told, *thoſe Morning Stars ſung together, and all the Sons of God* (as they are often called) *ſhouted for Joy*. For which Reaſon, we dare not lay any ſtreſs on a notion, which elſe might be not very improbable, namely, that they might be the *Souls of Good Men*, or ſome ſuch Creatures which to us want a Name, remaining from ſome former Creation.

Q. *Whether a ſeparate Soul can aſſume a Body; and how that which has no Body, can operate on what is ſo?*

A. For the latter part, on which the former much depends, that what is not Body, operates on what is ſo, we are as ſure of it that we our ſelves are made up of Body and Soul; but how it does ſo, better modeſtly acknowledge Ignorance,

Ignorance, than pretend fully to account. This however we think may be said, that the nearer any thing is in nature to Spirit, the stronger it acts on Body, as Winds, though invisible: That every order in Nature of a higher kind, commands that of a lower, not *vice versa*; and that there is and and must be an *Hyparchick* power in Spirit, which commands Matter at Pleasure, though the mode thereof we cann't pretend to explain.

Q. *How does Gods* Prescience *consist with Mans* free Agency?

A. God made Man upright, and a *free Agent* (yet not without *defectibility*, as the Angels;) He inclines him not to Evil more than Good, but capacitates him by a Talent of Reason to answer the end of his Creation, and render himself acceptable. He exacts no *impossible Duty* from Man, but knowing Mans *Frame* and the *possibility* of *prevaricating*, he has prescribed a Method to restore such as forfeit their *Priviledges*: This is equally common to all; but if after all, he will have more patience with *this Man* than *that*, and by given Instances of his Prerogative, for a Warning to *all men*, call some to a speedy Account, who have not been so *notoriously wicked*, as *some others* that are spared longer; this is no *Impeachment* of his *Justice*, who gives to every Man *sufficient Means for his Happiness*. Thus God's *Prescience presides over Mans free Agency, but does not over rule it by saving Man (ordinarily) whether he will or no, or by damning him undeservedly.*

Q. *What is the meaning of that Text,* 1 *Cor.* 7. 36. If any Man think that he behaveth himself uncomely toward his Virgin, if she pass the Flower of her Age, and need so require, let him do what he will, he sinneth not; let them Marry?

A. The Apostle in another place, says, *Marriage is Honourable*, to which the Word *uncomely* is here opposed; so that the the Sense is, *if any Man who keeps his Virgin* (that is, his Virginity or Chastity) *and thinks it uncomely or not so honourable a State as Marriage, and also finds the Constitution of his Body necessitates him to his Physical End, after a long abstinence, even beyond the Flower of his Age, let him Marry if he will, he Sins not*; although from the preceeding Discourse of the Apostle, a *Virgin State* is more adapted to the Service of God (generally) than a *Married one.*

Q. *What are the utmost Effects of Joy, and how does it operate on the Affections?*

A. Sudden Joy kills as well as *sudden Grief*: *Diagoras Rhodius*, hearing his Three Sons were victorious at the *Olympick Games* in one Day, died immediately in that transport of Joy; and so did *Dyonisius*, *Sophocles* and *Philippides*, upon winning the Bays from other *Stage-players*; and what is yet stranger, *Zeuxis* that famous Painter, having made the Portraiture of an Old Woman very *odly*, died with Laughing at it. Grief destroys a Man by a Violent agitation of the Spirits, and and sudden condensation again, whereby they are too much thronged, their Avenues obstructed, and their Commerce with the Air hindred; so that the Heart wanting respiration is stifled. Joy produces the same effect from contrary causes, namely by

by a too great dilation of the Spirits; they who dye for Joy, are of a Sanguine, Soft, and Rare Contexture; ſo that when this dilation of Spirits happens, they leave the Heart deſtitute of Succour; and the *Ventricles* cloſing together, they periſh under the Paſſion.

Q. *We have an account in* Barth. Hiſt. *of a Monſtrous Birth, Two Brothers born together, both baptized*, &c. Query, *How ſhall they ariſe at the Day of Judgment?*

A. Becauſe the Reader ſhan't want the ſatisfaction of the whole Story, we ſhall, Before we give our Sentiments of it, lay down the Relation; *viz.* I ſaw (ſaith *Bartholinus*,) *Lazarus Colloredo* the *Genoan*, firſt at *Hafnia*, after at *Baſil*, when he was Twenty Eight Years of Age, but in both Places with Amazement. This *Lazarus* had a little Brother growing out at his Breaſt, who was in that Poſture born with him; if I miſtake not, the Bone called *Xiphoides*, in both of them grew together; his Left Foot alone hung downwards, he had 2 Arms, only 3 Fingers upon each Hand; ſome appearance there was of the Secret Parts, he moved his Hands, Ears and Lips, and had a little beating in the Breaſt; this little Brother voided no Excrements, but by the Mouth, Noſe and Ears, and is nouriſhed by that which the greater takes. He has diſtinct and Vital parts from the greater, ſince he Sleeps, Sweats, and moves when the other Awakes, Reſts, and Sweats not. Both received their Names at the Font, the greater that of *Lazarus*, and the other that of *Johannes Baptiſta*. The Natural Bowels, as the Liver, Spleen, *&c.* are the ſame in both; *Johannes Baptiſta* hath his Eyes for the moſt part ſhut, his Breath ſmall, ſo that holding a Feather at his Mouth, it ſcarce moves; but holding the Hand there, we find ſmall and warm Breath; His Mouth is uſually open, and always wet with Spittle; his Head is bigger than that of *Lazarus*, but Deformed; his Hair hanging down, while his Face is in an upward Poſture: Both have Beards, *Baptiſta*'s neglected, but that of *Lazarus* is very neat. *Lazarus* is of a Juſt Stature, a Decent Body, Courteous Deportment, and Gallantly attired; he Covers the Body of his Brother with his Cloak: Nor could you think a Monſter lay within, at your firſt Diſcourſe with him; he ſeemed always of a conſtant Mind, unleſs that now and then he was ſolicitous as to his end; for he feared the Death of his Brother, as preſaging that when that came to paſs, he alſo ſhould expire with the ſtink and putrefaction of his Body; and thereupon he took greater care of his Brother than of Himſelf. We have a Deſcription of this from other Hands, but by all that we can gather, we find no Lineaments of a Rational Soul in *Baptiſta*, nor ſo much of the Animal as Brutes have; his Brother ſhall riſe without him at the Day of Judgment, for there will be no Monſters at the *Reſurrection*; and if *Baptiſta* be not rational, he will be reckoned in the Claſſis only of Animals; but if he has a Rational Soul, which is only hindred acting, by the unfitneſs of Improper Organs, then he will be rank'd amongſt Children, Fools and Ideots at the laſt Day; but will riſe

ſeparate

separate, with a perfect Body, not with another Body, but the same Specifick Body, adapted and fitly organized for a future State.

Q. *Why shake the Valiant when the Battle's near,*
And tremble, tho' they know not how to fear?

A. The same Effects from Various Causes rise,
So Man for Grief, or Joy, or Anger, cryes.

Q. *Whose warlike Ensigns make a Battle Cease,*
And mighty Arms proclaim a lasting Peace?
Tell me where Heat engender'd is by Cold,
Which fruitful makes th' half-dead and old?
What's that that's most refus'd when most requir'd,
By those by whom 'tis most desir'd?

A. No Skill in Riddles We did e're pretend,
To *Thebes* or *Paris*, not to *Athens* send!

Q. *Why Men oblig'd do still fresh Loves pursue,*
Whilst those deny'd are generally true?

A. By *Wind* and *Water* Sparks and Flame arise,
While soon the *quiet Fire* in Ashes dyes.

Q. *How Love to all our Hearts the way can find,*
When he himself (Vain Deity) is Blind?

A. Unless our selves we yield, he can't Command,
He finds the way because We lead him by the Hand.

Q. *What was the Question on which Christ disputed in the Temple?*

A. Probable Guesses must suffice (and I hope are not unlawful) where neither Reason nor Revelation help us. We are then to remark, that he *Heard*, as well as *Ask'd*——Both *hearing* them and *asking* them *Questions*. John—— And that 'twas more Questions than one, the old way of Disputation (even in *Greece* it self, before *Aristotle* reduced it to Mode and Figure) being by short Questions and Interrogation. For the substance thereof, we may lawfully and probably enough guess it to be concerning the *Impletion of the Prophesies of the Messia, in their Books, the Law, Prophets, Psalms*, &c. *The Week of* Daniel, or other things of that nature.

Q. *What was it which our Saviour wrote on the Ground; and who that Woman was who was taken in Adultery? Whether it might not be* Mary Magdalen?

A. This Question is much of the same Nature with the former, and can only be guessed at. It seems probable this person was not *Mary Magdalen*, because this Woman was taken in *Adultery*; but *Mary Magdalen*, was not, that we read of, ever *marry'd*, and has the Character of *Meretrix*, not *Adultera*; taking her very *Cognomen*, as some learned Men think, from a Hebrew word, which signifies such a Plaiting or Folding of the Hair as was then usual among common Women. Besides, if it had been *Mary Magdalen*, here we had been most likely to have had the remarkable

story

ſtory of *Chriſt caſting out ſeven Devils from her*, whereof in this place not a word. For his writing on the ground, ſome think 'twas only to divert their Queſtion; ſeeming as if he did not hear them. If he wrote any thing determinately, I ſee no incongruity in ſuppoſing it might be the ſame he afterwards ſpoke, *He that is without Sin of You, let him firſt caſt a Stone at her.*

Q. *Whether a Man may'n't put away his Wife in caſe of Fornication, and not break the Commandments of God?*

A. No doubt the Querift takes *Fornication* here in the largeſt Sence, as 'tis once or twice uſed in the Scripture, including Adultery it ſelf, and we think there's no queſtion to be made, but according to the Laws of Nature, the Law of God, and the Chriſtian Law, as well as the Laws of our own, and almoſt all other Lands, he may be divorc'd for that reaſon, or rather the Marriage is actually diſſolv'd by ſuch a breach of the Conjugal vow. But here the Man is not permitted to be Judge himſelf, for then perhaps we ſhou'd have divorces every week, as oft as e're Men grow weary of their Wives, and for as frivolous Cauſes as the *Jews*, whoſe *Rabbi*'s teach, a Man may leave his Wife if ſhe puts but too much Salt in his Broth) tho' they would pretend greater. But an Action of this concern ought to have legal proof, and to be performed in a legal way, ſince 'tis not fair that the Perſon ſhou'd be both Plantiff, Judge and Executioner——Tho' what ſort of Evidence will amount to proof in this caſe, and whether our Laws were not extreamly civil to the Ladies in this particular, as well as ſeveral others, are other Queſtions not now to be diſcours'd of.

Q. *How comes it to paſs that the Animal Spirits upon a meer Velle (or act of the Will) are immediately ſent to any part of the Body?*

A. That *Spirit acts* upon *Body* we are certain, for there cou'd be no beginning of motion without it (and ſome beginning is muſt have) ſince what is *naturally inactive*, can never put it ſelf in motion. Further, the more pure or fine any matter is, or the more Spiritual, if we might have liberty to uſe the word, or rather the nearer it approaches to a Spiritual Subſtance, the more ſtrongly, and forcibly and nimbly it moves as we experience in Winds, which tho' compos'd of ſo fine particles as not to be viſible, are endu'd with ſuch prodigious Forces as to overthrow Towers and Houſes, nay, to tear up the very Foundations of Earth. But how it produces theſe operations, how Lightning acts on groſs Bodies, how Light it ſelf is perform'd, and the motion of the luminous particles made, we ne'er expect to ſee clearly diſcover'd to the World;——much leſs in what is pure *Spirit*: All we can ſay is, that the rational Soul commands the Imagination, as that the Animal Spirits, or ſomewhat equivalent, which are as it were *breath'd* down from Head to Foot when there's any occaſion, by thoſe Nerves, or Channels and paths to which they are accuſtom'd; but agen, if any ask how *Spirit acts on Body which it can't touch*, we'd gladly learn of them, and confeſs our *Ignorance.*

Q. *Whether every Individual of any Species were not actually contain'd in the firſt Individual of that Species?*

A. We

A. We answer in Negative. In *Man* its clear, for the Form *individuates*; the *Soul* is the Form, or that which gives the very *Essence* or Being to a Man, and makes him *be* what he is. But the Soul of the Child is neither actually, nor so much as potentially included in the Parent; we mean that Rational Soul which Individuates, for its at least probable that there are other Souls, or principles of action in Man. Than for Inviduals of other Species, neither are they actually included in their first Individual, for some *Form* or other they must have, whether substantial or accidental, but this Form can't be actually in the first, for then one thing must have as many distinct *Beings* as there will after proceed Individuals from it, which may be to us infinite. Besides, the *hic* and *nunc* must be present to actually Inviduation, which are both absent here; for if present, the Individual wou'd be before it is, or be and not be, and that actually too, at the same time, which is the greatest absurdity imaginable.

Q. *Whether it's not a Sin for a Man to marry a Woman Superannuated, when he is not so himself?*

A. There are several Ends for which Matrimony may be lawfully enter'd on. The chief Natural End seems to be the continuance of Mankind, but there are other Political and Domestical Ends, as uniting Interests, mutal Society, and such like. There is likewise great difference in the Tempers and Constitutions of Men, some being more vigorous, and endu'd with more Natural heat than others, even to excess in some cases, whereas others are cool and temperate. From these two considerations laid together, the Query may be soon resolv'd. If a Man can abstain, he may either remain *unmarry'd*, or only *marry* for mutual Society, or the good and advantage of his Family, former Children or Relations.

Q. *Whether the Roman Empire from* Julius Cæsar *to* Julian *the Apostate, were Elective or Hereditary?*

A. Partly one, partly t'other, partly neither. It began indeed, as almost all other great Empires, by Force and Conquest, under *Julius Cæsar*, the common wealth of *Rome* falling together with *Pompey*, its last Defender. However, he did little, hardly laying the Foundations, but rather marking out the Bounds and Lines of that great Building, the design of which seem'd to fall with his Death, and that of *Augustus* another, only like it, not the same; for he cou'd do nothing till the Triumvirate were destroy'd or broken, by whose Conquest he became Lord of all, rather than by any Adoption or Succession from *Julius*; accordingly he dispos'd arbitrarily of the Empire: And after him, its true, some times the next of kin, or at least the most powerful (as was the old Law of *Tanistry in Ireland*) succeeded to the Purples; and this custom held indifferently well to the end of the 12 *Cæsars*; but after that, sometimes Foreigners, *Spaniards*, *Thracians*, *Britains*, and other Nations got to the Helm in their turn, some by the Votes of the Senate, others by the Election of their *Prætorian Souldiers*, or Foreign Legions (the most common way of all the rest) and some fairly *bought* it and

paid

paid for't, tho' they did not long enjoy their *Bargain*.

Q. *Whom do you ſuppoſe to be the Author of the* whole Duty of Man? *&c.*

A. He or they, whoever they were, who ſo highly oblig'd the World with thoſe excellent pieces, ſeem to anſwer all curious Enquirers as the Angel formerly did others, Ask not the Name, ſeeing it is ſecret. All that can be done, is to tell 'em what is generally ſaid, tho' little or nothing be certainly known in this matter. Some ſay the Bookſeller and King *Charles* knew it, others that even the Bookſeller was ignorant of the Author, who, as appears from ſeveral paſſages in't, and for the Form of Prayer, for an *Afflicted Church*, writ at leaſt part of thoſe Works, particularly the *Whole Duty of Man*, during the Civil Wars here in *England* Some ſay the late Archbiſhop was the Author, others Dr. *Hammond*, Dr. *Alleſtry*, Biſhop *Fell*; whoever 'twas, its plain he had bin with the King in his Exile, or at leaſt had been converſant in Foreign parts, by what he mentions of the *Popiſh worſhip* from his own obſervation; and whoever 'twas, 'tis agreed on all Hands he is now dead. That which ſeems to us the moſt probable Opinion, is, That no ſingle perſon deſerves the Honour on't ſince it appears too great a Work for the beſt Head in the World, but rather that ſome Society was engaged therein. And laſtly, whoever was the Author or Authors, we think the *Whole Duty of Man* the beſt Book next to the Bible that ever was printed, and they the beſt Writers next to thoſe who writ by *Inſpiration*.

An

An ELEGY,

On the Death of the Honourable

ROBERT BOYLE, Esq;

Fellow of the Royal Society.

A *Pindarick.*

1.

YES—still we must complain great *Boyl untimely fell*,
Spite of the Register and Chronicle,
By hasty Death abruptly snatch'd away,
As are these Lines which at his Hearse we pay;
For tho' old Time at least had shed
The Snow of *Threescore Winters* on his Head,
The *World* for such a Loss was unprepar'd,
It started when the News was heard,
And cry'd *Philosophy* is dead.
Nor was't our *Narrow Isle* alone
Which paid an Universal *groan*,
For where was *Boyle* unknown?
'Tis true his Native *Thames*, nor cou'd she chuse
First heard, or rather felt the dismal news;
Swol'n with th' unusual Floods that fall,
To attend his Funeral.
When the strange *briny Tyde* did downwards flow,
To her *own Boyle* she went the Cause to know;
But e're she half had reach'd her Head,
Too soon the Dismal Tydings spread,
Too soon she knew that her own *Boyle* was dead.

2.

Nor *Thames* alone, even hostile *Sein* does mourn,
And backward to his much lov'd Isle return;
Proud *Paris* with resentment hears,
Nor her Academy refrain their Tears.
Their own *Grand Lucifer* they now no more
For his Successful Vilanies,
Bought Cities, and stoln Victories,
And worse than *Romish* Cruelties,
Blasphemously adore.

True Worth they once with juſt *Encomiums* raiſe,
Reſtoring Vertue her forgotten Praiſe:
Whilſt in his Cloſet their proud Tyrant ſtays,
Conſults the Adviſe of all his truſty Spys,
And reading the glad news with Bloodſhot Eyes,
Thus vents his wicked Joy with a malicious Smile,
" As yet we're even with that ſtubborn Iſle, (*a*)
" We've loſt a Kingdom, (*b*) they have loſt a *Boyle*.
(*a*) *England.* (*b*) *Ireland.*

3.

Ill Fortune ſure has Wings,
Or borrows from the Peſtilence——for ſee
Already o'er the *Alps* it ſprings,
And the Worlds general Loſs already brings
To fruitful *Italy*.
First heard and mourn'd the *Royal Poe*,
Rigid with grief almoſt forgot to flow,
As ſwoln with *Ice* inſtead of Snow.
Great *Tyber* him, him murm'ring *Mincius* grieves,
And ſcarcely old *Benacus* leaves,
But the expecting Fields below deceives.
Him gentle *Arno* moſt, who ſadly calls
On *Piza's*, and on fair *Florenza's* Walls,
But found 'em all in mourning dreſs'd for him,
Who merited and had ſo long their beſt eſteem.
The *Letterati*, and the *Dotti* come,
(Names *worn* by many, *merited* by ſome)
And hang Poetick Garlands round his airy Tomb.
Nay *Denmark* too, and diſtant *Norway* hears;
And, ſpite of their Eternal Winter, *thaw* to Tears.

4.

If theſe, to whom his deathleſs Name
Was known but by his Writings and his Fame,
By ſuch true grief their Loſs and ours proclaim;
What then ſhou'd we, who knew
His Learning and his Vertue too,
What *Mauſolæums* ſhall we raiſe,
Bright as his Worth, and laſting as his Praiſe?
No, our officious kindneſs he diſdains,
That Task he did himſelf perform,
Outbraving Time, and Age, and Envies ſtorm,
Nor left a thing of ſuch Concern to Chance:
Thoſe God like *Works* in which his Life he ſpent,
To us and future Ages lent,
Are his Eternal *Monument*.
Firm as the Center the broad *Baſis*, lies
The goodly Spire a loft does rile,
Surmounts the Clouds, and *glitters* in the Skies.

Thus

Thus when the Noble *Theban* Conqueror dy'd, (*c*)
And Victory lay bleeding by his ſide,
And whilſt he expiring lay, his Friends lamenting come
And fill with ſighs the Melancholly room,
Lamenting that ſo great a *Mind*
Muſt all be loſt in *Fate*,
Nor cou'd the grateful *State*
A way to expreſs their kind Reſentments find,
He had left no Heir behind.
Miſtaken Men, he cries,
With that laſt Breath, which when exhal'd he dies,
Yes, two fair Daughters yet ſurvive of me,
To give my Name Eternitie,
Leuctra's *and* Mantinæa's *Victorie.*
(*c*) Epimanondas.

5.

How much to *Boyle* the Learned World does owe
The Learned World does only know.
He trac'd great Natures ſecret Springs,
The cauſes and the Seeds of things.
What ſtrange *Elaſtick Power* the Air contains,
What Mother *Earth ſecures* within her ſecret veins:
How *Water* mounts, what *Fire* can do,
The Chymiſts boaſted Art he knew,
Both its falſe Wonders, and its true.
What *motion*, *tho' unheeded*, can perform,
How ſtrugling *Whirlwinds* breed a Storm:
How *peſtilental Streams* the Air invade,
And when the guilty *Town*'s afraid,
What keeps us *ſafe*, or lends us *aid.*
How ſhivering *Cold* does the deep *Baltick* chain,
Or burning *heat* half boyl the *Atlantick* Main.
Whence *Colours* which the Doves fair Plumes adorn,
And whence thoſe Beams that paint the riſing morn.
Whence chearful *Green*, and *Red*, and native *White*,
And all the mingled Tribes of *Shades* and *Light.*

6.

He did not Airy Notions Learning call,
His Thoughts were ſolid, brave, and Man-like all;
Of *Senſe* by *Senſe* he judg'd, nor was content
To take on *truſt*, as moſt, as ſome *invent*;
His *Phyſick*'s built on firm Experiment.
Sworn to no Sect, an Enemy to none;
Tho' more than all the reſt he has ſhown,
To none oppos'd was he,
But thoſe vain Fools who *Thought* it ſelf wou'd ſee,
Who will not to juſt Witneſs Credit give,

Thus

Who

Who will not God himself *believe*,
Deſtroying *Faith* and *Hiſtory*.
Or the looſe *Garden* or *Phyrronian* School,
Whom only *Senſe* or *Fancy* rule:
The *Peripatum Senſe* by *Thought* define
These *Thought* by Senſe, tho' they'll as ſoon agree
The *Incommenſurable Quantitie*,
As *Spirit* to dull *Matters* Rules confine,
Or by the *Senſes* uproportion'd *Line*
Mete out th' *unequal Bounds* of Things Divine.

7.

The middle way our Hero wiſely choſe,
He had too much *Philoſophy*
An *Atheiſt* or *Enthuſiaſt* to be.
Thoſe two *Exreams*, where moſt their Senſes loſe.
Its proper place to *Revelation* gave,
Nor *Reaſon* made its *Miſtreſs*, or its *Slave*.
His *Zeal* no fooliſh Fire that leads aſtray,
That over Rocks and Precipices leads,
Pretending pleaſant Vales, and flowry Meads,
His Zeal but trac'd, his Judgment found the way;
His Zeal, which like the *Phoſphor* ſhin'd with Lambent day.
It warm'd, but did not burn, nor chap the ground,
Warm'd and enlighten'd all around:
How ſoftly cou'd he all our Paſſions move,
How eaſily unhinge from Earthly Love
And fix upon the Beatifick Beams above!,
O *Lindamor*, I bleſs and envy thee!
Nay bleſs almoſt thy falſe *Hermione*;
For had ſhe not been worthy blame;
We had not learnt to regulate our Flame,
Nor fly the nobleſt Paſſion at the nobleſt Game.
Read, Senſual Lover, read * and ſee,
If yet blind Paſſion has not blinded thee,
Read here which has moſt *Charms, Heaven or Hermione!*
So ſweet his Style, ſo ſmooth his Senſe
So ſweetly dreſs'd in flowing Eloquence:

(* *In Mr.* Boyle's *Seraphick Love.*)

He only ſure could *Boyle* excel
Who let us underſtand his Loſs ſo well.
His other Virtues others may commend,
I'll only ſay that *Boyle* was *Sarums's Friend*.

8.

Lend, *Galilæo!* lend thy wondrous Glaſs,
Though *Boyle* had thoſe that thine ſurpaſs,

Let's

Let's ſee if from afar
Glitt'ring beneath our Northern Pole
We can deſcry ſome new unwonted Star,
For that muſt be his Soul;
Unleſs his numerous Vertues ſcatter round the Sky,
And paint another *Galaxy*:
Never on Earth ſhall we his ſecond find,
O Father, O! we cry'd, as ſwift he went,
Clamb'ring againſt Heavens ſteep aſcent,
Where haſt thou left thy Mantle and thy Spirit behind!
A ſingle portion wou'd ſufficient be
To make us all work Miracles, while we
Sip at the unbounded Ocean that ſtill flow'd in Thee.
Sure when the pale-fac'd *Operator* came,
And told thee he muſt quench thy glimm'ring Flame,
Like *Archimedes*, thee he found intent
On the Succeſs of ſome *Experiment*,
So buſie he, he minded not the Souldiers cry,
The groans o'th' Slain, nor ſhouts of Victory,
And hardly cou'd himſelf *find Time* to dye.
Stay, haſty Death, one moment more, he cry'd!
I have it now, ſays he, *with Learned Pride*,
Then big with the *dear Demonſtration*, dy'd.

Q. *What is the Cauſe of Snow, Hail and Froſt?*

A. We find that the Foreign Virtuoſi have endeavour'd, and perfected a very exact Method for making Artificial Snow, which will give us no ſmall light in the Nature of that we ſee fall from the Heavens: The manner is thus. They prepared a ſmall houſe, or rather a ſort of a Cave, without any other entrance for Wind than what they deſign'd, at 2 oppoſite ſides were certain pipes of Water which convey'd water into a Ciſtern that ſtood betwixt them; the 2 ſorts of oppoſite pipes were fed by hot water and cold; betwixt theſe 2 ſetts of pipes were certain ſmall Chinks level'd againſt the middle of the Ciſtern where the hot and cold Water met in their falling down, and on the outſide was a ſort of Wind-fan, or ſomething turn'd round with Sails to drive the Wind forcibly thro' the Chinks which fronted the mixture of the 2 Waters ſo that betwixt the ſtrife of the hot and cold Water, and with the violence of the Wind that beat upon 'em, there aroſe inſtead of froth a real and perfect Snow, which fled up and down the place, and continued after it fell a conſiderable time before it melted: Thus much for *Artificial Snow*, and now for the *Natural*. No one can be ignorant that particular Climates have particular Minerals and that the Air muſt partake of the Nature of the aſcending Vapours, and ſo be more or leſs Sulphureous, Vitrealine, Nitrous, *&c.* as Alſo 'tis granted on all hands, that the Air in no part of the World is without Nitre; for if ſo, all Creatures wou'd ſoon expire, only ſome places have more, and ſome leſs, accord ng

to the prevalency. of the Sun which diſſipates Aerio-nitral Vapours. Thus under the frozen Zone, as in *Freez-land &c.* are (if we may ſo ſay) the Treaſuries of Nitre, which God and Nature ſeem to ſtore up there for the Moderation of the torrid Zone, and temperature of all Climates, when proper Gales fetch 'em from thence. Our Virtuoſi here, and thoſe of the Academy *del Cimento*, have made ſufficient Experiences about Freezing, to perſwade us that *Nitre* is effectual for ſuch ends. Hence when any Aerio-nitral Vapour from the North meets with a warm Vapour coming from the South, the Antiperiſtaſis, or ſtrife betwixt the hot and cold vapours (Clouds or Miſts) helpt on by a brisk Gale of Wind, has the Effect we ſee, to wit, *Snow*, as in the Artificial Snow-Cave we have ſpoke of. If any perſon ſhall think it incredible that heat ſhou'd be any ingredient in Snow, let 'em conſider the Tryal abovementioned, as alſo that it is ſenſibly warmer when it Snows, than a little before. As for Hail, it is nothing elſe but drops of Rain congeal'd as they fall, by the coldneſs of that Air wherein there is much Nitre which the Sun Beams have not diſſipated; And thus it is in all Froſts upon Water, and other Liquids, which are congeal'd by the frigerifick particles of Nitrous Air: If any one asks what theſe particles are, we referr 'em to their own tryal when in a froſty Morning at a proper turning in the Corner of ſome ſtreet or other, they feel a ſharp Gale which makes the Tears ſtand in their Eyes, and ſcarifies their very face; 'tis not the vehemency of the Wind, for then it wou'd have the ſame Effect in a warm Southerly Gale, but 'tis the particles of Nitre in the Wind that are ſo troubleſome to us.

Q. *You are deſired to ſhew the Nature of that Love we ought to have for Enemies, ſuppoſing a difference from that we bear to a Friend?*

A. We have only two Rules left us in this Caſe, either that of Sacred Writ, or that of Profane Hiſtory. In the firſt, That an Enemy is overcome with ſoft words, we have the ſuffrage of the *wiſeſt Men*. Obliging Actions, and good returns *heap Coles of Fire upon our Enemies Heads*, vanquiſh their prejudices, and melt their very malice into tenderneſs. It wou'd be too tedious to bring the many Inſtances we meet with in Hiſtory about treating Enemies ſo handſomely, that the Effect has had the univerſal Applauſe of all Wiſe Men: Take one Inſtance for all. *Alphonſus* King of *Naples* and *Sicily was all Goodneſs and Mercy, he had beſieged the City of* Cajeta *that had inſolently rebell'd againſt him; the City being ſtraitned for want of neceſſary Proviſions, put forth their old Men, Women and Children, and ſuch as were unſerviceable, and ſhut their Gates upon 'em. The Kings Counſil advis'd they ſhou'd be forced back into the City, as a means to make its delivery more feaſible, yet the King pitying their diſtreſs, let 'em depart, tho' he knew it wou'd protract the Siege, and being advis'd againſt it, he ſaid,* I value the ſafety of ſo many perſons at the rate of an hundred *Cajeta's*: *The Citizens moved with ſuch a Vertue, ſubmitted to him.* Antonius Caldora *was alſo one of the moſt powerful*

ful Enemies of Naples, who being overthrown in a Battel, and made Prisoner, all Men perswaded the King to rid his hands of so insolent a person, and so dangerous to the Kingdom; the King oppos'd it, and gave him both his Life and Estate. This Princes words were agreeable to his Actions, for being asked why he was thus favourable to all Men, even to those that were evil, Because *said he,* Good Men are won by Justice, and Bad by Clemency. *Some of his Ministers complaining of his Lenity,* he said, Wou'd ye have Lyons and Bears to rule over you? Clemency is the property of Men, Cruelty of Beasts. It is in vain to go about to calculate an exact draught of a wise Carriage towards Enemies, since the variety of Circumstances alters the Measures, only this shou'd be a General Rule, Change Conditions, and treat 'em as you wou'd be treated your self. A late Bishop of *Canterbury* was so remarkable for this Vertue, that it grew into a Proverb, *Do the Bishop of Canterbury an Injury, and you shall be sure to have him your Friend.*

Q. *Is there any thing in the Weapon Slave, or Sympathetick Powder? ——— Does it really cure Wounds, and how?*

A. Sr *Kenelm Digby* will tell us there's a great deal, as the little Books wherein he has printed his Dissertation at *Mompellier*, concerning it, informs us. The old way of making it was Magical, with I know not how many odd ingredients, but his is only simple Powder of *Vitriol*, prepar'd by the Heat of the Sun, which he assures us will heal any green Wound if sprinkled on the Blood, and kept warm, tho' at ne're so great a distance. This however we know has been try'd, that a Dog being run thro' some fleshly part of his Body with a Sword, and this Powder apply'd to the Blood, the Wound has been cur'd and he has liv'd and done well; but the mischief is, that another Dog has done the same, serv'd in the same manner, tho' no Powder used, there being as all know, a *Balsamick* power in Blood it self, which oftentimes cures a green wound, and closes the Lips on't without any other Remedy. We have also Instances of persons who having accidentally hurt themselves, have been cured of slight wounds by the same way: But still the doubt recurrs, Whether they'd not have done as well without? This however they have affirm'd, which is something more considerable, that having accidentally lost the Cloth with some of the Blood and the Powder sprinkled on it, for that way 'twas used, and kept warm about 'em, they immediately felt the wound rage, and extreamly pain 'em, tho' they knew not of the loss, which was again asswag'd as soon as the Cloth was restor'd to a moderate heat: And this we have had from persons of Quality and Judgment, and can't our selves question the truth on't, for which reason we are also ready to believe many of the Instances Sir *Kenelm* relates. Accordingly taking the Fact for granted, we'll now enquire into the manner on't, according to Sir *Kenelms* Notion; which is, that the particles which proceed from the Wound mingle with those which come from the Blood and *Vitriol* mixt together, the *Volatile* Salt of which *Vitriol* is of an excellent Ballamick Virtue, tho' the fix'd astringent and corroding,

roding, and thence are carry'd to the wound it ſelf, which is thereby ſpeedily heal'd. And the truth is, this account ſeems rational enough, if the Blood and *Vitriol* be near the Wound, but if at any great diſtance from it, we ſee not how ſuch attraction or communication is performed, nor believe any ſuch thing can be.

Q. *Why is there no Rain in* Egypt, Ethiopia, *&c. where the River* Nile *overflows, and the Cauſe of its overflowing?*

Anſw. That there's no Rain in *Ethiopia*, or that Country, falſly call'd *Preſter Johns*, is as great a Miſtake as that the Emperour of the *Abyſſines* is the true *Preſter*; for *Ludolphus* aſſures us that there are frequently prodigious Storms of Thunder and Rain, and indeed Naturaliſts ſay, it never Thunders but it rains leſs or more. And to theſe vaſt Storms which fall in *Ethopia* about the time the *Nile* overflows, are in all probability to be attributed the conſtant and regular Inundation of that River; For there being no *Rain* in *Egypt* it ſelf, Modern Travellers there aſſure us its a miſtake, ſome of them having been wet to the Skin with ſhowres in that Country. But how then ſhall we reconcile this with what we find in the Sacred Scriptures it ſelf, *Zech.* 14. 18. *If the Family of Egypt go not up, that have no Rain*; and the common Tradition both in Proſe and Verſe, "That wanting no rain, they "worſhip the *Nile*, and need not "the aid of *Jupiter* himſelf? Its anſwered, that *Rain* there is as prodigious a thing as a Comet here, it being againſt the Nature of their Country, which is ſituated in the midſt of nothing but vaſt ſandy Deſarts, ſo that from Land little but fiery Exhalations can be drawn, which the Travellers ſometimes find to their coſt, when ſuddenly aſſaulted with ſuffocating Winds as they paſs thoſe Deſarts, which if they perceive not ſoon enough, endangers their Lives, if not perfectly kills 'em: Then for the Sea, what little vapours the Sun draws from it may be eaſily conſum'd by the ſultry heat of thoſe Regions: If then a Storm of Rain happens to fall in *Egypt*, its but a ſtragler wandring thither, and loſing its way from *Ethiopia*, or ſome of the Neighb'ring Countries, as thoſe *Northweſters of Virginia*, and the Hurricanes of that and other places, tho' not ſo violent, in our World.

Q. *What Aecounts do you meet with about the Original of Shrovetide?*

A. Shrovetide is from the *Saxon* it comes from the word *ſhrive*, *ſhrift*, or *Shrove*; or the Tide or Time when they Shrove or confeſs'd their Sins (as was cuſtomary with the *Catholicks*) and received the bleſſed Sacrament, to the end that they might more religiouſly obſerve the Holy time of *Lent* immediately enſuing. Some believe it might come from the word *Scribere*, to *write down*, becauſe their Confeſſion was uſually taken in Writing; but in proceſs of time they turn'd it into a Cuſtom of Invitations, and taking their leave of Fleſh and other Dainties, and afterwards by degrees into Sports and Merriments.——Nor was this the only Cuſtom of Catholicks, but we find the ſame practis'd by the *Turks*, &c. which they call *Ramadan*, 'twas then (as they ſay) that the

the Alcoran came down from Heaven, and therein they fast, which they begin in this manner. The night before they all Junket and revel till they can distinguish a White thread from a black by the Morning Light, and then they leave off and begin to fast, such as eat or drink privately, are (at least) bastanado'd, if no greater punishment be inflicted on 'em: The *Turks Lent* is very strictly observed, even in War, Travel, Sickness, &c. See *Thevenots* Travels into the *Levant*, p. 41. for a fuller account of this matter, as also the Carnivals of other Countries.

Q. *What Nation invented Painting?*

A. Some have been of Opinion that the Off-spring of *Abraham* that went into *Egypt* were the first, and that they taught it to the *Egyptians*; but 'tis more universally believed that the *Egyptians* were the first *Painters* (*Statuaries* and *Philosophers*) and that *Greece* brought it to perfection; but what part of *Greece*, is yet doubted. Some wou'd assign it to *Sicyones*, others to *Corinth*, where by drawing lines round the Extremities of a Man, was rudely made the first step to *picture*. The Greeks began with one Colour, and by degrees brought it to the perfection which we find in the days of *Apelles*: From *Greece* it went to *Rome*, where it was almost lost again by the Inundations of the *Huns*, *Vandals*, *Goths* and *Lumbards*, but was restor'd, afterwards by *Titian*, *Raphael*, *Urbin*, *Angelo*, &c.

Altho' it be the Opinion of a *late Author*, that the *Egyptians* were the first Painters, yet we find the most Ancient Writers deny it, tho' in assigning the place they disagree amongst themselves. *Pliny* wou'd perswade us that one *Gyges a Lydian* was the very first Author: *Theophrastus* wou'd have one *Polignotus* an *Athenian* to be the Institutor thereof, but *Pliny* says that *Polignotus* was a *Thalian*, and was only the first that painted Women in single Apparel, and trimmed their heads with Cawls and sundry Colours: And 'tis very probable that *Pliny* was in the right, since Painting with divers Colours was not practis'd for a considerable time after the first Invention, *Cleophantus* of *Corinth* being the first Author of divers Colours, as *Telephanes* was the first that drew with one Colour only: So that after all, a full Answer to the Question now, wou'd be very Magisterious, since the Ancients themselves disagree about it in their Assertions.

We shall only take notice by the by, that a late Author that has writ on this Subject, when he endeavour'd to prove that the House of *Israel* that went down into *Egypt* were not the first Authors of Painting, he asserts, that the *Egyptians* had too mean a value of 'em to learn any thing of 'em, and *that the Interest of Joseph was not sufficient to gain his Brethren a greater favour than a frontier Province*; which is a gross mistake: see *Gen.* 47. 6. and there 'tis evident, that they had the *CHOICE* of all *Egypt* to dwell in. He says also that *Aaron learn'd to make the Golden Calf from the Egyptians*: See *Exod.* 32. 24. from whence 'tis plain that the words, *I cast 'em into the fire* (meaning the Ear-rings and Gold it was made on) *and there came out this Calf*,

Suppose

Suppoſe that 'twas a rude accidental Form liker a Calf than any thing elſe, and not an Imitation of the *Egyptians Apis*, and by conſequence not learn'd of the *Egyptians*. Another *Error* is, that the *Egyptians* bragg'd they had Painting ſix thouſand Years before it went into *Greece*, which was long *before the World was made*, and ought to have been but ſix hundred years: As alſo that the *Syconians*, not *Sicyones*, as he aſſerts, were the firſt Practicers of Painting in *Greece*.

Q. *Whether do you think moſt in the right*, Ariſtotle *that thought the Rational Soul diffus'd all* over the Body, *or* Carteſius, *who confin'd it to the* Glandula pinealis, *or a late Author who won'd place it in the* Nerves?

A. Since the late Author who placed the Soul in the *Nerves* pretends to examine the other two, we'll conſider the weight of his Arguments, and afterwards give our Sentiments upon the whole.

1. He denies the Soul to be in all the Body, *Becauſe* (ſays he) *if a Nerve be tyed, all the dependant Ramifications become Motionleſs, and feel no impreſſion whatever, therefore the Soul cannot be in the parts below the Ligature*: As much as to ſay thus, if a Man expires in a great Glaſs Bottle ſeal'd up Hermetically, his Soul cannot get out; an excellent way for Atheiſts that have a mind to ſecure themſelves from the Devil. But if after all we ſhall find the Soul of too refin'd a Subſtance to be cag'd up, the Atheiſt will be at a loſs: And thus alſo if the Soul can't be ty'd by a material Ligature; nay, tho' a Leg were cut off, if the Soul it ſelf is indiviſible, immaterial, &c. then our Authors Opinion is as weak at leaſt as either that of *Ariſtotle*, or that of *Des Cartes*: ſince it may be thus ſolv'd, *The Soul retires from thoſe Ramifications below the Ligature, as being by ſuch uſage incapacitated for a proper actuation.*

The next he engages *Des Cartes*, and ſays the *Glandula pinealis* is neither *penſile, nor moveable*, &c. Alas poor Soul, that cannot ſtay in any place where 'tis not hang'd like a Pig in a ſtring, or toſs'd like a Cat in a Blanket: the reſt is too ridiculous to proceed in.

Nor muſt the laſt Authors poſition find better treatment than the Opinions of *Ariſtotle* and *Carteſius*, whom he he pretends to confute; for ſince he ſays the Soul is in the *Nerves*, we demand of him what it is, and how big? We know how much 'tis poſſible for the Nerves to contain, and that they are a *place*: Now if the Soul according to all Definitions that have ever yet been made of it, is of ſuch a Nature as is incompatible with *Longitude, Magnitude, Diviſibility, Place, and ſuch groſs Terms*, how unreaſonable is it to aſſign to it either the Nerves, or any other place, we leave to all the World to judge. Wherever we feel the Effects of it, we can reaſonably ſay it is there, but the manner how, we know not; and if ſo, we muſt ſay 'tis *tota in toto*, and *pars in qualibet parte*, which poſition will always ſtand good till we can diſtinguiſh Sapors by the Eyes, and Sounds by the Palate; that is, Objects by powers altogether incompatible to 'em.

Q. *Whence the Ancients had their Names, as* Socrates, Diogenes, Hannibal, *&c. and whether they uſed any Ceremony equivalent to our Chriſtning?* *A.*

A. Undoubtedly they had the Cuſtom it ſelf of naming Children, by Tradition from their Anceſtors the Sons of *Noah*, as the *Jews* had theirs: And the ſame method they took, expreſſing ſomething remarkable which they ſaw or deſired in their Bodies or Minds--- Thus *Socrates*, as is moſt probable from Σάω and κράτος which may ſignifie a ſafe, wiſe, or modeſt Ruler, and ſo in their others. But one cuſtom of the *Jews*, they extreamly, ſymbolyz'd with 'em in, which was fixing the Names of their Gods on their Children, either as a Token of Nobility, or Devotion. Thus the *Jews*, *Jedidiah*, *Jeremiah*, *Elkanah*, *Samuel*, and a thouſand others. Accordingly the Heathens, which appears not only from their general Names, as *Theodorus*, *Theopompus*, &c. but very remarkably from their practice as to the Names of particular Gods, as among the Greeks *Diogenes*, &c. And with the Eaſtern Nations *Bell*, or *Baal*, their moſt ancient and famous Idol, whence they named both Men and Women. Thus *Belſhazzar* nick-nam'd *Daniel Belteſhazzar*, after the Name of his God, making him alſo half his own *Nameſake*, that Countrey being in all probability the Founder of Idolatry, wherein the old *Babyloniſh Antiquity* clearly out does the *new*. Thus even among the *Grecians*, tho' the Termination a little varied by the Idiom of the Language, as in *Ariſtobulus*, or *Theobulus*, &c. which Etymologiſts are miſtaken when they derive from *Conſilium*, their true Original being much higher in this *Belus* or *Bel*, ſo that *Ariſtobulus* is the ſame with the Hebrew *Tobijah*, or *Tobadonijah*, (in Engliſh *Good-Lord-God*) and *Theobulus* the ſame with *Adonijah*, only inverted, as appears more plainly when the *Goths* made uſe of that Name, and ſtript it from its Greek Termination, only adding a Letter of their own in the ſtead on't, and calling it *Theobald*, a word which expreſſes *Baal* or *Bel* more plainly than the Greek *Theobulus*. Thus remarkably among the *Tyrians* or *Phœnicians*, both *Jezabel* the Daughter, and *Ethbaal* the Father, taking their Names from the ſame God. Thus as clearly the *Carthagians*, which all now confeſs to be a Colony of *Tyre*, and who in imitation of their Fathers, call'd their Children, *Hannibal*, *Aldrubal*, &c.

As to the Queſtion, Whether the Ancients had a ſolem time of giving theſe Names equivalent to our Chriſtnings: We anſwer they had, and thoſe taken very probably from the Cuſtom of Circumciſion among the *Jews*, received alſo by ſeveral other Nations. Thus we find in *Alexander ab Alex. dieb. Genealb. Varro*, and others, that 'twas the Cuſtom among all civiliz'd Nations to give the Name on a certain Day, the ſeventh, eighth, ninth or tenth, according to the manner of the place, and that this was always perform'd with great Solemnity, and among the Greeks with Feaſts and Sacrifices.

Q. *What is Scepticiſm?*

A. Scepticks have their Name ἀπὸ τῆς σκέψεως i.e. *Conſiderare Speculari*: They are yet the Followers of thoſe Philoſophers that were altogether for reaſoning and Speculation, but for no Experimental Concluſions; So that ſtrictly ſpeaking, moſt of the Ancient Philoſophy is *Scepticiſm*:

'Tis

'Tis a Metaphorical Expreſſion, and may be derived from Σκῆπων *Scipio*, a walking-ſtaff, or a Cudgel to lean on; denoting a Sect of Perſons that lean'd on or reply'd upon bare Speculative Reaſonings, without going any further. Some wou'd have it from σκιᾶ *umbra*, a *Shadow*, as if bare Speculation was only a ſeeking after truth in the dark, without the Aſſiſtance of Experimental Knowledge, which our Modern Philoſophers, eſpecially the famous Mr. *Boyle* has ſo much improv'd.

Q. *Suppoſe all matter one continued* Moles, *is it poſſible to divide that matter, and put the parts divided into a Central motion, without neceſſarily owning a ſpace diſtinct from that matter.*

A. It appears at firſt ſight that the Senſe of the Querift is, Whether a *Vaccuum* is neceſſarily dependant upon the vorticity of ſuch Bodies as have their Original from our Common Maſs? Whether any thing elſe is hereby deſign'd, we cannot determine; but, if only this is meant, our Anſwer is, that 'tis impoſſible but that there ſhou'd be a ſpace diſtinct from ſuch Central Motions: As for Inſtance, ſuppoſe the *Maſs* divided into three parts, repreſented by three Circles thus, ∞, unleſs we admit a penetration of Bodies, there muſt be a ſpace betwixt 'em: But after all, a Vacuum, ſtrictly ſpeaking, is not the reſult of ſuch diviſion, ſince other particles of diſtinct Bodies may intervente and hinder the Vacuum; if it be Objected, that the *Chaos*, or firſt *Moles* was one diſtinct Maſs by it ſelf, and that there was nothing dependant on it, or diſtinct from it, but that all was an Eternal Vacuum about it: We anſwer, that however when all Bodies were made, and put upon their diſtinct Motions and Offices, ſubtle Effluviums wou'd neceſſarily proceed from action and *paſſion* betwixt 'em. Thus the Sun by its influences heats the Earth, and exhales Vapours according to the Nature of the *Rivers*, *Marſhes* *Minerals*, &c. from whence they came: Now to ſay a Bowl has a Vacuum in it becauſe it is not full of Earth, but only of Water, which is exhal'd from the Earth; or of Wind, which is Water rarified, is abſurdity enough, we rarther think the Querift may have reſpect to the Planets, &c. which *Des Cartes* and others tell us, have every one their Vortex and Vortiginous Effluviums according to their own Nature; if ſo, we only deſire the Querift to conſider the Nature of Whirlpools, for there's no Vacuum in the Water, altho' ſuch a Stream may ruſh from ſuch a Point, and another or two from contrary ones, whereby they rather mix than confound or unravel one another, as ſome believe the Planets will in a long tract of time: And thus we may ſafely conclude of the the Effluvia's of Vertiginous Bodies, which will mix in their more fine and ſubtle parts rather than leave any place in the Elements void, or ſuch as can be ſaid to have no particle of any matter at all in 'em.

Q. *Whether the Soul doth always actually think?*

A. To anſwer this Queſtion, 'tis neceſſary that we have a true Definition of the Soul, but ignorance of its Nature denies that, therefore we ſhan't enquire whether 'tis a *Cogitative Subſtance*, as ſome

some wou'd have it, or what else, but what are the Effects of it. And this we find to be *Abstract Ideas, Ratiocinations and Conclusions*; this is the ordinary Method of the Soul's acting, and all this is by means of the Senses, or by means of some Idea formerly had by the Senses; but now to say the Soul acts no other way, or has no other Ideas but what the Sense gives, is to suppose that Children think not at all in their Mothers Womb, or that the Soul is either asleep at its separation from the Body, or that it is void of pain or pleasure in a separate State; but that every one denies, and by consequence grant that the Soul thinks then, for 'tis impossible to relent any thing without thinking: In fine, we must either conclude that the Soul is sometimes asleep, unactive, nay not a Soul, or else that it is always thinking, to that being as Natural of a Soul, as Vegetation to Vegetables.

Relat. About a fornight or three weeks, or some such time, before the Death of any person in the Family, there is an Appearance vulgarly called a *Fetch-light*, or a *Dead Mans Candle*, so denominated, I presume, from the form or figure of a Candle in which it presents it self. It is observ'd to come first from the Bed whereon the Person whose Death is thereby signified, is to die, and thence to move into all other Chambers of the House where the Body shall be carried, either to be Coffin'd, to lye in State, or *&c.* and to rest for some small space at each of those places where the dead Body is to be laid, thence to move the very same way, and about the same distance from the ground as the Body is to be carried untill it comes to the Church; is observes with such exactness the motion of the Body, that some persons who have seen these Lights, and afterwards the Body, carried to the Grave, affirm, that now and then they took notice that the Light halted for a short time, in the very same place or places were the Body was afterwards stopt either to change Bearers, or upon some other occasion; to satisfie you further with what preciseness this Light imitates, and as it were Apes the motion of the Body, I shall give you this instance from the mouth of a Gentleman of unquestionable Credit, now in this Town. He was some Years ago in Bed at a Relations house in *Carmarthenshire*, and being fully awake about one or two of the Clock in the Morning, he observ'd a Light to come into the room, at the door which was on the left hand as he lay; it came not immediately on the Bed on that side which was next the door, but moved round the Bed, and came up on the other side which which was fartheft from the door; whereas it might have come at that side which was next the door; after this it fix'd upon that part of the Quilt which lay on his Breast, and after a short stay went out of the room. About a Fortnight after a Gentleman dyed in an upper room in the house, and a Gentlewoman of the house (knowing nothing of this Light) order'd the Body to be brought down into this Chamber, and the person who had seen this Light hapned to be then also there, and observ'd the Servants to carry the Body about the Bed, and to put it in on the farther side according to the motion

tion of the Candle. That these Lights do appear, is a most certain Truth, and can be attested by several Gentlemen now in Town, whose Reputation no Man will dispute, and by almost an infinite number in the Countrey where they appear. Dr. *Nicholson*, after Bishop of *Gloucester*, and Bishop *Taylor*, who both lived in *Carmarthen-shire*, could not believe that there were such things until afterwards they were convinc'd by Ocular demonstration, as they themselves own'd. There was a Man that used to keep late hours in coming home, who frequently saw them, and particularly one Night acquainted the Family that he had seen five or six move at some distance from one another over such a Moor near the Church; they seem'd to question the Truth of his seeing so many at once; but about 3 weeks or a month after, he call'd his Brother out of the house, and shew'd him so many Bodies as he had seen Candles at that time, carrying to be interr'd all at once in sight. These Lights have been seen to rest in Highways where some men afterwards dyed, and upon the face of water where some one was afterwards drown'd, as also upon Trees where men hang'd themselves. I dare not take upon me to affirm that these Lights are seen no where else, but I assure you I could never hear that they ever appear'd in any place out of the Bishoprick of St. *Davids*, nor in any part of that so frequently, if at all, as the County of *Carmarthen*, where there is hardly any one dies, but some one or other sees his *Light* or Candle. Now Gentlemen, for my part I can find no Reason either in *Nature* or *Religion* for this, and therefore I've had it long in my thoughts to desire yours upon it, and upon the whole state of the case then I put these Questions:

Q. *What the Nature of these Lights is?*

2. *To what end they appear, since they are never (as I could hear) seen by those whose Death they portend, but by others.*

3. *How this Phænomenon comes to be confin'd to the Dioceſs of St.* Davids, *and for the most part, if not altogether, of the County of* Carmarthen?

A. We wou'd desire the Querist that he wou'd add to this particular Relation, an account of the time of these *Fetch-Lights* appearing; if 'tis in the night only, we may suppose it to be natural, as *Will-i'th'wisp*, &c. which are common in all Marshy places in *England*; if in the day-time, 'tis unnatural; till we hear again we suspend our Judgments, promising our Thoughts upon the next information.

Q. *Whether there be any Liquid so buoyant as to bear up an Egg, or any thing whose Gravity shall be more than the like Quantity of the same Liquid?*

A. No——To give a fuller Answer, wou'd be more than the Author of this *Query* cou'd expect, if he reflects what a scurrilous Preface there was to it; but this only by the by, to let the Author know, that as we are below resentments, so we are above the requital of an Affront.——The Reason then is this. Where Bodies are Tenuious or lax, by reason of the Soluble adhesion of their particles, as are all Fluids, experiment shows that in a mixture of such Bodies, the more gross and heavy

heavy parts ſubſide and preſs through the reſt towards their Center: Thus in a Viol fill'd with ſeveral ſorts of Liquids, as is very common in your Apothecaries *Juleps*, and other Liquid Compoſitions, if you ſhake the Glaſs there's a mixture of all together, which as it ſettles you'll find 'em ſeparate, and the lighteſt, as Oyl, *&c.* will mount uppermoſt; not that it wou'd not tend to the Center as well as the reſt, but becauſe the other being heavier, force their way through the lighter, and there being no penetration of Bodies, they are forced upwards. This is the Reaſon why any Glaſs or Veſſel full of Liquor, runs over when you put any Body into it that is heavier than the ſame quantity of the Liquor into which it is pnt. But the Queſtion yet recurrs, *What is the occaſion of all Bodies tending towards the Center?* To which we anſwer, that our Modern Virtuoſo's ſay, 'tis from a preſſure of the Atmoſphere, which preſſing always downward toward the Center of the Earth, it takes all Bodies along with it; and ſuch as are the leaſt porous, as Gold, Silver, Iron, *&c.* fall, or to ſpeak properly are preſs'd down faſter than other Bodies, becauſe the *Atmoſphere* can take faſter hold on 'em, being ſolid, whereas it pierces and flies through the other, being looſer and more expanded; but tho this reaſon has ſomething of plauſibility, we are ſure 'tis erroneous, till the Patrons of this fine thought tell us what it is that alſo preſſes down the *Atmoſphere*, beſides other Objections which we ſhall ſoon take occaſion to treat more largely of; but the Queſtion however is anſwer'd by the Experiment above.

Q. About 16 Years ſince I fell in Love with a very deſerving Young Lady, and tho' her Fortune's were below mine, made her acquainted with my Paſſion, which ſhe neither encourag'd nor refus'd, but deferr'd giving me an Anſwer, nor wou'd ever ſee or ſuffer me to come into her Company for 13 Years. At laſt ſhe fell ſick, ſent for me and reſign'd her laſt Breath in my Arms, with all the expreſſions of a real Affection, 3 Years are ſince paſs'd, in which notwithſtanding all my endeavours to a Chriſtian Reſignation, my Grief has at laſt brought me into a waſting Conſumption, ſo that 'tis impoſſible for me to be cured, altho' I may for ſome time continue——On the whole, my requeſt is, that your Society wou'd give their Opinion on the following Queſtions.

Firſt. *Will this my unaccountable* Love *to a Creature be imputed to me for* Sin, *ſince I can by no means whatever prevent this my inevitable Fate?*

2. *If her departed Spirit can be ſenſible of this my Grief, or if at the Day of Judgment ſhe will know me thus to have lov'd her?*

3. *If we meet in Heaven, whether there we ſhall have more Love to each other than to the reſt of the glorified Saints, notwithſtanding all carnal Love ſhall be quite baniſht in that State, where there is neither marrying nor giving in Marriage?*

A. The Gentleman who propoſes theſe *Queſtions* deſired us not to inſert the Letter he ſent with 'em, accordingly we have Printed no more of it than we thought abſolutely neceſſary, that the Reader might underſtand the thing. For the *Fact* of the Relation, we ſhou'd think it a *Romance*, the paſſages are ſo *ſtrange*, only

only the expreſſions ſeem too *lively* to be *feign'd*: But whether one or t'other, we doubt not but the *Ladies* will extreamly pity the *Unfortunate Lover*, and blame his Miſtreſs for her unaccountable Severity and Folly, 'tho he on the one ſide is bound by all the Laws of Knight Errantry, right or wrong, to defend her, and find out ſome ſecret Reaſon or other to call her the moſt generous *Woman* in the World. However, we ſhall meddle no further with that Controverſie, leſt, ſuppoſing the Story true, we ſhou'd be thought to make our ſelves, too merry with the miſerable, and therefore ſhall immediately fall to anſwering his Queſtions. To the

Firſt, He talks more like a *Lover* than a *Chriſtian*, in his *inevitable Fate*, and his *actions* are but too correſpondent to his words. It's an uſual thing with *Lovers* to call that Fate, which is only an *inveterate habit*, or an *unreaſonable Reſolution*, and to think they have uſed all the means poſſible to conquer ſuch a *paſſion* or *habit*, when they do the quite contrary, and feed and indulge 'em as much as they are able. It's a very difficult thing to love any *Creature* very paſſionately, without loving it better than him who deſerves infinitely more than all our *Love*; which is not only a *Sin*, but a *damning* one without Repentance, and will undoubtedly be imputed as ſuch to thoſe who are guilty of it. In this caſe nothing of *difficulty*, which Lovers call *impoſſibility* can excuſe, the Conqueſt being abſolutely neceſſary, and therefore, as *Catullus* ſays in a like caſe, *It muſt be done, whether it can or no.* 'Twould be enquired, whether he has indeed uſed all the proper means, as well as endeavours, to obtain this Reſignation. Has he call'd in *Religion* as well as *Reaſon* to his aid againſt a *fruitleſs Love*? Has he deſired ſtronger help than his own reſolutions, both from *Earth* and *Heaven*? Has he acknowledged his Idolatry in *loving too well* what he has now loſt, and which might be the occaſion of his loſing her? Has he read Mr. *Boyle* of *Seraphick Love*, where *Philanders* Caſe is very near the ſame with his own; if he has done all this, we think he may look on his diſtemper as the puniſhment, as well as effect of his *extravagant Paſſion*, and wou'd hope he has had all his *Hell here*, as we are ſure he has had all his *Purgatory*, and that on acts of continu'd *Reſignation* and *Repentance*, he may hope to be happy in a better World.

2*d*, For the ſecond, it conſiſts of two parts, *Whether her departed Spirit can be now ſenſible of his Grief? And whether at the day of Judgment ſhe will know him thus to have lov'd her?* To the firſt, we are extreamly in the dark as to the Laws of the Inhabitants of the other World. It ſhou'd ſeem by many authentick Relations, that at leaſt on extraordidary occaſions, there have been *appearances* in the *Shapes* and *Names* of deceaſed Perſons to their Friends. But this we are apt to believe to have been either the illuſions of the Devil, or if the deceas'd were good Men, ſome good Spirit forming themſelves an airy Body, (tho' the caſe of *Samuel* is perhaps an exception) ſince the Spirits of the Righteous are at reſt, far remote from our duſty little ſpot of matter, tho' we know not

out

but those of Bad men, being already in the Custody of their Tormentors, may be hurried about (like the *Roman* Prisoners) whereever their Jaylor pleases. To the Question then, If the Lady were really so Pious as her Lovers Character describes her, she's now *Happy*, and tho' not in a *State* fully *perfect*, yet sure in such a one as admits of no *Diminution*. But this it must needs be, cou'd she know how *miserable* she has made one that loves her, supposing she has yet any of the Sentiments of humanity left, which it shou'd seem by the parable of *Dives*, are not quite divested, even in a darker World; and if she has none such, 'tis indifferent whether she knows her Lovers Grief, or is ignorant of it. To the 2*d*. part of the Query, *Whether at the Day of Judgment she will know him thus to have lov'd her*? We answer, if she knows it not before, 'tis not likely she'll know it then, unless he's call'd to answer for it at that dreadful Bar. However, whether she does or no, he may assure himself they'll be then both too much concern'd, either with suspense, or rather Joy or Sorrow, at the Success of the Great Assize, which must conclude their *Estates* to endless *Ages*, ever to mind the Effects of a *fruitless Passion*, which lasted for a *few moments* while they were upon *Earth*. To the 3*d*. Whether if they are so happy to meet in Heaven, there will be more Love between 'em to each other, than to the rest of the glorified Saints? We must first enquire, whether we shall so much as *know one another* there; if not, we doubt Lovers Souls will be in the same case with others, unless they make use of Mr. *Drydens* expedient, and wear *Inscriptions* to distinguish 'em: * Tho we must confess our Judgment is for the Affirmative, as we think we have formerly declar'd it;

* *See Mr. Drydens Tyrannick Love.*

and that separate Souls shall know each other, at least glorify'd Saints, when perfect in Heaven; because their knowledge wou'd be imperfect if they shou'd not, and that in relation to such Objects as wou'd conduce to the addition and perfection of their Happiness, as well as the Glory. Because the Society of Saints in Glory is by all granted to be one of the Blisses of Heaven; but Society without Knowledge can't be easily conceiv'd of him who chiefly makes it: Because we shall be then like the Angels, who we are sure know each other, and whom we believe indu'd with all *Knowledge* they are capable of, as they seem to be of all but what is *infinite*. Because otherwise we shou'd be less perfect than we are upon Earth. Because if there be any thing of humanity left, (and the Essentials will still remain) it seems congruous to suppose we shan't be without what we shou'd think wou'd conduce so much to our happiness, as to see our Friends partake thereof. Because there are no valuable objections against it; that of *Abrahams* being ignorant of us, and St. *Pauls* knowing no *man after the flesh*, relating plainly to our state in this World. And lastly, Because it seems agreeable to the *Divine Equity*, that the *Obligations of Gratitude* shou'd never cease, but last even to the other World, we mean such real Obligations, as the Ef-

fects of 'em are Eternal, such as make us more Virtuous and Holy, and such especially as bring us to Heaven; and if they last so long, how can they be acknowledg'd and repay'd, unless we know those who conferr'd 'em: Notwithstanding which lower degree of Happiness, the *Infinite Being* may be still *all in all*, and we may in all the rest only admire and love the expressions, or *Emanations* of his Goodness. There's a Notion which may add some light to this, which is embrac'd by persons of very good Sense and Learning, and which we think, but few deny; namely, That such good Works of good Men as survive 'em here, for instance Books of Devotion, and in a sense good *Examples*, &c. when they have an effect on such as they leave behind, shall thereby advance their actual Glory and Felicity in the other World. And is't not then highly probable, that such as are advantag'd by 'em, nay, directed to that happy place, shou'd, when they once arrive there, both know and acknowledge their Benefactors?——And here may be room for the *Unhappy Lover* to please himself with not impossible hopes; for if any of those pieces of Service he did the *Lady* while she liv'd, were such as made her really more Religious here, and more happy above; nay, if he imitates her Piety and Virtue, wherein he thinks she as far exceeded others, as in her Generosity and Beauty, then they may probably not only *know*, but *Love* each other better than others, in a better World. But then he must have a care to *regulate* his *extravagant Passion* for her *Memory* here, or else he only flatters himself when he hopes to get thither, and must expect to exchange this *long separation* for what will be *Eternal*. And thus much for the 3 *Questions* of our *despairing Lover*.

Q. *A certain person having been contracted to a virtuous Gentlewoman being troubled in Conscience about some unjust actions he had formerly committed, he reveals his discontent to her, but withal promises to make a full restitution to all that he had wrong'd, and immediately sets about and performs it, without prejudice to his Reputation: However, this Discovery has sunk him so low in her esteem, and 'tis so great a Trouble to her to find her self engag'd to a Man that has own'd himself guilty of such Crimes, that she thinks she may justly free her self from all the promises she has made him of being his Wife. The Question is, Whether a Man that has made a voluntary restitution without any compulsion, but that of his Conscience, and firmly resolves never to commit the least injustice again, ought to be reflected upon, and treated as a dishoneſt Person, when he hopes the stains of whet's past may be washt off by his repentance, and whether this be a just Cause for her to disengage her self from him?*

A. Then we'll soon decide the Controversie, and doubt not but the Ladies will be of our side, and for once all vote against their own Sex. If *Ingenuity* or *Repentance* be a Sin, the Lover has certainly committed the *unpardonable* one. Sure the Lady never lov'd him, or else her other now properly *scrupulous Virtues* have persuaded her that neither Prudence or Generosity were to be reckon'd in that number. Where shou'd a Lover trust a Secret if not where he loves? And it's but a very ill return

return to reject him for the higheſt voluntary Argument of his confidence and Eſteem? But ſhe thinks he's an ill Man, and that diſengages her? No, he's good and virtuous, and this ſhou'd chain her more cloſely than before. Repentance is a *lovely Virtue*, and it ought not to be frown'd upon, but to be encourag'd and rewarded, and gives a new Title to her Heart: He's really as good, nay perhaps better than he was before; nay, we dare poſſitively affirm he is ſo, on ſuppoſition he's *ſincere*, for *true Repentance* is better then bare *Moral Honeſty*; and that this is true, we have all the marks where by it can be known to Man. Here's *Sorrow*, here's *Confeſſion*, here's *Reſtitution*, nor is ſo much as his Reputation ſully'd; 'tis clear before God, what was done being now undone again, and man knows it not, not any but ſhe her ſelf, who knows it as a ſecret only, and therefore 'tis to be as if not known, and at the ſame time knows his Reſtitution and Repentance. 'Tis no Crime againſt publick Government, for which reſtitution can't be made, as Treaſon or *Murder*. But here *Repentance* has remov'd the *ſtain*, and *Reſtitution* the *Injuſtice*. The Caſe being thus ſtated, and the Evidence ſummed up, we now gravely proceed to *Sentence*, and 'tis, That ſhe *Seal* his Pardon immediately, and in witneſs thereof give him her *Hand* at *Dukes place*, or where elſe ſhe pleales.

Q. SAY, *Learn'd Athenians, how are Bodies mov'd*
By foreign Spirits, *or by what power are ſhov'd.*
We by applying Matter, Motion *cauſe*;
They are not Matter, *act by other Laws*
Latent to me, inſtruct my Ignorance
In what they are, and what we learn from thence?

A. Bodies ne'er move till mov'd, as all believe,
Nor can what's *paſſive*, active motion give.
Mind is all act, all *Matter mov'd* we find
By ſome *directing* or *informing Mind.*
This a *Firſt Mover* neceſſary ſhows,
But how that Mover moves, he only knows.

Q. *What's an Idea, or by what Power do we*
When abſent from the Object, *think we ſee?*

A. What e're *Impreſſions* outward Objects make,
The ductile Fancy is prepar'd to take,
Stampt on the Brain, the *Signature* receives,
Which ſtill behind its Airy Image leaves:
To this the Mind adverts, by this we all
That's abſent ſee, and this *Idea* call.

Q. *If we are free, and what we pleaſe procure,*
In chuſing what is good, we merit ſure;
If we are fated, ſtrange was Heav'ns intent.
Firſt Cauſe the Sin, *then make the Puniſhment,*
If both are falſe, than ſure our Reaſon's *blind,*
And we muſt grope in Faith our Heaven to find?

A. What e're has *Reaſon's free*, tho' free in vain,
While *Senſe* does all our boaſted Reaſon chain:
Here *Heav'n* muſt aid, and Mans fond *Pride* dethrone,

He merits not whoſe Good's not half his own.
Faith lends us Eyes to Heav'n to find the way,
And none but *Birds of Night* will hate the *Day*.

Q. *Can Witches by the Aid or Pow'rs below*
Transforms themſelves to Beaſts? Can Nature know,
Save Natures God, any Superior Pow'rs?
Sure 'tis above its own, which changes ours?

A. Ere he thoſe miſerable Wretches leaves,
The *grand Deceiver* only them deceives;
Yet we his Skill in *Nature* vaſt eſteem;
He's wiſe, and *Hobbs* himſelf's a *Dunce* to him:
Th' old ſubtle Serpent muſt have things good ſtore,
What *that* (*b*) can do, he does, but can no more.

(*b*) *Nature.*

Q. *Tell me, ye Learned Heads if ſuch there be,*
Natures profound *and* ſecret Myſterie:

1 *How this vaſt Orb on unſeen Axles turns,*
2 *And unconſum'd the* Sun *for ever burns?*
3 *What unknown* Power *gives its Heat ſuch Force,*
Orders its motion, and directs its Courſe:
4 *How angry Tempeſts drive the Seas to ſhore,*
Beat the vaſt ſwelling waves and make 'em roar?
5 *When waves like mighty Iſlands riſe and ſwell,*
How Fiſh beneath thoſe moving Mountains *dwell?*
6 *Why ſervile Springs do conſtant Tribute pay*
Unto their Arbitrary Monarch Sea?
7 *How in the hidden ſpace of Fates dark Womb*
Things are at preſent laid that are to come?
8 *Next the myſterious Births of* Flow'rs *diſcloſe,*
From the Field-Daiſie to the Garden Roſe?
9 *Why ſuch a painted Coat the* Tulip *wears,*
And why in Red *the bluſhing* Roſe *appears?*
10 *Why clad in white th' Innocent Lillies ſeen,*
11 *And how the Scent comes from the* Jeſſamin?
12 *Why humble* Strawberries *creep on the ground?*
13 *And why the Apple* ſtruts *and looks around?*
14 *Why Ivy clings to the Oaks harden'd waſte,*
15 *And why the Elm by th' loving Vines embrac'd:*
16 *Why Nature did for Fiſhes Scales prepare,*
17 *And cloaths ſome Beaſts in* Wooll, *and ſome in* Hair?
18 *Why Golden Feathers do the Fowls adorn,*
19 *And why they chirp and ſing beneath the morn?*
20 *And why all theſe are deſtin'd to maintain*
The Soveraign Lord of all the Creatures, Man?

A. Dear Friend, unknown, we thus reply to thee
And thy *profound Myſterious Myſtery:*
1 As mov'd at firſt by its Great Markers *Troll,*

It

It perſeveres i'th' ſame Eternal Roll.
2 Vaſt unexhauſted Vulcans it compoſe,
Or *Fume* turns *Fire*, and as it burns it grows.
3 That power which deckt with Light the Worlds Firſt morn;
Before the Stars, or Sun it ſelf, was born:
4 Or *Steams* that ruſh from Subternanean *Caves*,
Or *Air compreſs'd*, thus vex the ſtruggling Waves.
5 As worm'd i'th Earth, when by fierce Whirlwinds rent!
For nothing's preſs'd in its own Element.
6 Leſs will to more, as ſmall to a greater Fire;
The *lower wave* ſlides on, ſtill preſs'd by th' higher.
7 What's yet to come is not, 'tis nothing then,
And *nothing* can have neither *how* nor *when*.
8 Your pardon Sir! thro' half ſhou'd we but run,
The Muſes *Midwif'ry* wou'd ne'er be done.
9 From mingled Lights, ſo gay the *Tulip* ſhows,
Or Salts commix'd, from uniform; the *Roſe*.
10 This drinks not in, but outward beats the Beams
11 That ſpends its ſweets in Odoriferous ſteams.
12 Their Legs are ſhort and weak, their ſtature low;
And thoſe muſt creep, that cannot ſtand nor go.
13 'T has a long waſte, long *ſhanks*, and *lofty creſt*,
What wonder then it *overlooks* the reſt?
14 Why do the faint and weak *Supporters* chuſe?
15 And tell me why do *Cripples Crutches* uſe?
16 Them *Mother Nature* did with Scales ſupply
As *Coats of Mail* to guard the *watry Fry*.
17 Degrees of Heat bring *Curls*, or elſe abate,
As in our *hair*, and *Negro*'s woolly Pate.
18 From different *Texture*, different *Colours* fail;
19 Birds love the Morn, becauſe they're *Poets* all.
20 Who elſe deſerves their Homage and eſteem?
If he their *Lord*, whom ſhou'd they ſerve but him?

Q. *I buried a Wife and ſeveral Children above* 20 *years ſince, whom I loved very well, and every day to this hour in my private Prayers cannot forget or forbear an Oriſon and Commemoration to Almighty God and for their Souls: Now I do earneſtly deſire to be ſatisfied if this be an Error, or not?*

A. What reaſonable Subject there can be for ſuch a Prayer, we know not; fot the State of that Life, whether good or bad being unalterable, it muſt be granted that what endeavours are uſed to alter it, are vain and fooliſh, and 'tis no leſs ridiculous to wiſh any thing may continue in a State which cannot but continue. But beſides the fruitleſs vanity of ſuch an Action, there's a great deal of wickedneſs in it, for *whatſoever is not of Faith, is ſin*: But there is no Inſtance, no Preſident, no Promiſe, nor the leaſt Ground in Sacred Writ for ſuch a practice. Now the Scripture being the Rule of Faith, and it being ſilent, all prayers to that end are faithleſs, and by conſequence ſinful,

what ever pretence, of Love or Friendſhip may be the Motive.

Q. *I intend to Chriſten my Child next Sunday, and am a* Member of the Ch. of *England, yet I deſign no Godfathers for it: Whether 'tis lawful for me to omit them? What's the Reaſon of their Inſtitution? and why are they continu'd in this* Chriſtian Age? *and what ground have the Diſſenters for their Objections againſt 'em, that they are unneceſſary and can't perform their Charge?*

A. We muſt for methods ſake invert the order of the Queſtions, and enquire firſt, into the *Antiquity* and *Reaſon* of the Inſtitution of *Godfathers* or *Sureties*, then the reaſon of their *Continuation:* After which naturally falls in the preſent Caſe, and the conſideration of the two Objections brought againſt the cuſtom of our Church. 1. For their *Antiquity*, many think they were uſed even in the times of the Prophets, as ſeems very probable from that paſſage in *Iſa. Ch.* 8. 2. where at the Birth of *Maherſhalalhaſhbaz*, its ſaid, he took unto him *Faithful Witneſſes*, and there were two, *Uriah* and *Zechariah*, and this as it ſhou'd ſeem according to cuſtom for we find not he had Gods command for't. But not to inſiſt on this, tho' *Junius* and *Tremellius* on the place ſpeak of it as *granted* (with a *conſtat*) that hence the Cuſtom was deriv'd, we are ſure that 'twas in uſe among the Jews. The *Ruler of the houſe of Judgment* was to take care of the *Children* of Proſelytes, and was call'd their Father, and there was one to hold the Child at Circumciſion, call'd the *Sponſor*, or *Surety*, as *Buxtorf*, and their own Writers acquaint us, and as their Cuſtom is to this day, which *Sponſor*, *Suſceptor* or *Surety*, is alſo to anſwer for the Child. They were alſo very early in the *Chriſtian Church*, *Juſtin Martyr* mentions 'em about the middle of 2*d.* Century, by the Title of προφέροντες, *Tertullian* about the end of the ſecond Century, or very beginning of the third, by the Name of *Sponſores*. *Dionyſius Areop.* tho' ſpuricus, yet allowedly Ancient, alſo mentions and ſtiles 'em Ἀναδόχους St. *Auſtin* calls 'em *Fidei-juſſores*; their end in uſing 'em was, as ſome think, for *Sureties* both for Parent and Child, leaſt the firſt ſhou'd *Apoſtatize* or dye, and the ſecond not to be ſufficiently inſtructed in the Chriſtian Religion But the chief deſign and intention of 'em, we may learn from what the Ancients tell us was their *Office* both *at* and *after Baptiſm*. At *Baptiſm* to make a *Formal Contract* or *Covenant* in the Minors name, between God and him, which being Chriſtians, they thought they had right to do, being themſelves Faithful, at leaſt, as far as outward profeſſion, and by their *Faith* entitling the Child to the Benefits of a *Conditional Covenant*. Thus in that very ancient piece, ſtiled *Reſponſ. ad Orthodoxos*, τὸ Βρέφη τῶν πίστει, &c. Infants are thought
' worthy to obtain the Benefits of
' *Baptiſm* by the *Faith* of their
' *Sureties*, or *Suſceptors*. So *Rabaccus Maurus*, who liv'd in the 8th
' Century, tells us, That the Sal-
' vation of Infants is compleated
' in the Church by the *Hearts* and
' *mouths* of thoſe that bring them,
' tho' they are themſelves un-
' capable by reaſon of their ten-
' der Age, of renouncing the *De-*
' *vil*, and believing in *God*. They
' offer 'em to God, and no doubt
' he

'he accepts 'em: *Exactly* after the ſame Copy writes our Church and in moſt of the ſame words, who in her *Catechize* in anſwer to that Queſtion, *Why are Infants baptized, when by reaſon of their tender Age they are not able to perform the ſame, viz.* Faith and Repentance, before mention'd? Its added, *Becauſe they promiſe them both by their Sureties*; which promiſe when they come to *Age* themſelves are bound to *perform*, and this *Covenant* the *Sureties* ſolemnly make for 'em before they are baptiz'd, as may be ſeen in the Form thereof. After *Baptiſm* their main *Duty* was to be *Witneſſes*, and *Admoniſhers* to the party *Baptiz'd joyntly* with their Parents to inſtruct them in the *Nature* of their *Vow* and *Duty* to God; and this indeed follows from the Nature of the *Contract* it ſelf, which being made by them for ſuch as were under *Age*, they ought certainly to acquaint 'em with what they have done for 'em, when they were able to underſtand it, and are to be *Witneſſes* to them as well as the Church of their *Baptiſm*. Thus St. *Auſtin*, 'Whoſoever, whether they be '*Men* or *Women*, have taken their 'Spiritual *Children* from the *Font*, (for they uſed to receive 'em thence as well as to bring 'em thither)' let 'em know they are to 'remain *Sureties* for 'em. And again more plainly, 'Thoſe which 'thou haſt taken from *Baptiſm*, '*Teach* and *Chaſtize*. And *Walla-*'*fridus Strabo*, who as Dr. *Cave* tells us, flouriſh'd in the Year 800 and odd, The Godfathers 'and Godmothers ought to ac-'quaint thoſe whom they have '*taken from Baptiſm*, when they 'come to *Age*, what promiſes 'they have made for 'em, and 'that they are to endeavour not 'to live unworthy of the Salvati-'on provided for 'em, but *perform* '*themſelves what they promis'd by* '*others*. And thus the Ch. of *England* in the Exhortation to the *Sureties* at the end of the *Office*? where indeed both parts of their *Duty* is comprehended in a few words; the firſt by way of *recapitulation*, *Foraſmuch as this Child hath promis'd by you his Sureties to renounce the Devil and all his works, to believe in God, and to ſerve him*; the ſecond whereof we are now diſcourſing, in the following words, as the conſequence of the foregoing, *Ye muſt remember that 'tis your* parts and Duties *to ſee that this Infant be taught, ſo ſoon as he ſhall be able to learn what a ſolemn Vow, Promiſe and Profeſſion he hath made by you.* There they diſcharge the Office of Witneſſes, as well as *Inſtructors*. as in what follows, more particularly of *Monitors*, *Adviſers*, and *Inſtructors*, being *to call upon them to hear Sermons, and to ſee that they be taught what they ought to know and believe to their Souls, health*, and that with Authority too, as St. *Anſtin* before, not only *docete*, but *caſtigate*.

This for the *Inſtitution*, *Ends* and *Offices* of Godfathers and Godmothers. The firſt of which, that of being *Sureties for* the *Parents* now party ceaſes, namely, as to their *Apoſtatiſing* from the *Faith*; but as to what may be as dangerous in reſpect of the *Children*, ſtill remains, to wit, their Apoſtatizing from a *good Life*, if ever they liv'd *one*; for either of which Reaſons they may be careleſs in their Education, or at leaſt may *dye*, and leave 'em

Infants, and in both cases, the *Expediency* of the *Sureties* is as great as ever, for *neceſſary* in themſelves they are not thought, the *Sacrament* being *eſſentially perfect* without 'em. The other Reaſons alſo ſtill remain, *Infants* can't Contract for themſelves, it muſt be done by others. Thus it was in the *Jews* Sacrament, the *Parents* cou'd not be both *there*, nor conveniently here, nor is it ſo fit to lay all the *truſt* on them, for the Reaſons juſt mention'd, tho' none thinks their *Obligation* is made void by anothers being *joyntly bound with them.*

Now if *Godfathers* were *ever lawfull*, or *convenient*, they muſt be ſo *now*: When there's as much *danger of the Parents* n glecting his *Child* as ever, and as much, if not more danger, from a *bad life* as from a *falſe Belief*: For which Reaſon our Ch. ſtill continues 'em, which Cuſtom, were it but ſimply *indifferent*, ſhe has power to do, for if *Laws* can't be made about *indifferent Matters*, they can be made about none at all; and ſuch, before they are *determin'd*, are the *Accident* and *Circumſtances* of any *Religious Duty*. But this alſo *carries* a high *convenience* with it, as we have already ſhown, yet is not made by our Ch. *eſſential* to the *Sacrament* it ſelf, tho an *eſſential term of Communion*. and unleſs in *extraordinary caſes*, not to be *omitted* by thoſe who profeſs to be *Members thereof*, to whom at leaſt all her *Injunctions* are *Obligatory*, or elſe why do they live in it? All that are lawful, as we think this is, and know of none that is not. Accordingly to the Queſtion, we think that Ch. of *England* man does *very ill*, who neglects to make uſe of *Sureties*, ſince *commanded*, and *lawfully commanded* both by the *Authority* of Ch. and State, as he himſelf muſt alſo believe, if he's *really* and *cordially* what he profeſſes. But the *Sunday* is now paſt, and its too late for him to ask the Queſtion, however he ought to *repent* his Fault now, and mend it hereafter, if he has any other ſuch *occaſion.*

As to thoſe two Objections againſt this ancient and laudable, *Cuſtom*, mention'd in the *Queſtion*, they come now to be conſider'd, That theſe *Sureties* are *unneceſſary* and that they promiſe what is impoſſible to *perform*. To the firſt, an anſwer may be eaſily gather'd from what has bin already ſaid, that they are not abſolutely *neceſſary* as to the *Eſſential Complexion* of the Scrament, it is granted, and ſo is all but our Saviours very words, *I Baptize thee in the Name of the Father, the Son, and the H. Ghoſt.* You ſee the very *Naming the Child* there can't be *eſſential*, or in that ſence *neceſſary to Baptiſm*, much leſs thoſe *Prayers* which all Chriſtians add at the ſame time, both which all *Parties* add to the *Inſtitution* as to the *Circumſtances* thereof. Thus theſe *Sureties* are unneceſſary, and therefore on extraordinary caſes, danger of *Death &c.* where *private Baptiſm* is allow'd, they are not *requir'd* but as the *Rubrick* directs, *The Child is to be nam'd by any perſon that's preſent*: And in the Rubrick after the Baptiſm when the Child is publickly brought to Church, its ſaid, *If the Miniſter finds that all things were done as they ought to be, then ſhall he not Chriſten the Child agen, but receive him as one of the Flock of true Chriſtian People.* Hence its plain the

the Sacrrment is already eſſentially perfect, and yet for the accidental perfection thereof *Godfathers* are afterward requir'd when the Child is brought to Church, as may be ſeen in the *Office* appointed for that purpoſe: And thus we think the *Queriſt* is alſo *oblig'd* to do in the preſent Caſe; for *neceſſary*, they are to the *accidental perfection* of the Sacrament, neceſſary *pro hic & nunc*, now they are lawfully requir'd by lawful authority without any juſt *impediment*. For the 2*d*. Objection, 'That the Sureties 'are bound there to promiſe more than they are able to perform, ſome ſay, even for themſelves: but all that thus object for the Children. Some we have heard ſay, The Sureties promiſe more than they can do for themſelves, to *renounce the Devil and all his works, to believe in God, and keep his Commandments*. But if they are not *able to do* it, are they not able to *reſolve* to do it, or rather, are they not able both to reſolve it, and do it by the *Grace of God*, who, as our Ch. tells us in one of her *Collects*, muſt *both put into our Mind good deſires, and alſo give us Grace to perform the ſame*: But how can they promiſe for the Children, that they ſhall do this? Let's firſt ask 'em how the Children ſhall promiſe it, unleſs ſome do it for 'em? To whom therefore, as St. *Auſtin* ſays, 'The 'Ch. lends the *Feet* of others 'that they may come, the *Heart* 'of others, that they may believe, 'and the *Tongue* of others, that 'they may *promiſe* or *Covenant*. But further, they are no more oblig'd hereby, than a *Guardian* is, that his *Minor* ſhall perform Contracts made for him during his Minority when he comes of Age; that is, he is to make him acquainted with thoſe Contracts, and preſs him to perform 'em, which if he does not, 'tis his own *fault*, not the *Guardians*, who muſt leave him to the *Law*, either to make him to do it, or puniſh him for the *Breach* of 'em, ſince his *Minority* when they were made, won't excuſe his performance, eſpecially if for his *Benefit*. The caſe is ſo exactly the ſame here, that the parallel hardly need be drawn out. The Sureties are, when the *Child* comes of Age, to acquaint him what they have undertaken for him, and that he is now to take it upon himſelf, as he does in his Catechiſm and Confirmation; they are to preſs him earneſtly to his duty, and uſe all means they can to make him practiſe it; and if they have done this, they have diſcharg'd their Obligation, and no more than this is meant by what they promiſe in his Name. All which, tho' it ſeem to us very clear from the Explanation thereof already made, yet we deſire not any to believe us *gratis*, or without proving all we ſay from our Churches own undoubted *Declarations*: She has certainly the Liberty to explain her own meaning, and tells us the Duty of theſe Sureties in that Exhortation at the end of the *Office* already mention'd; and what 'tis, is alſo already explain'd. 'To ſee 'the Infant be taught, ſo ſoon 'as he comes of Age, what a ſo-'lemn vow, promiſe and Pro-'feſſion he hath made by them: To call upon them to hear Sermons; to provide that he may 'learn the *Creed*, &c. and all o-'ther things which a Chriſtian ought

ought to know and believe to his Souls health.——What are thoſe *all other things*, but (as is afterwards mention'd) the further *Inſtruction in the Ch. Catechiſm*, which contains all things neceſſary *to Salvation*, nay, has more than thoſe of the *Ancient Church* had. But the next thing in the *Exhortation* preſſes hardeſt: They are to take care, 'That the 'Child be virtuouſly brought up 'to lead a Chriſtian Life; how can they do this? Why as is before explain'd *Being brought up to lead a Chriſtian Life*, is no more than being *Educated* in that manner, partly by teaching 'em the things fore-mention'd, and by reminding 'em of their Vow, partly by reproving 'em if they do a miſs, nay reproving the *Parents*, if by ill *Example*, or any other way, they are wanting in their *Duty* to 'em, tho', if the Children are far remov'd in their Infancy, the Caſe is ſomewhat alter'd. All which you ſee are no ſuch impoſſible things to *diſcharge*, but men excuſe their own *negligence* and *Lazineſs*, and ſometimes *Perjury* too by that pretence: For that few *Godfathers* any more than *Parents* truly perform their *Office*, is too ſad *a Truth* to be either *deny'd* or *defended*, but that's ſtill their *own faults*. For theſe *Vows*, theſe *Promiſes*, the Child is certainly bound when he comes of Age to *take upon* himſelf, and free his *Surety*, which if he does not, and the other has diſcharg'd his *Duty*, his *Blood* will be *upon his own head*, and the *Sureties* have nothing to anſwer for. Thus have we endeavour'd fairly to diſcuſs this great *Queſtion*, declaring plainly what we take to be the *Senſe* of *Antiquity*, and the Ch. of *England*, as well as our own *Judgments* in this matter, without any *reflections* on thoſe who are of another (we think miſtaken) Opinion.

Q. What was the Thule of the Ancients?

A. Both our Ancient and Modern Geographical Hiſtorians have diſagreed upon this Point, ſo that it would be a great Folly for us to pretend a deciſion of the Queſtion; indeed a late Author has offered to determine the Caſe, but he has been pleas'd to keep his Reaſons to himſelf: The *Phenicians*, to obſcure their Diſcoveries in this Iſland, gave out it was a Land of Darkneſs. However we will tell you what has been writ of it, and leave it to the Queriſt's Judgment to decide as he thinks fit; *Ortellius* ſuppoſes it to be a part of *Norway* call'd *Tilomark*, *Cambden* thinks it is the *Scheland Iſlands* in the *Caledonian Ocean*, now call'd *Thylauſel*, other ſuppoſe it to be *Iceland*. *Rudeckeus Olavias* ſpeaks of the Voyages of the *Syrians* in the Iſlands of *Thule*, as if it were *Sweedland*. *Antonius Diogenes* compoſed Twenty four Books of this Iſland, relating in them many ſtrange and incredible things, a little after the death of *Alexander* the Great; which according to *Photius* he boaſted to have read amongſt the ruin'd Monuments of *Cyprus*. The Learned *Dane*, *Iſaccius Pontanus* believes it to be the *Tyleuſes*, and he backs his Opinion with the authority of many *Greek* and *Latin* Authors, as from the Hiſtory of *Adam de Breme*, Written *in Anno* 1067, of *Saxon* the Grammarian, and of *Andrew Velleius*. But *Arngrimus Jonas*, who was well ſkill'd

skill'd in the Collection of Islands gives it to his Country; for innumerable more such Opinions, see *Chrymogæa seu rerum Islandicarum libri tres. Humburg* 1630. In quarto and *Specimen Islandiæ Hystoricum, & magna ex parte Chorographium*, at *Amsterdam*, 1643. In quarto. *Anatome Blefkeniana. Hamburg*, 1618. In quarto.

Q. *What is your Opinion of that famous Passage in* Josephus *in the 4th Chap. of the 18th Book of his Antiquities that relates to Jesus Christ, &c.*

A. We have reason to doubt that the Author of this Query is rather a *Deist* than a *Christian*: By the word *Opinion* is cunningly insinuated a *Dilemna, viz.* either the Passage is true or false, *if true*, why so many good Testimonies against it as we meet with of late? *If false*, why is it brought to prove there was such a Person as our Saviour, who liv'd at such a time, work'd Miracles, was Crucify'd, *&c.* We would not have medled with this passage in *Josephus*, had not a late Author determin'd it false, perhaps to the prejudice of some weak inquisitive Christians. But this Author, who by the by must be very narrow sighted, or see that an Ingagement in this Question would be but little Service to any Persons but such as lay hold of every opportunity, that may Scandalize Christianity; but we have to tell that Author, and all others that are inquisitive about the Truth of Christianity, That we may safely grant that Passage to be fictitious; since we have enough more to our purpsoe, from the Testimonies of the greatest Enemies of Christianity, as *Celsus, Julian, Apollaneus Thyaneus, African, Lucian, Porphius*, and *Pilate* who Crucified him, sent to *Tiberius* a full Account of our Saviour and his Miracles, which were Regiftred in the publick Annals at *Rome*, whence we find the Primitive Fathers, as *Tertullian, Apol. Chap.* 21. and *Justin Martyr*, in the second *Apology*, refer so often to the *Records in the Registry* for an Evidence of the origine and Truth of the Christian Religion; but we have a Cloud of Witnesses to confirm what *Josephus*'s passage fails to do with some Persons, as *Paul Horatius, Eutropius, Pliny, Suetonius, Dion, Tranquillus, Cornelius Tacitus, Ælius, Lampridius, Saturninus, &c.* all which sufficiently Evidence the matter of Fact, if *Jesephus* had never been.

Q. *Of what Antiquity is Dancing upon the Ropes, and what may be supposed to give the first Rise to that Practice?*

A. 'Tis too Ancient a Custom to determine its Original; *Terence* mentions it as a practice in his days; see his Prologue to the *Hecyra*: And long before him we read of it practic'd amongst the Ancient *Grecians*, not only by Men but by Elephants themselves. *Scaliger* in his Exercitations 232. p. 728. speaks of Elephants dancing on Ropes. *Aristotle* speaks of walking on Ropes; as also *Suetonius* lib. 7. cap. 6. and *Ælian* in lib. de Animal tells us. That Elephants were taught to walk upon Ropes in his time; and 'tis a fair Supposition that Men were not less Active in that Age, nor unacquainted with a Practice they would teach to other Creatures.

Q. *Some Philosophers say, That a Man weighs heavier before Dinner than after; Pray the reason of it?*

A. There

A. There can be no reason given for *that which is not*; but we are experimentally assur'd the contrary is true, which is answer enough. There are a great many Vulgar Errors which Sir *Thomas Brown* has not taken notice of, that pass for Truth amongst some Persons who are not willing to be at the Expence of a little Examination.

Q. *In Mr.* David Jones's *Farewel Sermon* p. 34. *he says, he that taketh any increase, not six in the hundred, but be it never so little, he shall dye for his Usury, and his Blood shall be upon his own head, and* p. 38. *He that gives or takes upon Usury may lawfully be curs'd: Pray your Thoughts upon this Doctrine?*

A. This and several more Questions of the same Nature have come to our hands, so that pursuant to our former promises, we have oblig'd our selves to answer 'em; but the Matter is of that great consequence, that what we offer, is still with submission to the Judgment of the most Learned of our Divines, protesting our own Sincerity in this Affair. And 'tis not the result of prejudice, or Spirit of opposition, but purely respect to Truth, that has engag'd us therein, and we declare, that 'tis our great Trouble that we have any occasion to oppose such Persons, as we have Charity enough to believe, do faithfully and sincerely endeavour the Reformation of the Abuses of Religion, and the Sins of the present Times.

Some things are necessary to be premis'd, to prevent Mistakes, least we be thought to justifie those whom we are bound to condemn, to wit, such Persons as come under these two Charges.

1. Those who are Rich, and yet exact from the Poor, whereas we are commanded to give to, and relieve the oppressions of our Brethren.

2. Those who immoderatly desire Gain or Increase, are Idolaters, and God forbid *we should bless the Covetous whom God abhorreth.*

Perhaps there never was a time wherein 'twas less necessary to teach men *they should love themselves* than now; and perhaps at this time Covetousness is a more Universal Sin than ever, it being observable, that many who pass for good Christians, and abhorr the Excesses of Debauchery, are yet deeply Guilty of this Sin.

But to come to the Question, which is (if we take the sense of all our Querists together) *Whether it be absolutely unlawful for any Person to receive any Increase of any, for the Use of their Moneys, or whether a poor may receive* 6 *l.* p. Cent. *of a Rich Merchant, who makes* 20 *l.* 30 *l.* 50 *l.* 100 *l. p. Cent. of his money?* To which we answer, 'Tis *very necessary and lawful in the Sense we now use it, although in the true signification of the word,* (to wit, Extortion, or any grinding the Face of the Poor) *it is certainly damnable.* We shall prove this as soon as we have remarkt that by Succession of Ages, Conquests of Empires, and Revolutions of Kingdoms, 'tis evidently known, that the same words have lost their first signification, and have changed sometimes for better, and sometimes for worse; *Magus*, *Tyrannus*, and many more, have run this Fate; which we shall speak more largely of by and by.

Since our Saviour has fulfilled the

the Law, that only which is morally evil, and what the Goſpel forbids, is a Sin; but Uſury, as now eſtabliſhed by Law, is not morally ill, nor is it forbidden under the Goſpel; therefore 'tis no Sin.——The Major has been the language of all Chriſtian Pulpits ſince Chriſt; perhaps amongſt all the Hereſies which have yet appear'd ſince our Saviour, not one has diſputed this particular. The Minor, for any thing we ſee, is as evident, for Loan of Money at 6. *l. per. Cent.* is ſo far from an Injury, that 'tis a great kindneſs, and has been the riſe of thouſands of Families.

Kimchi on theſe words of the 15th. *Pſalm*, *Hath not put his Money out to Uſury*, Paraphraſeth thus, "The Pſalmiſt doth not "State it any otherwiſe than the "Law hath done, and the Law "forbiddeth it to *Iſrael*, but per-"mitteth it to ſtrangers; as 'tis "ſaid, *To Strangers thou mayſt "lend on Uſury*, but 'tis not ſo "allowed to rob, ſteal, &c. of "Strangers, but Uſury which "takes from him with his Con-"ſent, is permitted, tho' it hurt "him: And a little after, "But "*Iſrael* are not bound to do ſo to "a Heathen, for he is not bound "to ſhew mercy to him, and to "lend him for nothing, becauſe "they commonly hate *Iſraelites*; "but if they ſhew mercy to *Iſrae-"lites*, they are bound to ſhew "mercy to them: And I have "been the larger on this, that "thou mayſt anſwer the Chriſtl-"ans, who ſay *David* here makes "no Difference between an *Iſrae-"lite* and a Gentile, but forbids "all Increaſe; but neither *Da-"vid* nor the Prophet *Ezekiel*, &c. "forbid or permit any other thing "than the Law doth: As the Law "ſaith, *Thou ſhalt neither add to it, "nor diminiſh from it any thing.*

Now Uſury of Money was allowed to be taken of Strangers, therefore not morally evil.

Again, If Loan of Money at 6 *per Cent.* is ſinful, then alſo all Trading, and every thing elſe that procures Money is a Sin; for no Man can ſhow how there ſhou'd be a greater Moral Evil in Moneys procuring Moneys, than in Houſes procuring Houſes: As for Inſtance, a Landlord Letts a Houſe to a Tenant, who alſo has a ſmall Houſe, and they bargain that the Tenant ſhall have the uſe of the great Houſe for ſo many Years, provided at the Expiration of ſo many years the landlord have his own houſe again, and the ſmall houſe in lieu of Rent. Why ſhou'd there be ſuch a profound Veneration for *Names* and *empty Sounds*, as if *things* were made for *Names*, and not for *Names Things*? Is not *Money* and *Money-worth* the ſame thing in Nature, tho' two Names? All Merchants (at this rate) that barter Goods for Goods, are Uſurers, there can be no Trade; no Employ whatever without Uſury. The Lawyer puts his Law to uſe, the Gownman his Sermons, the Souldier his Blood, nay all the World are Uſurers, that endeavour for an honeſt livelihood, and provide for their Families. Where's the difference, if I put 500 *l.* to Intereſt, or lay it out in Lands, to have the Intereſt of it that way? He muſt make a very great diſcovery that can tell us in what the Morality of theſe two Actions differs.

Beſides, Uſury is not forbid by any expreſs Prohibition under the Law

aw, but only to the poor; *David*, *Ezekiel*, &c. are properly Commentators upon the Law, therefore we muſt look into the Law it ſelf for it, and there we find it but three times mentioned, *Exod.* 22. 25. *Lev.* 25. 26. and *Deut.* 23. 19. in the laſt place it is ſpoken indefinitely, thy *Brother*, which muſt be expounded as all other Scriptures are, by other places which mention the ſame thing, and we ſhall find it expreſly ſet down in the other two. *the Poor*, him that is *waxen poor*; whence 'tis plain the Prohibition conſiders the Poor as the only proper Subject that we are forbid to lend to, but rather to give.

We may obſerve, that ſince the Reaſon of forbiding Uſury to *Iſrael*, was becauſe they were bound to help their neceſſities in ſhewing mercy to the poor, that the Law only forbids exacting Uſe of the Poor, where the ſubject is mentioned. As 'tis written, *Exod.* 22. 25. *If thou lend Money to any of my People that is poor by thee, thou ſhalt not be to him as an Uſurer, neither ſhalt thou lay upon him Uſury*, Lev. 25. 26, 27. *And if thy Brother be waxen poor, and fallen to decay with thee, thou ſhalt take no Uſury of him, or Increaſe*: So Pro. 28. 8. *He that by Uſury and unjuſt Gain increaſeth his Subſtance, he ſhall gather it for him that will pity the poor.* Here *Tarbith* is tranſlated *unjuſt Gain*, which in *Ezekiel* 18. 8, 13. 17. (the place Mr. *Jones* ſo much inſiſts upon) is Tranſlated barely *Increaſe*; both places reſpect the poor, ſo that the *Uſury* condemned by Scripture is the taking Uſe of the Poor. —— And ſo *R. Levi Ben Gerſham.* obſerves in *Proverbs* 28. 8. "God ſo orders the matter, "that he that gathereth his "Wealth by taking uſe of the "Poor, ſhall leave it to one that "will pity them, and thereby "reſtore it to them.

All which things conſidered, 'tis plain that Uſury ſuppoſeth Oppreſſion of the Poor; and the word *any Increaſe*, does in the Original ſignifie *unjuſt Gain*, and nothing at all of that we now call Uſury; this is evident from the Rabbies Expoſitions, as we ſhall now prove.

In order to the clearing this Aſſertion, we ſhall conſider the Original Texts, the Jewiſh Cuſtoms, *&c.* and firſt we ſhall come to the proper ſenſe and meaning of the words, which ſignifie Uſury, and they are theſe two, *Neſheck* and *Tarbith*, the one ſignifying *biting Uſury*, (or Extortion) the other *multiplying encreaſe*, as the Jews themſelves declare. To make this plain, we ſhall examine the Sentiments of the Jewiſh Doctors, upon theſe words *Neſheck* and *Tarbith*. *R. Sol Farchi* on Exod. 22. 25th. ſaith.

לא תתבענו בחזקה אם אתה יורע שאין לו תהי דומה ויולע באולו הלויתו אלא באילו לא אל הלויתו כלום — לא תבלימהו נשך רבית שהו כנשיכת נחש שנושף חבורה קשנה ברגלו ואינו מרגיש ופתאום הוא מבשבש ונופח ער קרקרז כך רבית אינו מרגיש ואינו ניכר ער שהרבית עולה ומחסרו ממון הרבה:

On the word *Noſeth*, an Uſurer he ſaith, "Thou ſhalt not importu-"nately require it of him; if "thou knoweſt that he hath it "not, be not like one that hath "lent him any thing, but like "one that hath not lent him: As "'tis ſaid, Thou ſhalt not make him

" him aſhamed. And on the " words *Neſheck* and *Ribbith*, he " ſaith, *Neſheck* is *Ribbith*, or In- " creaſe, which is like the *Neſhi-* " *kath*, or biting of a Serpent, " who bloweth a little bruiſe on a " Mans Foot; which he is not ſen- " ſible of at the firſt, when ſud- " denly he is bloated, and ſwol- " len to the top of the head : So " is *Ribbith*, a man is not ſenſible " of it nor aware on't until it a- " mounteth to very much wealth.

Michlol Jophi ſaith 'tis called *Meſheck*.

לפי שהוא נושך ואוכל תמיד.

Becauſe it biteth and devoureth continually.

And herein *Neſheck* and *Tarbith*, *Uſury* and *Increaſe*, both agree, in that they both ſignifie *Extortion*? Inſomuch that the *Chaldaic* Paraphraſe does often render *Neſheck* by *Tarbith*, Increaſe: *Maimonides* alſo affirmeth in *Hilcoh Malve Uloveth*, Chap. 4. *Neſheck* and *Tarbith* is all one, *Exod.* 22. 25. *Neſheck*, *Thou ſhalt not give him thy Money upon Uſury, nor lend him thy Victuals for Increaſe*, Deut. 23. 19. *Neſheck*, *Uſury of Money Uſury of Victuals*, *Uſury of any thing that is lent upon Uſury*; and why is it called *Neſheck*? *Becauſe*, *Neſheck*, *it biteth*, that is, *diſtreſſeth his Neighbour, and devoureth his Fleſh*; by which it appears that Victuals upon increaſe in *Exod.* 22. 25. is expounded by Victuals upon Uſury, *Deut.* 23. 14.

2. As to the Jewiſh Cuſtoms about Uſury, we ſhall only declare what they call Uſury and Increaſe in the *Miſhna*, and what their *Rabbins* expound the ſame to import and ſignifie. In the *Miſhna* in the *Majecat* Entituled, *Baba Metſia*, cap. 5. v, 1ſt. They ſay, 1. What is *Neſheck*. A.——" He " that lendeth a *Selobor* (a She- " kel) for five *Dinarin* (or pence) " or two Seas of Meaſures of " Wheat for three; this is for- " bid, *Neſheck*, vid. Buxt. in " *Lex Rab.*

" So in Chap. 5. *ibid.* 'tis " asked, what is *Tarbith*?

" *A.* When a Man buyeth a " Buſhel of Wheat for ſo much, " but before he can pay for it the " price of Wheat is riſen to double " the value it was at, when he " bought it; hereupon he that " ſold it ſaith, let me have my " Wheat again. ' *Hilcoth Malve* " *uloveth*, *Ch.* 6. He that lendeth " his Neighbour, and after a " time ſaith to him, pay me my " Debt, The Borrower ſaith, Dwel " in my Court till I pay it: Lo " this is the duſt of *Ribbith*, be- " cauſe it was not agreed in the " time when the Money was firſt " lent, as 'tis ſaid, *Thou ſhalt not lend to him on Uſury.*

Thus far for the Cuſtoms and Sentiments of the Jews, who were certainly the beſt Judges of their own *Etymology*, from whom we are certain that their word *Uſury* ſignifi'd Extortion, Injuſtice, or overteaching their poor Neighbour, and not our Manner of *Uſury*, as now eſtabliſh'd by Law, and founded upon very equitable and juſt Reaſon.

Q. *The meaning of that Text* 1 Cor. 11. 10. *A Woman ought to have power on her Head becauſe of the Angels?*

A. This is a Queſtion admitting of ſo much Diſpute, and there are others of ſo much difficulty depending on it, that it rather needs a Volume than ſuch a Paper as this to diſcuſs it. And indeed one Branch of it only, that of Long-Hair (as we generally inter-

pret

pret it) in the 14. *verſ.* of this ſame *Chapter*, has employ'd ſome of the moſt Learned Pens in *Europe*, who have compoſed juſt Treaties thereon. However we'll endeavour to give as full a View of it as our ſhort Limits will permit, and in order thereunto muſt be forc'd to touch on ſome of thoſe Queſtions we have already hinted at: What is meant by *Propheſie*, what by being *Cover'd*, and what by that τὸ κεκαλύφθαι, or having *longer Hair*, as well as the main Difficulties in the Text it ſelf, what is meant by this ἐξουσία or *Power*, and what by the *Angels*, neither of which can be very well clear'd till we have firſt diſpatched the others, nay indeed we muſt explain moſt of the Preceeding Context for the ſame Reaſon. St. *Paul* in this *Chapter* exhorts the *Corinthians* to keep thoſe παραδόσεις, or Traditions, which for fear of the Papiſts our Tranſlators have turn'd Ordinances, which he had delivered unto them: Whence *Eſtius* and others of the Romiſh Communion indeed weakly Argue for their unwritten Traditions, relating to Points of Doctrine and Articles of Faith, after the Cannon of Scripture was perfected, and miraculous Gifts ceaſed, and the Goſpel planted in the World, neither of which takes place here; thoſe Traditions or Ordinances being only matters of Diſcipline or outward Behaviour in the publick Aſſemblies or Churches of God, that all things might be done decently and in order, and according to the Cuſtoms directed by the Apoſtles, and then in Uſe by all regular Chriſtians: Amongſt others, he treats of the Geſture or Poſture in Praying or Propheſying, both of Man and Woman, wherein the *Corinthians*, it ſeems, had forgotten, or regarded not what he had taught them; probably becauſe he had no expreſs Directions from our Saviour for it, and contrary to what he had commanded the *Men*, pray'd and propheſy'd with their *Heads cover'd*, the *Women* with theirs *uncovered*; and he in the former part of this *Chap.* endeavours to bring them to the quite contrary. To clear which Cuſtom, as well as theſe in the Text, we muſt firſt, as was propoſed, enquire what is meant by this Propheſying ſo frequently mentioned in the Writings of this Apoſtle. By *Propheſying* was meant firſt a miraculous Gift of Praiſing God either by Pſalms, or Hymns, or other ways: Sometimes praiſing God without Hymns, and in plain Proſe, which is prov'd as far as can be done by a Negative Argument from *Acts* 10. 46. When the Holy Ghoſt fell on the Friends of *Cornelius*, they were heard ſpeaking with other Tongues, and Magnifying and Praiſing God but nothing there of *Singing* mentioned. However by Propheſying is ſometimes meant ſinging Gods Praiſes, as appears pretty plain from 1 *Sam.* 10. 5. where the Prophets are deſcribed coming down the Hill and Propheſying with a Pſaltery and a Tabret, and a Pipe and a Harp; and thus indeed the very Heathens ſtile their Prieſts, *Vates* being applied to them as well as their other Poets; ſo *Æneas* in *Virgil* calls *Helenus Vatem*, and juſt after ſalutes him by the Title of *Interpres Divum*, and the Devil taught his Prophets as well as Gods, to give out their Oracles in Verſe (ſuch as

as they were) but beſides this, Propheſying was taken for revealing any Secret thing, either *future* or *preſent*; the ſecrets of Mens Hearts, or dark places in Scripture, or future Events: Laſtly, 'tis taken as many think———For publickly Preaching, Inſtructing, or Teaching others. We muſt now enquire which of theſe ways of *Propheſying* is here intended, which will give no inconſiderable Light to the preſent Argument. The Laſt, we conclude it cannot be, becauſe that Office is plainly reſtrain'd to the *Men*, and *Woman* forbidden to ſpeak in that Senſe in the Church, and ordered more than once, to learn in Silence with all Subjection. But this way of Propheſying, if any where intended in the Apoſtles Writings, ſeems to be included in that Exhortation of his, *Chap.* 14. *verſ.* 29. *Let the Prophets ſpeak two or three, and let the other Judge,*——and 31. *For ye may all Propheſie one by one.* Though theſe Texts alſo relate to thoſe admirable Gifts before mentioned, whereby they reveal'd the moſt ſecret Thoughts of thoſe who came into their *Aſſemblies*, as St. *Peter* thoſe of *Ananias* and *Saphira*. But other ſort of Propheſies there were, in which the Congregation might all join; nay, the *Women*, as well as *Men*, which muſt be *Praying* or *Singing Pſalms*, one great part of Prayer being *Praiſes*, or celebrating the Praiſe and Honour of God, the proper Work of a Prophet, which are here put together [a Woman Praying or propheſying] not improbably to give a hint what ſort of *Prophecy* the Apoſtle meant. To be yet clearer, as far as 'tis poſſible in theſe ancient things, concerning which we can do little more than gueſs; let's enquire into that Text in the 14 of this Epiſtle, 25. where mention is made of——a *Pſalm*, a Doctrine, a Tongue, a Revelation, an Interpretation: And here ſome have thought that the firſt of theſe, a *Pſalm*, was not joined in by the reſt of the Congregation, becauſe they are reprov'd for having every one a *Pſalm*, &c. But this may be eaſily ſolv'd, for each Singing a different Pſalm undoubtedly muſt cauſe Confuſion, which if they took their Courſes, as the Apoſtle directs a little lower, and all Sung one, as the Congregation and Prieſts in *David's* time; and no doubt the Prophets before in *Samuel's*, it would be eaſily remedy'd. And were only this manner of *Propheſying* uſed by the Women, it would have been ſufficient to complete the Prophecy of God in the *Old Teſtament*; that on his Servants and Handmaids he'd pour out of his Spirit, and they ſhould *Propheſie*: But we are ready to believe another ſort of *Propheſie* was alſo granted them in the fulfilling of that Promiſe, namely that they alſo *revealed Secrets*. This we are ſure was done by ſeveral Holy Women in the *New Teſtament*, as *Anna*, the Bleſſed Virgin, and *Elizabeth*, and the Daughters of *Agabus*. So that a *Pſalm*, or a *Revelation* the Women have; but a Doctrine or an Interpretation we believe they never had, as being the Mans Province; much leſs can we think they were truſted with the *Gift* of *Tongues*—Let thus much then ſuffice of Prophecy. We may now advance to the Second thing, The Geſture,

ture, Posture, Vesture or Habit, wherein they were to Prophecy, a Man *aparto capite* with his Head uncovered, a Woman *operto*, with her Head *covered*; the Reasons whereof he adds, *Because the Head of every Man is Christ*, and by Praying or Prophesying covered he *dishonoureth* his *Head*, as the *Woman* does by having hers uncovered. The meaning of which Reason, and some of which words we must enquire into, before we can get any further. That Christ is now the *Head of all Mankind* none can deny who believe the Scriptures, and grant him to be the *Second Adam*; and this is the *Head* which the *Man dishonoureth* by covering it, as well as his own Head, for we believe both are here included. That the *Mans* own Head is here included, and that it was at that time, and in those Countries *dishonoured* when *covered*, is very plain from the whole scope of the Words, and the opposition in the case of the Woman; but by the *Head* two other things were also intended: First, all the Body, or rather all the *Man*; this is beyond dispute, it being a common way of expression both in those Eastern and even our European Western Nations: Now knowest thou not, that I thy Master will be taken from thy *Head* to day, &—— *per* Caput *hoc juro*, are sufficient proofs hereof. But we think it as evident in the second place, that our Saviour is here chiefly and ultimately intended, else why is he, just the very verse before, mentioned as the *Man's Head*, and why is the Apostle so careful to let 'em know, and so solemn in making the Delaration on't (I would have you know) that the *Head* of every Man is *Christ*? In the same manner we believe is that of the Woman to be understood; and indeed if 'tis once granted that the Head which the Man Dishonours by being *Covered*, is his own Natural Head, and also thereby Christ, who is his Moral or Political *Head*; it will not be denied that the Head which the Woman Dishonours by her being Uncovered, is first her *own*, and then the *Mans*, who is her Political, or Oeconomical Head.

Having thus taken this rub out of the way, and reconciled the two Opinions, we go on to inquire into the reason why the Man's being *Cover'd* Dishonours him and his Head, and the Womans *Head Uncover'd*, her and hers. For the Man there were two Reasons, the first relating to a *Civil Right*, which more immediately we might refer to his own Natural Head. The second, Sacred, relating to Christ, his *Politick* and *Spiritual Head*, tho both having a clear dependance on each other. The Civil Right is that of all Ingenuous and Free Men among the Ancients, to walk *aparto Capite*, with their Face and Head open and bared to the Air, the contrary whereunto, was thought either a Badge of Slavery, or a mark of a Luxurious Delicate and Effeminate Person, who could not suffer, as we say, the least breath of Wind to blow upon him, either to discompose or hurt him. And this the Eastern Nations so far observe, that they make Baring their Feet, and Covering their Heads, a token of Subjection and Obeysance. Now in a Man appearing in the Congregation when he spoke in Christ's Name and by his

his immediate Inſpiration, in the habit or poſture of a Slave, with his Head Covered, did Diſhonour his Head; Diſhonour, or Dehoneſtare *himſelf*, and thereby his Saviour, in whoſe name he ſpoke; as if he were only King of Slaves, and had not rather broke our Yoke, made us *Children and Heirs*, and vindicated us unto the *glorious Liberty* of the *Sons of God*: But by thus appearing *Cover'd*, a Man did Diſhonour Chriſt his *Head*, more immediately, as relating to a *Sacred Right*, in uſe not only among the Jews, but all the Eaſtern Nations, but even all the Heathens, which was being always *Cover'd*, *intra Saera* while they were at their Devotion. The *Romans* eſpecially, as the Learned *Lud. Capellus* has obſerved, both the Prieſts, who were covered either with a Cap or Miters, or Garlands (that Learned Man ſhould have added, as *Servius* did upon *Virgil*, except when they Sacrifice to *Saturn*, or *Hercules*, which they were to perform with Heads Uncovered) and this the People us'd to do with ſome part of their Garment. And this it ſhould ſeem by the Poets manner of Writing its Original, ſhould be a very ancient Cuſtom, for he brings in *Helenus* directing his Hero, *Quin ubi & poſitis aris jam vota in littore ſolves. Purpureo velare comas adapertus amictu. Nequa inter Sanctos ignes in honore Deorum. Hoſtilis facies occurret & omnia.* Nay, he adds, *Homo ſocii morem ſacrorum bene ipſe tere. o. Hac casti manent in Religione nepotes ! ——turbet.* But whatever pretences they might have for this Practice, there is no doubt to be made that it proceeded from the Slaviſh Superſtitious Fear the Heathens were under in the Worſhip of their Idols, who indeed were *Devils* as the Scripture tells us, and tyrannized over their miſerable Votaries. And indeed the Jews themſelves were a ſtiff-neck'd People, and when they did Worſhip the true God, generally did it more out of *Fear* than *Love*; and for this reaſon we may preſume took up the ſame Cuſtom, for we are as ſure that they uſed it long ſince, as *Maimonides* in his *Miſna* informs us, as that they do it now, or that they have no warrant in Scripture for ſo doing. Now the *Corinthians*, it's probable had taken up this Cuſtom either from the Jews or Heathens, but we believe from the latter, by what remains to be ſaid of the Woman. Now by this following the Jews, Heathens, diſgracing Gods Service, appearing before him in the habit of Fear and Grief, or Mourners; the *Corinthians* did repreſent our Saviour as a hard Maſter, and ſo diſhonour their Head before the World, making him like to the Gods of the Heathen, whereas he commands them to go boldly to the Throne of Grace, and yet reverendly too, and has made Faith, or a firm Confidence in him, when our works are ſuitable, the Condition not only of any Bleſſing we are to obtain from him, but even of Eternal Life. This for the Mans being uncovered, now for the Womans having her Head cover'd leaſt ſhe diſhonour her Head. When we firſt read that Text, and what ſucceeds it, of a Womans long Hair, that 'twas decorous for a Woman κομᾶν and *Salmaſius* 's Learned Notes upon't, wherein he underſtands not κομᾶν of long promiſh Hais

but rather of *curl'd Hair*, which thereby is ſhorten'd, being tyed up and plaited, and roll'd in the form of a Crown on the Womans Head, which is indeed a Glory to them, as 'tis call'd in the Text, not the contrary; when we read this we immediately reflected on the Cuſtom of their Prieſteſſes and Propheteſſes among the Heathens, who when either Sacrificing or delivering Oracles, uſed to have their Heads uncovered and their Hair diſheavel'd looſe about their Shoulders, to which there ſeemed to us ſome Alluſion in this Cuſtom of the *Corinthian* Women, and this Judgment we are ſince confirm'd in, by finding 'tis the ſame with the Pious and Learned Mr. *Jo. Medes* in his *Diatrib.* on the Place. *They did it*, ſays he, *out of a wicked Imitation of the Gentile Heathen Prieſteſſes, who when they worſhipt their Idols, or gave forth their Oracles, as* Pythea, *or the* Sibyls, *or perform'd Sacrifices, as the* Menades, *or* Bacchanals *were wont to do it, in an unuſual Habit, with their Faces bared, and their Hair looſe and ſheavel'd.* Thus far he. And innumerable Inſtances might be brought out of the Heathen Poets and Hiſtorians to confirm it. *Ovid* is full of ſuch Deſcriptions. Thus *Ovid* deſcribes *Medea* Sacrificing to *Hecate. Nudos humer is infuſa capillos*; agen, *Et tantum Cælo tegitur*, which we believe may refer to her *Head*, as well as the open Air. This Cuſtom it ſeems the *Corinthian* Women followed, unveiling their Faces, and diſheavelling their Hair when they Propheſied, that they might appear in a *Sacred Rage* as well as the Sibyls and Prieſteſſes of *Apollo*; this the Apoſtle tells them is *diſhonouring* their *Heads*, for two Reaſons, becauſe the *Veil* is a token of Subjection and Modeſty, and becauſe the diſordered dreſs was Immodeſt; now by throwing off their Veils without their Husbands leave, they ſhew'd they regarded not their Duty and Subjection to them, by uncovering, undreſſing their Heads and diſheavelling their Hair, they ſeemed like mad People; and ſo diſhonoured or expoſed both their natural Heads themſelves, and their Political Heads, their Husbands. After all this, we think what remains eaſie, that by the Womans having *Power* on her Head, or *Government*, which is the ſame, ἐξουσία and ἐξουσάζειν moſt properly ſignifying a Moral political Authority or *Power*, we ſay by her having *Government on her Head*, is no more than her being *under Government*, namely her Husbands, on whom the Power is placed by God; *He ſhall Rule over thee*: The Symbol of which Subjection was the Veil in thoſe Eaſtern Nations. As for the laſt Difficulty, *Becauſe of the Angels.* We believe are either meant thoſe Angels or miniſtring Spirits, which look into the Church, and are witneſſes of our Behaviour there, or elſe the Angels of the Churches, the Biſhops or chief Men, who preſide in the Church, whom they ought to Reſpect or Reverence; both Opinions we Eſteem probable, but rather incline to the former.

Q. Tell

1.

Q. *Tell me ! O tell me ! why in* Paradice
When the Young World *did juſt begin*
Heaven ſuffer'd yet the Serpent *to entice*
Its New-born Charming Queen to Sin ?

2.

Or why ſhou'd ſoft and Virgin Innocence
Defenceleſs and unguarded ſtand ?
And giving none, ſhou'd yet receive offence
From each inſulting wilful Hand ?

3.

Why do I ask ?——my ſelf am ſtill a Maid,
And all my Eden *yet is mine :*
But ah I love ?——am willingly betray'd,
And now dear per,ur'd Swain ! 'tis thine.

4.

Thus I the ſelf-ſame cruel Fortune *run*
With my firſt cmm on Mother, Eve :
I know my Tempter's falſe, *my ſelf undone,*
And yet I cannot but believe.

1.

A. Even *Eden* cou'd not pleaſe the *murm'ring Fair,*
Confinement did her grief begin ;
She left her *Adam*, plac'd her Guardian there,
And leaving him, ſoon learn'd to *Sin.*

2.

There is a *Cherub* guards that Paradice,
A *flaming Sword* defends it ſtill :
The Serpent can't compel, but may entice,
Yet *Heav*'n ſaves none againſt their *Will.*

3.

Why gives the fatal *Apple* ſuch Delight?
O heedleſs *Charmers*, tell me why ?
'Tis new, 'tis *pleaſing* to the ſcent and ſight,
And taſte you muſt, although you dye.

4.

Part of your *Theft*, leaſt we your Fate ſhou'd *ſhun*
You ſtill with *cruel kindneſs* give:
We taſte, and like our *Father* are undone,
Who did not, cou'd not, wou'd not *live*.

1.

Q. *Since thoſe ſweet Pillows, fair* Caliſta's *Breaſt,*
Where I wou'd fain, and Love himſelf *wou'd reſt,*
Have all my Prayers, and all his Shafts *controll'd,*
And white as Ermin, *are yet wondrous cold:*
How ſhou'd they in my Heat ſuch Flames *inſpire,*
'Tis ſtrange that Snow *ſhou'd be the Cauſe of Fire?*

1.

A. Whilſt endleſs Flames in *Etna*'s Intrails glow,
The top all horrid with Eternal Snow:
Thus here, though nought without but *Marble's* ſeen,
I believe it ſhe's warm *Fleſh and Blood within:*
And who but *Lovers* ever did admire
That *Heat* gets *Heat*, or *Fire's* the *Cauſe* of *Fire?*

2.

Q. *By Natures Courſe 't has been of common uſe*
That all things their own likeneſs ſhou'd produce.
Why is't not then eſteem'd a Prodigy
(*Avert the* Omen *kinder Heaven!*) *that ſhe*
Shou'd alter and Reverſe *the Laws of Fate,*
While my pure Love's *the Parent of her hate.*

2.

A. Dame *Nature* has her *Freaks* as well as we,
She Love's to Play and take her *Libertie*;
And tir'd with common work, ſhe now and than
A *cruel* Woman makes, or faithful Man.
Humour your *Fair*, if you wou'd happy prove,
If *Love* gets *Hate*, than *Hate* her and ſhe'll *Love*.

Q. *Who is the Author of the Book of* Job, *what Age of the World did he live in, and where's the Land of* Uz?

A. We ſhall give here a few remarks upon a late Authors Judgment of this matter, who indeed begins with a very handſome Account, as that *Origen*, *Suidas*, and *Gregory* ſuppos'd the Book of *Job* to be written by *Job* himſelf; others, that *Moſes* was either the Author, or at leaſt tranſlated it out of the *Arabick* or *Syriack* Tongue. according to the Opinion of the Author of one of the Commentaries upon *Job*, by ſome ſuppos'd to be *Origens*, (which by the by contradicts the firſt.) The *Talmudiſts*. the *Rabbins*, *Methodius* in *Photius* and *Nicetas* upon *Job* are of the ſame Opinion, as is alſo St. *Jerome*; *Gregory Nazianzen* aſcribes it to *Solomon*, but nothing is certainly determin'd upon the point.

Our

Our Author ſuppoſes him to be an *Idumean*, becauſe t'is ſo mention'd in the Greek Edition, acknowledg'd by *Thodocian*, *than which* (adds our Author) *we have no Ancienter Teſtimony of Job*; but this ſhows that he has not examined all, nor conſider'd what himſelf has unluckily advanc'd a little after, to wit, that *Ezekiel makes mention of Job.* Next he refutes their Error that wou'd have the Hiſtory of *Job* to be feigned, and immediately after he endeavours to re-eſtabliſh it again in theſe very words, " What is undoubt-'edly true in this Hiſtory is, That 'there was a conſiderable perſon 'whoſe Name was *Job*, who ha-'ving been reduced to the Ex-'tremity of Affliction and Miſery, 'by the Loſs of his Goods and 'Children, as alſo by the Severity 'of a ſharp lingring Diſtemper, 'ſupported himſelf under all theſe 'preſſures with incredible pati-'ence, and at laſt came to be eſta-'bliſh'd in proſperity. But then '(adds he) the manner wherein it 'is related, the ſtile in which it 'is written, the Diſcourſes with 'the *Devil*, and the long Con-'verſations that are held between '*Job* and his Friends, make it ap-'appear, that this *Hiſtory has been* 'mightily amplified and adorned with 'ſeveral feigned Circumſtances, to 'render the Narration more uſeful 'and agreeable: A very fair poſi-'tion for the Intereſt of Atheiſm, by a ſly inſinuation, a part of the Sacred Writ is publickly maintain'd to be *FEIGNED* to bring all the reſt into Queſtion, and ſo into Contempt: For not only *Job*, but alſo *Ezekiel*, and St. *James*, are in this one aſſertion branded with the Character of *feigned*, ſince they mentioning ſo ill an Authority as *Job*, muſt neceſſarily be ill themſelves.

We have further to add for the ſatisfaction of all ſuch as are Curious about this Queſtion of *Job*, that the time when *Job* lived, was undoubtedly before the Covenant of Circumciſion, or *Moſes* Law, and the Book was writ by *Job* himſelf, for theſe Reaſons following——1. His Friends were not Idolaters, ſince *Job* clears himſelf, *viz. Neither have I kiſſed my hand at the riſing of the Sun*, Job 31. 27. that is, as Idolaters that worſhipped the Sun. Then it is plain they were of the true Religion, which was Natural, becauſe they ſpare no ſmall breach to charge him withal, *Job.* 20. 29. *Job.* 4. 7. as Injuſtice, Bribery, they did believe it was impoſſible a Man ſhould be ſo puniſhed, but for ſome *Sin, as impoſſible as a ruſh to grow without mud and moiſture.*

And that they argue from Natural Religion, is plain, becauſe they refer *Job* to the Ages before, *viz. We are but of Yeſterday; and was ever any puniſhed but for Sin? Was not the old World drowned, but it was for Sin?* viz. *They ſaid who is the Almighty? what good or hurt can he do? And for that Atheiſm he overwhelmed their Foundations with a Flood*, Job. 8. 8, 9. Job. 12. 15. 16. 17. And *Job* clears himſelf of their Charge, *Job* 31. and ſums it all up, and yet not one word is mention'd about this branch of the Covenant of Circumciſion, or *Moſes* Law, which they could not have avoided, if it had been then the diſpenſation; neither could his Relations have been ignorant of it, nor wou'd they have loſt their beſt ground to charge him withal, therefore its undeny-

able, that *Job* and his Friends liv'd before Circumcision, and before the Law, and that he was no Idolater, and his Longevity argues that he was near the long liv'd Patriarchs. And 'tis more than probable, that *Job* himself wrote that Book, and because he might well do it when he was well, for he lived so long after, that he cou'd not forget his desire, *Job* 9. 23. and he was best able to write what he so earnestly desired.

Q. *Moses is always spoke of in the* Pentateuch *in the third Person, but what is more observable, he is praised in several places, particularly in* 12. *Chap. of* Numbers, *where he is called the* meekest of Men; *how cou'd this be, and yet* Moses *be the Author himself?*

A. This is urg'd as Reason by those who deny that *Moses* wrote the *Pentateuch*, but 'tis very common for an Author to speak freely of himself in the third Person, especially the Authors of Holy Writ, who as they were immediately inspir'd, they were certain of what they spoke, and that it was not prejudice or self-love, that cou'd have a partial influence upon 'em, as it has of other Persons. Thus most of the Sacred Writers have occasion sometimes to commend themselves, as our Saviour himself, the Apostles, St. *John*, St. *Paul*, *Jeremiah*, and most of the rest; and 'tis frequent amongst Heathen Writers, as *Cæsar*, *Horace*, &c.

Q. *Since Man, tho' styl'd the mighty Lord of all,*
And the Vice God of this Terrestrial Ball,
Through all his outward Pomp and Pride we find
A wretch diseas'd in Body and in Mind.
Who at the present, murmurs and laments;
The future fears, and of the past, repents;
Always displeas'd, he from himself does flye;
Weary of Life, yet much afraid to dye;
In hot pursuit and happiness he runs,
Which like misleading *Fire's the mortal shuns.*
With vain Chimera's *he himself deceives,*
Never enjoys, but in Reversion lives.
With mighty pains he strives the Shore *to gain*
Through roaring Billows, but alas! in vain,
When near, the waves return him to the main.
His Goddess Honour, when he thinks to embrace
He finds an empty Cloud *usurp the* Place.
His belov'd Daphne *with her* fancy'd Charms,
Proves as a senceless Plant *within his Arms:*
His Reason, *which so swells his* Heart *with* Pride,
That he looks big on all the World beside,
Is a sure Jaylor, *but uncertain* Guide.
And when he comes to dye, instead of rest
From all those Griefs with which on Earth oppress'd,
It is great odds, the wreched Mortal goes
From finite misery to Eternal Woes.
In fine, since all his Life is vext with Fears.
Horrors, regrets, shame, anxious Thoughts and Cares, Pain

Pain *and* Diſeaſes, *an innumerous* Train
Of Miſeries———
Tell me I pray, ye Learn'd Athenians, tell,
Do not Brute Beaſts in happineſs excell
Their Lord, tho' ſcorn'd by him as vile and baſe,
Spite of his *Reaſon* and *Erected Face*:
And tell me Faithfully, O wiſe Divan!
Whether to be, or not, is beſt for Man?

A. Vain peeviſh Man! what will thy *Plaints* avail?
We fool our ſelves, and then at *Fate* we rail;
Excuſe thoſe *Faults* which we in others *blame*,
Or gild 'em with *misfortune's gentler* name.
Nor *good* nor *ill* with *equal minds* we bear,
Swol'n with falſe *Hope*, or tortur'd with *Deſpair*:
Moſt of the *Ills* of which Mankind complain,
We wiſh and chuſe, and yet we rave in vain,
Stabb'd by the *Stone*, or wrack'd with *Gout*, or *worſe*,
The *Debauchee* will *Wine* and *Women* Curſe,
Scarce Heav'n eſcapes, which cruel he will call,
But never blames himſelf, that caus'd it all.
True, nothing with ſuch Agonies can ſeize
A tortur'd Mortal, as the *Mind's Diſeaſe*:
Fain from himſelf the *way-ward* Wretch wou'd run,
And his ſtill perſecuting Shadow ſhun.
But then 'tis *Guilt's* the Cauſe, ſome *Crime* unknown,
That haunts his ſteps; and *Guilt is all our own.*
Yet Being is it ſelf a *Bliſs*, ſince ſtill
We may be happy if our ſelves we will.
Felicity is near, but once begin
A *Virtuous Life*, you'll find it all within.
If the *World frown*, nere let it ruffle you,
Since 'tis the kindeſt thing the world can do.
True Honour, let the *Crowd* ſay what they will,
Conſiſts in *doing good* and *ſuffering ill*;
And Reaſon muſt not be ador'd, nor trod,
Since neither 'tis the *Wiſe Mans Slave* nor God.
Wou'd you if *Crippled* caſt your *Crutches* by?
Will you not go, becauſe you cannot *fly*?
What though 'tis plain to Senſe, and is confeſs'd
That Life's but a *dull buſineſs* at the beſt?
There's hopes that half the *Dirty Road* is paſt,
At leaſt w'are ſure that 'twill not *always laſt.*
Mean while a *Trav'lers Chance* let's calmly bear!
We muſt not look to have it always fair;
If foul, plunge through, nor lie lamenting there:
The *envy'd Brutes* as much as this will do,
And though not *happier*, *wiſer* are than you.
Or if your *reſtive Beaſt* beneath you lies,
Why do you *ſwitch* and ſpur to make him riſe?
What tho———

Some

Some Inconvenience we muſt find abroad,
There's many a pleaſant Proſpect on the Road.
Change, though it be of *Pain*, can ſometimes pleaſe,
Much rather when it is of *Pain* and *Eaſe*.
Friendſhip and Love at every *Stage* attend,
Hope ne're forſakes you till your *Journeys end*.
True *Virtue* guards, and bids you fix your Eyes
On the fair *Goal*, and certain glorious Prize:
In fine, ſince this ſad Life, although confeſs'd
A *weary Journey*, is the way to reſt,
Since Grief is mixt with ſome *fair ſtrokes* of Joy,
And mingled *pleaſures* all our *pains alloy*;
Since much of what we *mourn*, our ſelves we chuſe;
And happineſs at laſt we cannot loſe
Unleſs we will, ſince none can this deny,
We thus to our INQUISITOR reply;

If he lives well, his *Being* is a *Bliſs*,
If ill, the *vileſt Brute* far *happier* Is,
The meaneſt Inſect, Piſmire, Fly or Mite,
Nay ev'n th' *abortive Wreich* that never ſaw the light.

Q. Pray what is the beſt Courſe to break off a contracted Habit of Idleneſs?

A. Habits are contracted by Degrees, therefore to be broken by degrees; perhaps there's nothing in the World like the beginning with Hiſtory, wherein there's ſo much Novelty; for tho' Idleneſs may diveſt us of all hardy Vertues, yet it always leaves behind it Induſtry enough for Novelty; afterwards you may ſet upon ſeverer Studies, as Morality, &c. and in a little time by Cuſtom you may not only root out the firſt Habit, but fix a contrary one: Theſe are Natural methods, but the beſt means in the World is Prayer, and Acts of Piety; not but that the firſt is highly neceſſary.

Q. A Young Gentlewoman, a Companion of mine, having entertain'd a Gentleman that was very deſerving, her Mother thereupon fearing ſhe would give this Gentleman encouragement, ſends her Daughter to London, *the Gentleman falls ſick and dyes, her Mother is invited to his Funeral, and entring the Room where the Corps lay, and drawing near to view it, it immediately fell a Bleeding till the Mother went out of the Room, and then gave over again, which exceedingly amaz'd the Spectators. You may be aſſured of the Truth of this, therefore I pray your Thoughts upon it?*

A. The Blood is congeal'd in the Body for two or three days, and then becomes Liquid again in its tendency to Corruption: So that the Air being heated by many Perſons coming about the Body, it is the ſame thing to it as Motion is, for Air that is incloſ'd in any Bodies, keeps Correſpondence with the Circumambient Air, as is plain from all ſorts of Bodies being colder in the Winter than the Summer, becauſe the Air is ſo. 'Tis obſerv'd, that dead Bodies will bleed in a Concourſe of People, when Murderers are abſent as well as preſent, yet Legiſlators have thought fit to authorize it, and uſe this Tryal as an Argument at leaſt, to frighten, though 'tis no

no concluſive one to condemn them: Yet after all, we grant, that many Murders have been found out by it, and that God has made uſe of Horſes, Dogs, Crows, and many other inconſiderable things to ſerve his ends; but this digreſſion is only by the by; and we think it to have no relation to the Perſons in the Queſtion which we look upon to be a pure Natural Accident, and nothing more.

Q. *I find mention made in the New Teſtament of the Baptiſm of* John, *and alſo of the Baptiſm of Chriſt, as two diſtinct Baptiſms: And yet I alſo read that there is but one Baptiſm: Pray adviſe me whether the Baptiſm now uſed in the Church of* England *be the Baptiſm of* John *or of Chriſt, or of both together?*

A. We have ſeveral Cuſtoms of the Jews, ſome of which are Eſſential with the Chriſtian Religion, as *Baptiſm and Impoſition of hands*; nor is the Sign of the Croſs a later date than before our Saviour, tho' it was only proper to the Prieſts; for when the High Prieſt was conſecrated, the Oyl that was pour'd upon his head was in the form of a Croſs, the now Badge of our High Prieſt, Chriſt Jeſus; thus the King when anointed with Oyl, had it done in the form of a Crown, ſee the Learned Mr. *Aylings* ſecond Diſcourſe of the Ninth *Hepade*, entitled, *Cabala Scripturaria*. But to come to the Baptiſm of *John*, as the Jews proſelyted the repenting Heathens by Baptiſm, ſo St. *John* took the ſame Meaſures with them, and proſelyted them to a greater Sanctity, bidding them *repent and be baptized*, which was not an initiatory preparation to our Saviours Baptiſm, but the very ſame, as is evident from St. *Peters* Advice to his Converts, and from ſeveral other Scriptures; *Repent* (ſays he) *and be Baptiz'd*, ſo far St. *John*, *in the Name of the Lord Jeſus*; this is only a Nominal Explication of him that St. *John* ſaid was to come after him. *for the Remiſſion of ſins*; this is all St. *John* again. *And ye ſhall receive the Gift of the Holy Ghoſt*; this is the Baptiſm of Chriſt, which is here added to St. *Johns*: So that it is apparent, the Baptiſm of Chriſt and St. *John* are united, and made one Baptiſm, contrary to the Aſſertion of a late Author, who divides 'em in treating upon this Subject, and expreſly tell us, *That Chriſts Baptiſm is that that is now uſed in our Church, and not that of* John. The Reaſon why thoſe were rebaptiz'd in *Acts*, is not becauſe the Baptiſm of St. *John* was invalid, but becauſe they were baptiz'd into St. *Johns Name Doctrine*, &c. without having any reſpect at all to our Saviour, and 'tis ſuppos'd they were baptiz'd by ſome Zealous proſelytes of St. *John*, into his Name &c. juſt as we find diviſion in the firſt Church, *I am of Paul, I am of Apollos, I am of Cephas, I am of Chriſt*; which St. *Paul* checks, telling them that all was one, and that ſuch ſeparations were wicked: For a full ſatisfaction, ſee *Pools Synopſis Criticorum*, &c. where you may ſee the various Lections of the Fathers upon it. Our Saviour ſhou'd have been rebaptiz'd, if St. *Johns* Baptiſm had not been valid: We find that after the *General Commiſſion* given, ſome were baptiz'd only into the *Name of the Lord Jeſus*, which is exactly St. *Johns* Baptiſm, and if the Father and the Holy Ghoſt

be

be ſometimes added to it, it deſtroys it not, ſince Father, Son, and Holy Ghoſt, are all one. Additions to any thing that are diverſe, and not contradictory, does not deſtroy the whole, or firſt poſition: And this our Expoſition agrees with that Text which tells us, *There is one Lord, one Faith, one Baptiſm.*

Q. *What Natural Cauſe can be aſſigned for the extraordinary ſtrength of Lunaticks during their fits?*

A. The laſt Authors may reaſonably be ſuppos'd to treat upon any Subject much more accurately than their Predeceſſors, becauſe they ſtand upon their Shoulders, or at leaſt may do ſo, if they will take the pains to climb ſo high; therefore we ſhall firſt examine what the laſt Author upon this Subject laſt laid down, and by the way give our own Opinion. He advances three things upon this Subject—— 1. *That as the deſires of mad men are impetuous, their ſtrength and induſtry is proportionable, ſo that they are thought to be ſtronger than they really are.* 2. *That Muſcular Motion is produced by a fermentation and Expanſive Motion of the Blood, rais'd by the influx of Animal Spirits into the Muſcle to be mov'd.* 3. *That the more viſcous and tenacious any Liquor is, the more ſtrongly fermentiſſible it is, and therefore ferments with the Animal Spirits more ſtrongly in the Muſcles, and thereby produces a more violent contraction of 'em, wherein conſiſts ſtrength.* The firſt Propoſition wants a diſtinction, ſince mad men, generally ſpeaking, are ſo far from being impetuous, that there's ſcarce one in ten that is raging, but only Melancholly, and conſequently weak and unactive. If our Author had diſtinguiſht and confin'd his firſt Topic to *raging madneſs*, it had been a Truth. As to the ſecond Head, 'tis not at all to the purpoſe, ſince there's no Cauſe aſſign'd for the influx of the Animal Spirits into the Muſcles; if it be ſaid that fermentation is, then the Queſtion recurrs, what is the Cauſe of fermentation? Can they be both mutually active and paſſive? As for the third propoſition, which tells us, that the thicker the Blood is, the more ſtrongly fermentiſſible it is, &c. it is the groſſeſt Error that a Naturaliſt can be guilty of; for let the Reader obſerve, that Raging Madneſs is the Subject of the Queſtion, for that only encreaſes Natural ſtrength, not Melancholly Madneſs. (1.) If the Blood of raging Mad men be ſo very thick to make 'em ſtrong, then they wou'd ſoon dye, for thick Blood acute Feavours, produces Pleuriſes, and ſpeedy Death, which they are farther from than other men. (2.) 'Tis from the Nerves that this force is, not from the Blood immediately, and therefore raging mad men are Meager and Lean, from the expence of the Spirits of Nervous Juice in their Fits, (3.) The Blood is ſo far from being Viſcous, or thick, that its quite the contrary; for the Diſtemper is in the Mind, which affects the Animal Spirits too violently, juſt like a Man heated with Wine, the Spiritous Vapours of the fine Sulphureous particles of the Wine ferment the Blood and rarifies it, *for what is moſt active is moſt ſubtle*, and conſequently fit for impetuous Contractions, and extraordinary Emotions, Expanſion and fermentation of thick blood is ſo far from

from ſtrengthning any Muſcles, ſuppoſe in the hand, that it wou'd ſwell it, and hinder the very clinching of it together. We ſhall bring one other Argument to prove our late Authors Aſſertion impoſſible, and that is the effect that a fright has upon people who are ſtronger at ſuch a time than any other; that the Heart, and every Pulſe, beats very faſt in a fright, every Body knows, and every little Naturaliſt knows that the Cauſe of it is a vehement impetuous Circulation of Blood, which can't be where Blood is thick.

Q. *What's your Opinion of Reading or ſeeing* Plays, *whether* Comedy *or* Tragedy?

A. We are not ignorant with what Zeal and Fervour the *Primitive Fathers* inveighed againſt all Plays in general, eſpecially the being preſent at 'em; nay, they generally held that in the very *Form of Baptiſm*, the perſon Baptiz'd did expreſly renounce 'em, as included under *the Pomps and Vanities of this wicked World*. Tho, it muſt be confeſs'd that moſt of their arguments rather bear againſt their ſeeing, than reading 'em (for we are pretty ſure St. *Paul* himſelf read 'em, becauſe he quotes 'em,) and beſides, reſpected 'em as *Sacrifices* to *Idols*, being a part of that worſhip which the *Dæmons* of the *Gentiles* requir'd to be paid 'em, and very *acceptable* no doubt it was unto 'em. Now this not holding of our *Modern Plays*, though often zealouſly urg'd againſt 'em, we muſt look out for ſome other Reaſons which may make the ſeeing 'em unlawful: for that they are ſo, 'tis not only the Opinion of *Will Pryn*, or the *Diſſenters*, but of ſeveral excellent *Divines* of the Church of *England* now living. The Reaſons which ſeem to us of any weight, that are brought againſt 'em, are, their generally repreſenting *Vice* ſo *graphically* and *lively*, dreſſing it in all the Colours of Rhetorick, and ſweets of Fancy and Language; and on the contrary, not only ſtripping Virtue of all her *Beauties*, but rendring her not only deform'd, but what's worſe, *ridiculous* and *contemptible*; and the many *Oaths* and *Curſes*, which are ſtuck almoſt as thick in our *Modern Plays*, and indeed in almoſt all others, as in an *Iriſh Oration*: Both which are ſuch dangerous incitements to Vice and Irreligion, that we know not how to recede from their Opinion, who think moſt of the preſent Plays unfit to be ſeen, and not very ſafe to be read; eſpecially our *Comedies*, which for the moſt part divert us with *Vice* inſtead of *Humour*, give us but too exact a Picture of the Age, and to omit others, repreſent all ſorts of *Intemperance*, either as no Crime at all, or as Crimes ſo ſmall, that they deſerve not to be taken notice of. And this runs through moſt of the *Plays* that ever yet came to our Knowledge. However, 'tis urg'd on t'other ſide, that theſe Inconveniences are not *Eſſential* to Plays, becauſe they are not in *all Plays*; nay, not in all Comedies: That if the *Tables* were turn'd, *Vice* rendred ridiculous and odious; and *Virtue* amiable and lovely; and where oppreſs'd for a while, yet at laſt proſperous and happy, or at leaſt triumphing in *miſery*, glorying in its *Sufferings*, and even in Death a Conqueror; in theſe Circumſtances, none cou'd be againſt 'em with any juſt reaſon,

ſince

ſince we find the *Drama* uſed even in *Sacred Writ*, ſince it can be no Crime to recommend Virtue in *Verſe* more than *Proſe*; nay, it has there a great advantage; and ſince it can be no greater a fault to give thoſe *moral Arguments* a livelier turn, by fitting ſuch perſons to 'em, as may properly and gracefully recite 'em. If therefore inſtead of making the *Drama an Image of Life*, we call'd it, *An Image of what is imitable in Life repreſented as imitable*; and ſo on the contrary, there cou'd none ſure be Enemies to it who underſtood themſelves. And ſuch it wou'd be, were the *Abbot Hedelius* Model only to be follow'd; but were it once brought into that Form, we doubt the Playhouſe wou'd ſoon be as much out of requeſt as the *Churches*, and the price of a *Play* be lower'd to Sixpence as well as that of a *Sermon*.

Q. *A Young Woman, who 'tis not queſtion'd is in the main Chaſte enough, yet being unmarried, gives great* Encouragement *to a Man who is married to a Croſs ugly Old Woman that he hates, and whom he does not dwell with, though he allows her a handſome maintenance: She keeps him Company, receives preſents from him, and its ſtrongly preſum'd he promiſes her Marriage when his Old woman dyes, and will no doubt never attempt her Chaſtity, or do any thing knowingly to leſſen her Reputation. Its believ'd they love one another ſo much, that they are ſo blinded as not to think their keeping Company, though known to many, is ſcandalous, or that they are laugh'd at for it: Pray your Judgment as to the honeſty of the matter, and how their Friends may awaken them out of this ſtupidity?*

A. Theſe are two Queſtions grounded on the matter of Fact; the former, what we think of the Honeſty of ſuch a *Correſpondence*? The latter, how to convince thoſe who maintain it, of the ſcandal it gives to others. To the former we reply, that we neither think it *prudent* nor *honeſt*: If it gives Scandal, and may have worſe *effects*, it can't be *prudent*; nor can it be *honeſt* either on the Mans part or Womans, 'Tis diſhoneſt to make a Contract for a ſecond Wife while the firſt is living; nay, ſuppoſing they come not ſo far as a formal *Promiſe*, to give that Love to her which is due to his Wife, notwithſtanding thoſe three diſpleaſing Qualities, Uglineſs, Age, and Ill humour; ſince for *Deformity* and *Age* they are not *Faults*, becauſe not voluntary; and for ſowrneſs of *Temper*, 'tis almoſt as inſeparable from *Age* as *Deformity*, being a ſort of *Deformity* of the *Mind*, as the other of the *Body*. Beſides, its very probable his behaviour to her has given occaſion for her being out of *Humour*: For to croſs the Cudgels, ſuppoſe his *Old Wife* ſhou'd dye, and he marry this *Young one*, it may be his turn then to grow old, and muſt expect the inſeparable *Infirmities* of Old Age as well as others, and wou'd he then take it kindly ſhou'd his *Young Wife* find her a *Young Gallant*, give him Preſents, keep him Company, and promiſe him Marriage as ſoon as the *Old man* was grown a little colder, and in the mean while civilly turn him out of Doors, or put him abroad to *Nurſe*, without ever coming near him; and wou'd not this be enough to ſpoil all his good *Humour*, if he had any left?

This for the firſt Queſtion, the

honeſty

honeſty of the *Correſpondence*: Now for the method how their Friends may convince 'em of the *Scandal* thereby given; and here we know no better a way than our old one, ſend each of 'em one of theſe Oracles, and it muſt needs open their *Eyes*, unleſs little *Cupid* has made 'em as blind as he himſelf is.

Q. *Whether Kiſſes and chaſt Embraces may be admitted into that Friendſhip between different Sexes, which you have formerly mention'd?*

A. Hold, good Mr. *Platonique!* not a Lips breadth further, till you have anſwer'd theſe Queſtions, out of which you may make a ſhift to pick a Reſolution of your own. 1. Becauſe all agree there are no Sexes in *Souls*, d'ye think there are none in *Bodies*? 2. Or are you Marble? 3. Or is your Friend of the ſame *ſubſtance*, or kin to St. *Francis*'s Wife of Snow? If not, *Hands* off, unleſs *en paſſant*, as you may embrace or ſalute a Siſter or a Neighbour.

Q. *Whether is it more Difficult to write* Greek *or* Latin *Verſe, or* Engliſh *Verſe?*

A. There's more liberty by far in the two firſt, becauſe of Tranſpoſitions, and yet leſs in making new words. Boys at School do the two firſt tolerably well, before they can arrive to any thing but ſad Doggrel in the laſt. If we ſpeak of it as to perfection, perhaps *Homers Iliads* (tho' we won't be poſitive) will argue ſtrongly for the *Greek* Poetry, when we conſider that he has writ ſo very fine, notwithſtanding there were ſo very few Poets, and by conſequence very little refining and borrowing of one another: if *Homer* had had thoſe advantages in his days, as a Young *Engliſh* or *Latin* Poet may have now in ours, we can't believe but that *Greek* Poetry had arrived to a greater perfection than either *Latin* or *Engliſh*.

Q. *To what purpoſe, and why was the Ceremony uſed at the Baptiſm for the Dead?*

A. This Text was read in the *Engliſh* Tranſlation in King *Edward* the VI. days, *Why are they then Baptized over the Dead?* And by the Centuriators of *Magdenburg*, Cent. 1. l. 2. c. 6. But this is to bring the Text to ſome Hiſtory of the practice of baptizing over the Tombs of the Dead, if ever there was ſuch a practice. The next Reading was the Bibles in Queen *Elizabeth*, *viz. Why are they then Baptized for the Dead*; which was the practice, but was about 400 Years after Chriſt, of baptizing, thoſe on their Death-Beds, that they might not ſin after Baptiſm: And thus the Emperour *Conſtantine*, and his Son *Conſtantius*, deferr'd Baptiſm till the point of Death, and *Valentinian* purpoſing the ſame delay, was prevented by Death. But this Cuſtom cannot be proved to be in the Apoſtles times, neither that they were Baptized as Dead, and for the State of the Dead, or for the Dead; neither can it be meant by St. *Paul*, the *Dead*, only to be Martyrs, by way of Eminency, ſince if the word *the* had been out, it had been Non-ſenſe; but it was a Cuſtom common to all Perſons, theſe are Toyles inextricable. The preſent *Engliſh*, Bibles are *for* the Dead, and this Proxy-Baptizing the Living for the Dead, was the practice of ſome Converts to Chriſtianity then; they deferr'd Baptiſm unto *Eaſter* or *Whitſontide*, *Adi ſis. Fos. Scal. in Locum.*) or to the 6th. of *January*,

or

or Feaſt of Epiphany, on which day they ſuppos'd Chriſt was Baptized. This Cuſtom is ſtill in the Ethiopick Churches; ſo that if any of theſe Converts were ſeized with Death before this time appointed for Baptiſm, then a living man undertook Baptiſm for the dead man, and the words could not be better framed than this Text to expreſs this Cuſtom, which *Tertullian, de Reſurrectione Carnes*, mentions often, and he was near the Age of the Apoſtles: And it is *Cerinthus* the Enemy of all Truth, contemporary with the Apoſtles, who brought in this doctrine, and not *Marcion*: See *Tertul*, adver. *Mar.* 5. Therefore the Apoſtle uſes this Text as an Argument *ad hominem*, ſuited to thoſe ſuperſtitious *Cerinthian Corinthians* he had to deal with al; for what means your ſuperſtitious ſubſtituting a living man to be baptized for a dead man, if both periſhed equally, and there were no Reſurrection?

Q. *Whether the Lords day be no of Divine Inſtitution, obliging all Chriſtians* Semper & ad ſemper, *and whether Bull-baiting*, &c. *be allowable on the Lords day, as on any other days of the week, as Dr.* Heylin *ſaith?*

A. St. *Paul* abrogated days, as Jewiſh ſuperſtitious Holy-days, yet he did inſtitute the firſt day to the Churches of *Galatia*, 1 Cor. 16. 1, 2. and to the Churches of *Corinth*, the practice of the Church of *Troas* was publick Meeting, and Sacrament. *Paul* preached his Farewel Sermon, not on the laſt day, but on the firſt day, which he had order'd for Collections, thereby to be the greater, when all on that day were to meet: So he ſtaid with them till that Day, which was not left to the Church in after-times as indifferent, but ordered by him, and the practice of *Troas*, *Galatia*, *Corinth*, not for Bull-baiting, but other Religious Duties.

Q. *Whether Men ſhall be* tormented *with* Fire *and* Brimſtone, *or any* Torment *after this* Life?

A. We receiv'd this among ſeveral Other Queſtions ſometime ſince, from the *ſame hand*. The reſt will be anſwer'd either in the next twelve Numbers, or our *promis'd Appendix*, but this being of *more concern*, and having been hinted at, in our diſcourſe againſt Gods *ordaining* or *neceſſitating Sin*, ——— we think it moſt proper to give it a Particular Anſwer: Only we muſt here ask the Queriſt's leave to give him our *own Thoughts*, before we produce *his*, and to let the *Antidote* go before the *Poiſon*. Accordingly we anſwer in the *Affirmative*, which muſt be *true*, if God himſelf is. 'That *Wicked* Men 'ſhall ſuffer *Torment* after this '*Life*, that this *Torment* is *expreſs'd* 'in the Scriptures by that of *Fire* 'and *Brimſtone*. Nay, that the *Scriptures* unanſwerably affirm thoſe *Torments* ſhall be *Eternal*, and therefore they muſt be ſo, if the *Scriptures* themſelves are *true*.

Our Arguments for it ſhall be taken from *Scripture*, and from *Reaſon*——Thoſe from *Reaſon* are as follow——1. *Sin deſerves it*. 2. *Man chuſes* it. 3. There's a *Neceſſity* for it. 4. *Providence* requires it. 5. All *Nations acknowledge* it. Thoſe from *Scripture* will come in, in their proper Places.

1. *Sin deſerves it*, and that in its own Nature. This all *Proteſtants* hold of *every Sin*, who allow none to be in themſelves *Venial*, and

and unleſs this be *prov'd*, we in vain attempt to ſalve Gods *Juſtice*; nor is any way ſo *effectual* to *evince* it, as by the conſidering *Sin* as *objectively infinite*——againſt an *Infinite God*, or why elſe ſhou'd it deſerve *infinite Puniſhment*? This is confirm'd——becauſe Man's *Option* or *Choice* of this *infinite Puniſhment*, the known unavoidable *conſequence* of *Sin*, tho' it might be ſufficient to render Man *inexcuſable*, does not, we think, clear the *Juſtice* of God in *inflicting* it, unleſs the *Sin* it ſelf really *deſerv'd* it, any more than the *Reſolution* or *Will* of ſinning *infinitely*; for tho' ſuppoſing *Sin* in it ſelf *deſerves infinite Puniſhment*, both the *Option* of *Man*, and *Contumacy* of the *Will* are ſtrong Arguments both to *Silence Man*, and to vindicate the *Juſtice* of God; yet it ſeems not *Conſonant* unto it, to *inflict Puniſhment actually infinite* for *Sin* that is not *actual*; or if ſo, for no other *Reaſon* than becauſe it *deſerves* it. Beſides *Men* are *puniſh'd* after this *Life*, for *Sins* they have *committed*, rather than for thoſe they *would*, at leaſt thoſe they *might* have committed—— or if thoſe they *wou'd*, ſuch as they *immediately will'd*, not ſuch as are *will'd* at a *diſtance* in *cauſes* far *remote*, they having *actual Sins* more than enough to anſwer for. The *Objection* here urg'd is, 'That 'this makes all *Sins equal*. In anſwer. They may be *all* ſaid to be *equal* as to that *infinite Object* againſt whom they are *ultimately* committed, and ſo are puniſhed with *infinite Pains*, which are *equal* in their *Duration*—But they are *unequal* as to *Degree*, one *Sin*, admitting more or leſs *aggravations* than another, or being in its own *Nature* more hainous; and accordingly there are *unequal Degrees* of *Pain* appointed for 'em—as our Saviour himſelf tells us, who ſays, *Mat.* 10. 15. *It ſhall be more tolerable for* Sodom *and* Gomorrah *than for* Chorazin *and* Bethſaida, *in the Day of Judgment.*

It's again urg'd——*Infinite Eternal Puniſhments* are *unproportionate* to *Finite Temporary Acts.* It's anſwer'd, as before, The *Object* inhances the *guilt* of the *Act.* It's a higher Crime to attempt a *Princes* Murder, than another; and in our own Laws the *Puniſhment* laſts *longer* than the *Crime*, which may be committed in a *Moment.*

2. After this, *Option* comes in. *Man chuſes it.* If *Sin deſerves Infinite Puniſhment*, and yet *God* has found a *way* for *Man* to *eſcape* it, and he yet *chuſes Sin*, when he *knows* what's the *unavoidable conſequence* thereof, then Gods *Equity* is ſufficiently *vindicated* in the *inflicting* it; nay, *Man* may more properly be ſaid to *inflict* it upon *himſelf*, than God. His *deſtruction* is of *himſelf*, and he as much *Damns himſelf* when he *leaps* into *Hell*, as *drowns himſelf* when he *leaps* into the *Water.*

3. There's a *Neceſſity* for it—— by which we mean *Eternal Puniſhments* are the *neceſſary conſequences* of *Sin*——*Neceſſary* both from the *Nature* of the *Soul*, and the *Nature* of *Sin.* From the *Nature* of the *Soul*——'tis *immortal*, and muſt *exiſt* after *Death*: It *can't* in *Joy*, becauſe habited to *Vice* and *Hatred* of *God*——It *muſt* then in *Miſery. Pain* of *Loſs*, is it ſelf a *real Miſery* (as *loſs* of *pain* a *real happineſs*;) It cauſes *Deſpair*, and that alone is a great *part* of *Hell.* From the *Nature* of *Sin*, the longer 'tis *continu'd* in, the more it *hardens*, and will ſtill do ſo, as *habits* ſtill grow

stronger, unless *check't* by some contrary *Principle*, or *Habit*. This, *in this World*, *Gods Grace* performs in those who don't too long *wilfully resist* it; *There it will not*, for the *state* of *Probation* is over (unless we allow a *Purgatory*) and the *miserable Damned Souls* are under the *Government* of his *Wrath*, and not his *Mercy*: They have no *Grace*, no *Mediator*, therefore they must *actually Sin eternally*, and could they *cease sinning*, cou'd yet have no *attonement* for those *Sins* they formerly *committed*; and this is much more than a *Will* or *Resolution* of *Sinning*; and for this, their *Pains* must be *actually eternal*.

4. *Providence* requires it. This is plain as far as *Punishment* after *Death*. For how else can *God* be a *just Judge*? How does he *equally* dispense *Punishments* and *Rewards*, *both* which are required from the *Governour* of the *World*? This is not *always*, nay, not *often* done in *this World*, at least not *clearly* and *evidently*. A *guilty Conscience* does not do it, for generally the more *Wicked* a *Man* is, the more 'tis cauteriz'd and *harden'd*—— at which rate the *more* a *man deserv'd Hell*, the *less* of it he'd *suffer*; *where* then is he *punish'd*? If not *here*, it must be *hereafter*; and if *hereafter*, to *Eternity* for the *Reasons* before mention'd, and as will appear more plainly when we come to consider the *general Objections*. However, we shall add something on this *Head*. It must be either to *Eternity*, or else for a *short*, or a *long time*, and then to *Heaven* or *Earth*, or *Annihilation*. But none of the *latter*, therefore the *former*; Not for a *short time*, because it *equals* not their *Sin*, which might then have as well been *punish'd*, in this *Life*—— besides, all grant the *Expressions* in *Scripture* must denote a *long-time*, if not *Eternity*—— *Diuturnitas* if not *Aternitas*. Nor for a *long-time* only, suppose *Millions* of Years, and then to *cease*, because the *Scripture* won't *admit* it, as will anon appear; and because this wou'd be *unproportion'd* to *Finite*, *Temporary*, *Transient Acts* of *Sin*, as well as what's *Eternal* and *infinite*. Not to *remove* thence to *Heaven*, where no *unclean thing can enter*, for the former *Reasons*. Not to *Earth*, because the *World's destroy'd*, or at least not *fit* for them: Not to *nothing*, because the *Substance* of the *Soul's indissolveable*——nor can any *Accident destroy Substance*, tho' it may *alter* it; nor can we suppose it by any *positive Act* of God, who is the *Fountain* of *Being*——there's then only remaining a *Suspension* of his *Influence* to make this *Annihilation* so much as *possible*; but how little *Reason* there is to expect so *much* as this, nay, how much *certainty* there is from the *infallible Testimony* of *Heaven* that the *damned* shall *never* obtain this last *sad remedy*, we shall clear, when we come to produce the *Arguments* from *Scripture*, which confirm our *Opinion*.

5. *All Nations acknowledge it.* We don't say, *all Men* in *all Nations*, nor all *Sects* of *Men*. We need not *stretch* it to all *Men*, tho' the Argument from *Conscience* is not eatily answer'd; nor to *all Sects* of *Men*, some of which have at least pretended to *deny* or *doubt* of it. We affirm it, therefore, of the whole *Bulk* of the *civiliz'd World*; nay, we may take in even *most* of the *Barbarians*, tho' it has been long since observ'd, the

better

better men have been, either in *Communities* or *single Instances*, the more firmly they have still *believ'd* it. 'Tis further observable, that hardly ever any were known who granted *Rewards* after this *Life*, but acknowledg'd *Punishments* also, *one* being as *equal* as t'other; nay, one being hardly *equal without* the other: And those *Punishments Eternal*, which they expreis'd by the *Torments* of *Tantalus*, *Tityus*, the *Belides*, &c. And if 'tis said these were *Fables*, they had however some *Moral* in them, and if any at all, it must *relate* to this *Eternity*. But we han't *time* nor *room* here to prosecute this *Argument*, drawn from *consent of Nations*, to particular *Instances*, which has been *largely* and sufficiently done by *Numenius*, and many other more *Modern* Writer——who make it *unanswerably* appear, that this *Principle* has obtain'd in *Nations* at the greatest *distance*, who were ne'er known to have had *Communication* which each other; *Barbarous* as well as *Civil*, without *Laws* or *Law-givers*, besides the *Law* of *Nature* and *God*, who *writ* it on the *Hearts* of all Men too deeply to be ever *totally effac'd* again—which takes off most of the *Objections* against it, as they'll all *fall* to the *Ground*, if we fairly consider that cou'd any *Instances be produc'd* to the contrary out of any *Authentick History*, as we hardly believe there can, they might yet be as easily, *accounted* for as the *profes's'd Atheism* of some *single Persons* in our own *Nation*; notwithstanding which we surely may with sufficient *Propriety* of speech affirm, that the English *believe a God*, since there are and will be *Monsters* in *Morality* as well as in *Nature*, tho' the *latter* less *deform'd* of the two, and tho' the one can no more invalidate *universal Authority*, than the other *Disgrace* or *Denominate* all *Humanity*; and thus much for the Arguments from *Reason*, for the *Eternity* of *Punishments*.

The second Head of Arguments arises from *Scripture*, whence this *Truth* is yet much more clear than from our own *short-sighted Reason*. For the *Old Testament*, whether this be *plainly* there described or no, it's no valid *Exception*, nor so much as any considerable *prejudice* against it, since it's unanswerably *clear* in the *New*; Life and *Immortality* both of *Good* and *Bad*, being brought to *Light* in the *Gospel*, which were before more *clouded* under *Types* and *Figures*, and *Promises* of *Temporal Felicity*. However we'll not grant the *Sadducee* so much as this is, who is like to *fight* for every *Inch of Ground* before he shall have it: Nor will we *insist only* on a *Parallel Argument*, that if under *Canaan* was promis'd *Heaven*, as the Apostle tells us, and few deny, nay our *Church* (*Artic.* 7.) as good as *Anathematizes* those who do it; then on the contrary, under *temporal Destruction* and *Punishment*, *coming short* of that Land, falling in the *Wilderness*, &c. was also included *Hell* and Eternal *Destruction* and *Misery*——and thus the same Apostle seems to *argue*—'Neither *murmur* ye, as some of 'them also *murmur'd*, and were 'destroy'd of the *Destroyer*—— But besides this, we can produce *positive* Texts for *future Retribution* both of the *Just* and the *Unjust*. Thus to instance in a few, *Isa.* 32. 9, 10, 11. *&c.* 'The *Earth mourn-* 'eth and *languisheth*—Now will I

'rise, saith the Lord——The Peo-
'ple shall be as the *burning* of
'*Lime*, as *Thorns* cut up shall they
'be *burnt* in the *Fire*——The *Sin-*
'*ners in* Zion are *afraid fearfulness*
'hath surpriz'd the *Hypocrites*—
'Who amongst us shall dwell with
'*devouring fire*? Who shall dwell
'with *everlasting Burnings*? Nor
can any escape the force of these
Expressions, especially the *last*,
by pretending the Answer in the
next Verse, mentions the *Just*
Man——and therefore he, not
not the *Wicked*, is here *intended*.
——This we say won't hold, for
these Reasons——Because none
can be *just* before God, or able
to *contend* with him. Because this
is only an *Interrogation* without an
Answer, common enough with
the *Hebrews* and all other Nati-
ons, being *equivalent* to a strong
Negation——*Who* can *dwell*?
that is, *none* can *dwell*, because
these *pains* are *intolerable*. Be-
cause the Prophet had been speak-
ing of the *Wicked* just before, and
because he clearly and distinctly
discourses of the *Righteous* in the
following Verses, and of their
Redeliverance in the day of *Venge-*
ance and *Perdition* of the *ungodly*.

A second from the Old Testa-
ment, is that in *Dan*. 12. 2. Many
of them (or the *Multitude* of them,
The *many*, as we our selves say)
that *sleep* in the *dust* of the *Earth*
shall *awake* some to *Everlasting*
Life, and some to *shame* and *Ever-*
lasting Contempt. That this relates
to the *last Judgment* appears from
the *Words* themselves, as *plain* and
evident as the *Nature* of the thing
will *bear*, and from the *Context*
which mentions the *Righteous be-*
ing written in the Book——of
Life. Their *shining* as the *Sun* in
the *Firmament*, nay, as the *Stars*
for *ever* and *ever*. And lastly by
the *Judgment* of the *Jewish Church*
who as Learned Men tell us, did
from this place, chiefly deduce
their *Faith* of the *Resurrection*.
And that they did believe it, *be-*
fore our Saviour came, both of the
Just and *Unjust*, we find in those
writings of their *Wisemen*, which
we call *Apocrypha*, whence tho' we
own 'em not of *Divine Authority*,
we may prove this *matter of Fact*,
as well as from any other History,
Eccl. 7. 17. 'The *Vengeance* of the
'*Ungodly* is *Fire* and *Worms*——
Which seems plainly the same
Description of *Hell*——which our
Saviour gives——'Where the
'*Worm* dieth not, and the *Fire* is
'not *quenched*. Again *Eccl*. 21. 9, 10.
'The End of the wicked is Flame
'of Fire to *destroy* them. The *way* of
'*Sinners* is made *plain* with *Stones*,
'but the *End* thereof is the *Pit* of
'*Hell*——answerable to that of
'our Saviour——*Broad* is the *way*
'that leadeth to *Destruction*,
'2 Esd. 9. &c. 'They that *cast a-*
'*way* my *Ways* shall *dwell* in *Tor-*
'*ments*.——They that *loathed* my
'*Law*, and when yet *Place* of *Re-*
'*pentance* was open, *understood* not,
'but *despised* it, the same must
'*know it after Death by Pain*.
'Wisd. 3. 18, 19. 'If they *dye*
'*quickly* they have no *hope* with
'Comfort in the *Day* of *Death*——
'for *horrible* is the *End* of the *Un-*
'*righteous*, 2 Mac. 6. 26. Says old
Eleazar, 'For tho' for the *present*
'*time* I shou'd be deliver'd from
'the *Punishment* of *Men*, yet
'shou'd I not escape the *Hand* of
'the *Almighty*, neither alive nor
'*Dead*; and in the next Chap. the
last of the seven *Brethren* tells *Anti-*
ochus, 'Our Brethren, who now
'have suffered a *short pain*, are
'*dead* under *Gods Covenant* of
Everlasting

'*Everlasting Life*, but thou thro' 'the *Judgment* of God shalt re- 'ceive *Just Punishment*, for thy '*Pride*. Now it's plain he cou'd 'not have *just Punishment* in *this World*, because not equal to his *Deserts*, and the *torments* he made 'em *suffer*; it must then be in *another*, and in something opposed to that *Everlasting Life* they expected.

But to come to a more *sure word* of *Prophesie* than this, and more *clear* than the Old Testament (if any thing can be *clearer* than that in *Daniel*) we shall begin with the Testimony of St. *John* in the *New*, St. *Mat.* 3. 10, 12. where we find threaten'd Fire, and *unquenchable Fire*; and if *unquenchable*, it must last for *ever*. And under the name of *Fire*, are the *Punishments* of Wicked men after this Life express't in at least *Twenty* several places of the New Testament, and in three it's call'd *Hell fire*, and at least *Ten* times with the addition of *Unquenchable*, *Everlasting*, *Eternal*, or something *equivalent*. The first place where we find *Hell fire* mention'd, is, *Mat.* 5. 22. 'Whosoever shall say, 'Thou Fool, shall be in *danger* of '*Hell-fire*——or rather shall *deserve Hell-fire*—— (which confirms our first Argument from *Reason.*) 'Tis. ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. *Our way* of *burning alive* was not then in use among the *Jews*, as *Learned Criticks* tell us, but our Saviour here, 'tis granted, alludes to the terrible *burnings* in the *Valley of Hinnom*, whence the Name *Gehenna* is deriv'd, and by which the *Jews* express'd the *Place* of *Torment* after this *Life*, that being the most *dreadful Name*, they cou'd put upon it, all Nations using the same way; as the *Romans* in their *Avernus*, the *Græcians* in their *Styx* (which tho' generally esteem'd a *Well in Arcadia*, *Servius* tells us, is a *bottomless Lake* between *Egypt* and *Æthiopia*) and *Tartarus*, commonly used by both; nay even the Holy *Spirit* himself uses a Word of the same *Notation* to express the *Punishment* of the fallen Angels, 2 *Pet.* 2. 4. ταρταρώσας. And it's remarkable, that almost all *Nations* have express'd the *Torments of Hell* much in the same manner; by *Fire* and *Brimstone*, and *Darkness*, and a *Bottomless Pit*, and, as has been said before, tho' some of these are *Metaphorical*, yet that's small Comfort, since the *Figure* must needs come *short* of the *Life*. And in this Sense, for Place or State of *Eternal* and interminable *Torments* after this Life, the *Jews* used the Word *Gehenna*, as *Paradice*, &c. for the *Place* of the *Happy*. Thus we find it in the *Jerusalem Targum*, on the third of *Genesis Chaldean* Paraphrase, *Isa.* 26. 15. and several other Books and Places: And in this it seems our Saviour follow'd 'em tho' *revealing* much more *clearly* what they before, but *darkly* and *doubtfully* believ'd concerning them; and it's plain, he takes this *Hell* and the Fire of Hell for *Eternal Torments*, by comparing this with several other places. The first is in the same St. *Mat.* 5. 29, 30. —— 'To have 'thy *whole Body cast* into *Hell*, the same Expression in the *Greek* with that in the 22. βληθῆναι being there to be added, as that great Critick *Petitus* observes. Now this *Hell*, is explain'd in another place, *Mat.* 18. 8. By *Everlasting Fire*, 'Having two Hands or two 'Feet, to be cast

into *Everlasting Fire*. The Proof is then clear—if by being *cast* into *Hell*, and into the *Fire* of *Hell*, our Saviour means *Everlasting Fire*, then 'tis to be so taken in this place, and whereever else he mentions *Hell*.——But that it is so, he himself tells us. Now that this is more than the *Death* of the *Body*, and that by *Destruction* is not meant *Annihilation*, will be evinc'd from St. *Mat.* 10. 28. compar'd with St. *Luk.* 12. 5. In St. *Matthew*, "Fear not them which 'Kill the *Body*, but are not *able* 'to *Kill* the *Soul*, but rather *fear* 'him which is *able* to *destroy* both 'Soul and *Body* in *Hell*. In St. *Luke* 'Fear him which after he hath 'kill'd, hath *Power* to *cast* into 'Hell. Were it only *burning* the *Body*, as those in the *Valley of Hinnom*, *Men* cou'd do as much, but 'tis something that *Men* can't do, 'tis *after* they are *kill'd*; it relates to the *Soul*, nay to both *Soul* and *Body*, which he hath *Power* to cast into *Hell*, which therefore must be more than a *Metaphor*; or else Gods *Power* wou'd be no more than *Mans*——Nor is this *destroying* in *Hell*, or casting into *Hell*, the same with *Annihilation*——Because the Word ἀπόλεια——*Destruction*, or *Destroying*, is used of the *good*, whom none but *open Atheists* will pretend are *annihilated*. Thus *Mat.* 10. 39. Twice together——'He that will save his Life shall *lose* it, &c. ἀπολέσει Nay of our Saviour himself, *Mat.* 27. 20. The *Pharisees* moved the *Jews*, 'That they shou'd *ask Ba*'*rabbas*, and *destroy Jesus*——— ἀπολέσωσιν Nor does this only denote Gods *Power*, but his *Will*, and actual Intentions towards wicked Men, as we learn from the Parable of *Dives* and *Lazarus*, the whole *Scope* of which, if 'tis any thing at all, is to shew Gods *Equity* in *future Retribution*. "Now "he is *Comforted*, and thou art *Tormented*. So in that Parable, St. *Mat.* 13. 20. 'Gather ye to"gether the *Tares*, and bind "them in bundles to *burn* them. Nor is't enough to say these is all *Parable*, because our Saviour explains it *privately* to his *Disciples*, v. 40. and 42. "As therefore "the *Tares* are *gather'd together*, "and *burnt* in the *Fire*, so shall it "be in the *End* of the World. "The *Son* of *Man* shall send his "*Angels*, and they shall gather "out of his Kingdom all things "which offend, and them which "do *Iniquity*, and shall *cast* them "into a *Furnace* of *Fire*,——— and *v.* 49. To the same *purpose*, and almost in the same *Words*—— And thus by a double Exposition here given us by our *Saviour* himself, we are taught how to explain other *Parables* of the same Nature—Particularly that illustrious *Description* of the General *Judgment*, St. *Mat.* 25. 46. ——If indeed, that be not rather a *Prophecy* than a *Parable*, there being nothing more of *mystery* in't than the calle *Metaphor* of *Sheep* and *Goats* for *Good* and *Bad* Men. And of the *Wicked* 'tis that our Saviour says, *v.* 41. "Depart from me ye curs'd in"to *Everlasting Fire*. We have no Reason to doubt its being a *real Fire*, since he so often *calls* it so, who *sav'd* us from it——but it won't be the same with our *Culinary Fire*, may easily be granted, tho' they'll get nothing by it, for 'tis infinitely more *exquisite*, 'tis such as will *Torment* even a *Spirit*, ——'tis 'Prepared for the De'vil and his Angels. Yet as if to

obviate

obviate all future Objections the Word is changed for one *larger* and *fuller*, v. 46. where 'tis into *Everlasting Punishment*——— These shall go away——The Sentence must be *executed* as well as *pronounced* on those *miserable* Souls, and they must waste unnumbred Years in a *fruitless Expiation*, unless *Truth* it self can deceive, or Everlasting be at an End. And those are driven to a *miserable shift* who to avoid the unanswerable force of these, and such like Expressions, are forced to explain *infinite* by what is *Finite*, *Everlasting* by *not Everlasting*, and *Eternal*, by what will never *exist*, or will at *last* have an *End*———We intended to have proceeded with other Texts as plain as these already *examined*, and to have explained the meaning and use of these Words, αἰὼν, ——ἀιωνιος, ἀπ' αἰωνος, ἀιὼν ἀιωνος, &c. For *ever*, for *ever*, and *ever*, *Everlasting*, *Eternal*, &c. as well as to have consider'd the Objections our Querist brings against this Doctrine, and what else we have promised in the Body of this Discourse——But tho we have laid our *thoughts* as *close* as possible, yet we hant room in this narrow *Paper*, and therefore think to remit the remaining *matter*, to another time.

Q. MY *Muse in no sublime and lofty Verse,*
Does here presume her Query to rehearse,
But only begs it may admittance have,
And from your Learned Pens an answer crave.
One of the fairest Sex whom I adore
More then Adonis Venus *her etofore*;
One who the longings of my panting Breast
Can soon allay with sweet and pleasing Rest:
Say if it be a Crime, *with her Consent,*
(And joyful I with equal Ardour bent)
Without the Matrimonial Knot, *to do*
The Office of a Friend *and* Husband *too?*
Or whether one, to gratifie the wish
Of him she truly Loves, *would grant the Bliss?*
A. Dull! and *Debauch!* there needs no greater curse,
Nay scarce canst thou thy self deserve a worse.
Must we the *Pandars* to thy Sin be made?
Alsatia better understands the *Trade*.
Expect *Revenge* as *heavy* as 'tis just,
Keen as Desire, and raging as thy *Lust*.
Is it a Crime? what plea or what pretence
Can *Hell* or *Sodom* lend in thy Defence
Besides thy old last Refuge,——*Impudence?*
Is't not a *Crime*———
The easie Fool that loves thee to betray
To *Want* and *Infamy* expos'd a Prey,
Nay e'en to thy mean scorn, when once 'tis o're;
For tho' a *Goddess* but the hour before,
She then puts on the ugly Name of *WHORE*:
In vain she then will curse thy *Breach of Trust*,
Theft, *Perjury*, *Ingratitude*, and *Lust*.

And are these *Crimes*? If not, thy Plea stands fair
And saves the *Robber* and the *Ravisher*

Q. *Whether it be probable that this* Terraqueous Globe, *has changed the* Situation *of it's* Poles, *because of the appearing* Confusion *and* Disorder *of the* Places *and* Motions *of the* Celestial Bodies?

A. We suppose the Gentleman aims chiefly at the *change* of the *Signs* places in the *Zodiack*, which if our modern Astronomers are not mistaken, have of late Years trod upon each others *heels*, or shouldered each other *out* of their old *Stations*: But we must confess we rather suspect the *Ancients* than believe any such *alteration*. Their *Instruments* were not as *good* as ours, nor could their *Observations* be so *exact*, as we are sure their *Knowledge* in those matters, came very short of our *Modern Astronomers* We are therefore apt to believe, till we can be better satisfied in the *exactness* of the old *Astronomers*. just as much of the *Signs changing Places*, as of the *Paradisiacal Form* of the *Earth*, and the *Alteration* of it, so much talk't of, by a late *ingenious Writer*.

Q. *There are a* Knot of Apprentices *dwelling nigh each other, who are all concern'd in keeping* Company *with a* Servant Maid, *of no* good Reputation, *who lives near 'em, and sometimes stay with her* all Night, *and spend* Money *on* Treats *for her*; *which if there's not a* stop *soon but to't, may prove their* Ruine. *I having come to the Knowledge of this* Intrigue *unknown to them, desire your* advice *whether I ought to make it* known *to their* Masters, *or* Conceal *it because it may occasion much* trouble, *or what's the best Method I can take to oblige 'em to leave these* Irregular Courses?

A. We think it won't be *prudent* to *acquaint* their *Masters* with't, before you have try'd all other *handsome* ways to *reclaim* 'em. If you please, you may send *each* of 'em one of these Oracles, by which they'll find the thing has *taken Air*, and unless they *reform*, is like to grow much more public.—In the mean while, we think it *necessary here*, to represent to 'em (and all others concern'd in like *manner*, tho' indeed none knows but it may be *himself*) the *scandal* and *danger* of these Courses, which indeed are so *plain* that there needs not much *Declamation*. If they find even the *shame* so *uneasie* a thing to be *born*, and those *concern'd* can hardly *read* this without a *blush*; how much *heavier* must the *Sin* be, even supposing they live to *repent* of it, much more if they *never* do so? They can't but know well enough that they are treading the same *Path*, which has led so many in their *Circumstances* into *inevitable Ruine*, both of *Fame*, *Estate*, *Body*, and 'tis to be fear'd *Soul* and all. They can't be Ignorant, how *livelily* one who had been but *too well acquainted* with matters of that Nature, describes that sort of People? "A Who-"rish Woman is a *deep Ditch*, "the *abhorr'd* of the *Lord* shall fall "into her—and that her House "is the *way* to *Hell*, going down "to the *Chambers* of *Death*.—— And that tho' they may please themselves, as one does there, who has none of the best *Characters* (*simple* and void of *understanding*) that *stoln Waters* are sweet, and *Bread* eaten in *secret*

is

is pleaſant, yet what follows will miſerably *imbiter* it all——"He "knoweth not that the *Dead* are "there, and that her *gueſts* are in the *Depths* of *Hell*. They'd do well ſoberly and frequently to conſider this *advice*, which they can't think is *ſuggeſted* by *Intereſt* or *Prejudice*, ſince we *know* not ſo much as one of their *Names*, and unleſs it be their own *faults*, never ſhall——We deſire 'em often to read the ſeventh Chapter of the *Proverbs*; and on the whole, only to act like *rational Creatures*, and to conſider the certain and *unavoidable conſequences* of their perſiſting in ſuch *ill courſes*; which if they do, we hope they'll quickly come to a *better mind*, and we ſhou'd think our ſelves very *happy*, if theſe *Papers* ſhou'd be any *occaſion* on't: This for the Perſons *concern'd*——For the Gentleman who propoſes the *charitable Queſtion*, if this works any thing on the *Young Men*, he has done his *Duty*, and perhaps ſav'd 'em from *Ruine*——If it fails, and they are ſtill *incorrigible*, 'twill be then *time* enough to acquaint their *Maſters* with it——'tho even then, we think it more *Prudent* as well as *Kind*, *firſt* to let their *Parents* or *Friends* know it, if there's any *conveniency* of doing it.

Q. *Bending with Age, and overpow'r'd with grief,*
O'rewhelm'd by Fortune, *and oppreſs'd by Love,*
On every ſide in vain I ſeek Relief,
No willing Aids to ſuch Affliction move.
Scorning to fall, and yet born down by fate,
I yield not, tho' I ſink unfortunate?

In this dire conteſt and unequal Striſe
Paſt all the Remedies of humane care,
I neither court nor ſhun my Death nor Life,
Tho' circled with th' Alarms of black Deſpair.
Athenians *ſay, why petrifi'd I grow*
At my ill Fate, who melt at others Woe?

A. Brave and unhappy Man! how juſtly you
Our pity and our Admiration move!
Alone *engag'd*, (and yet a Conquerour too)
At once with *Age* and *Fortune*, *Grief* and *Love*.
Look round no more: Since Earth its aid denies!
Look *up* and *hope*, and *ask* it from the *Skies*!

2.

No wonder you a *melting Statue* ſtand,
Like *Niobe* transform'd by Wrath Divine:
No wonder others *Griefs* thoſe *Tears* command,
So juſtly due, in vain, *Brave man!* to thine.
We hear no *murmur* where the water's deep,
And *mighty woe* can neither *ſpeak* nor *weep*.

Q. *Being in Company the other Night, among other* Discourse, *one of the* Company *said a man might be too Godly, and quoted that Text for it,* Eccl. 7. 16. "*Be not* Righteous overmuch. *Pray give me the true* Interpretation *of these* Words, *and how we ought to understand 'em.*

A. This is an *old Objection* of the *Atheists*, which has been often enough *answer'd*, tho' they wou'd fain pass for such *Monstrous Wits*, that we need not wonder they have such bad *Memories*. It's generally thought that these Words are only an *Objection* of the *ill man*, or rather an *Irony* of the *Preacher's*, putting those Words into his Mouth, and then the *Case* is clear without any further *trouble*; and the Atheist wou'd be hard put to it to *prove* the *contrary*. However, supposing *Solomon* here speaks in *earnest*, the Words wou'd be still far enough from *encouraging Sin*, or discouraging *Heroick Piety*, or the *Rights of Virtue*, "*All things*, says the "Preacher *v.* 15. I have *seen* "in the *days* of my *Vanity*——a "*just man* that *perisheth* in his "*Righteousness* and a *Wicked man* "that *prolongeth* his *Life* in his "*Wickedness*——then *v.* 16. Be "not *Righteous overmuch* neither "make thy self *over wise*, why "should'st thou *destroy* thy *self?* It's possible the *Preacher* here advises his *Young Man*, to the same Instance of *Prudence* that a *Greater* and *Wiser* than he, did his *Disciples*, "Not to cast *Pearls* "before *Swine*, lest they shou'd "*trample* 'em under Foot, and "turn again and *rent* them. Not to make themselves *Ridiculous* and *Obnoxious* by an open *fruitless Opposition* to the *current* of *Injustice* or *Wickedness*, lest they shou'd be *overborn* by it, and only rashly lose their *Lives*, when God did did not *require it* at their *Hands*; not unlike those which Church History tells us of, who wou'd run to the *Tormentors* and own themselves *Christians* on purpose to be made *Martyrs* till they were at last by a particular Canon divested of that *Honour*. But whether this be the *Sense* here or no, we are sure the *Sense* of what immediately follows is clear enough, *v.* 17. which is exactly opposed to that before. "Be not *overmuch wicked*, (Greek——*very Wicked*) neither be thou *foolish*; why shou'dst thou *die before* thy *time*——*Debauchery* and *Vice* then, it seems, as well as *now*, being the *means* by which *extravagant Young Men* oftentimes *short n'd* their *Days*. Nay it's remarkable that there's a particular *reference*, or N. B. in the verse that follows, *v.* 18.——'It is good that thou *take hold of this*, (that thou well and seriously *weigh* and *observe* this *maxime forementioned*——Be not *overmuch Wicked*, &c.)' Yea also from this 'withdraw not thy *hand* (be always conversant and employed 'about it, or have it always *before thee*) For he that feareth 'God shall come forth of them 'all——either from *Wickedness*, 'or *Adversity* before mentioned, '——the former *here*, the latter, 'either *here*, or *hereafter*.

Q. *'Tis generally said that the Mother of our* Saviour *was a* Virgin *to her* Death——*Pray let me know what Text or other Arguments there are to* ground *that belief on, since the contrary seems to be asserted in Holy Scripture*, viz. *that she had* several Children. *For 'tis said,*

ſaid, St. Mat. 1. 24, 25, 'Then 'Joſeph *her Husband took unto* 'him Mary *his Wife, and knew her* 'not *until ſhe brought forth her* 'firſt born *Son*, St. Mat. 13. '55, 56, *Is not his Mother* Mary, 'and *his Brethren* James, *and* Joſes, 'and Simon, *and* Judas, *and his* 'Siſters, *are they not all with us?*

A. We have no *Ambition* to have *Hereſie* thrown in our *Teeth*, or ſome angry *Antiquary* fall upon us with the terrible Name *Antidicomarianites*, with which they formerly *maul'd* ſuch as deny'd the *perpetual Virginity*. We confeſs *Univerſal Tradition*, in ſo *indifferent a Point*, weighs very much with us in this matter, and this carries it clearly, that ſhe *dyed a Virgin*——Tho had not that ſo poſitively *atteſted* it, the places in Scripture wou'd have ſwayed very much for the contrary Opinion, whereas *now* we are forc'd to *ſtrain* for an *agreeable Interpretation*. The Arguments from Scripture for her *perpetual Virginity* are nothing but *flouriſh*——nor have we ever met with any of greater force than that of *Ezekiel's Gate*, thro' which the *Lord God* was *only* to enter. Thoſe *againſt* it are thus uſually anſwered. The "*Until*, in the firſt of St. *Mat.* is commonly taken in the Scripture for an *interminable time*, or ſuch as has only an *internal*, not an *external Period*. 'Thou 'ſhalt not eſcape *until* thou haſt 'paid the uttermoſt Farthing—— thou ſhalt *never* eſcape. So *Pſalm* 71. 16. *Forſake me not*, &c. *Until* I have ſhew'd thy *ſtrength* to this *Generation*, &c. that is, to be ſure, *never forſake me*, and in a Caſe near a kin to this, in the 2 *Sam.* 6. laſt. *Michal* the Daughter of *Saul* had no Child *until* the Day of her *Death*; *Firſt-born* is commonly taken *excluſively* of any others paſt, not *excluſively* of any other to come. And *Brethren* is a word often uſed for *Kinſfolks* among the *Jews*——and in theſe *Words* conſiſts moſt of the difficulty of this Queſtion.

Q. *For what purpoſe were the Stars Created, the* Light *they give, at beſt being very* ſmall *and* inconſiderable, *and that often intercepted by* Clouds? *&c. And whether they influence* Humane Bodies, *and conſequently humane* Affairs, *and how* far, *and for what purpoſe, ſerves that* vaſt Space *in the* Heavens *that ſeems to be between every* Star?

A. We'll begin with the Queſtion in the *middle*——whether the *Stars* influence *Humane Bodies*, and conſequently *Humane Affairs*, and how *far*? That the *Stars* have ſome real *influence* on humane *Bodies*, we are *ſure* from experience becauſe they have all *Light*, and ſome of 'em *heat*. And 'tis probable at leaſt, from Scripture, which tells us of the *ſweet influences* of the *Pleiades*, tho' we confeſs 'tis but gueſs'd what that is which we render by this Greek Word: But that they have any *occult influence*, ſuch as Aſtrologers fancy, on the *Bodies* and very *Minds* of *Men*, much leſs any ſuch as *forces* 'em to *good* or *bad* Actions, we cannot believe; having never ſeen any ſolid *Reaſon* for it, and what is produced from *experience* being here of little value, becauſe other *Inſtances* may be brought which *diametrically contradict* it.—— But of the Vanity of this, and that fooliſh *Science* which is built upon it, we have largely diſcours'd already.

However they were *created*, as well as thoſe *Heavens* where they

are

are to declare the *Glory* of God, and ſhew forth his Infinite *Power* in making ſo many *vaſt beautiful Bodies*. To ſupply the abſence of the *Sun* and *Moon* by their united *Beams*, at leaſt, better than no Light at all. To direct the *Traveller* both by *Sea* and *Land*, the little *Pole-Star* being of almoſt *Infinite uſe* in things of that *Nature*. For the *Perfection* and *Beauty* of the *Creation*, the *Stars adorning* the *Expanſe* as *Flowers* do a *Meadow*, and perhaps for Worlds or *Receptacles* for other unknown *Creatures* of a *diſtinct Species* from *Man*; or for other uſes, either to be found out while our *World* is in its preſent *State*, or at leaſt when in a *Better*. For the vaſt *Space* in the Heavens, it does not ſo much as *ſeem* to be between *every Star*, for ſome, as thoſe of the *Galaxy*, and the Nebulous *Conſtellations ſeem* to the *naked Eye*, to be cloſe together. But where there appear large *ſpaces*, 'tis for the *motion* of the Planets, Comets, &c. or to let us ſee others between them.

Q. *Whether Univerſal* Love *to all* Mankind, Innocence *of Life, and an intire reſignation to the* Divine Will, *be not a certain* Evidence *of a* Good Man, *notwithſtanding any* ſeeming Heterodox Opinions.

A. We reply in the affirmative, if the caſe be fairly Stated, if thoſe *Heterodox Opinions* ſuch a Perſon holds, are but *ſeemingly* ſo; if he falls into, and remains in 'em out of weakneſs, not *Pride* or *Obſtinacy*; and if they are not in *fundamentals*, as they will *not be*, if he has ſuch an *entire reſignation* to the *Divine Will*, for that will oblige him, not only to *do* and *ſuffer* whatever God *requires*, but alſo to *believe* what he *Reveals*.

Q. *Whether the tedious* Law-Suits *of* Europe, *or the* Summary Juſtice *of* Aſia, *be more* beneficial *to* Mankind?

A. We muſt compare the *Conveniences* and *Inconveniences* of both, to give a right *Judgment*, and conſider their *Deciſions* both as to matters of *Eſtate* and *Life*. In *Meum* and *Tuum*, the *Deciſion* with the *Turks* and moſt Aſiaticks, is immediately made, and there are no ſuch ways of *tiring* a Man out of his *Right*, as are too common here: But then the Cadi or Judge being but one, there is more danger of *Bribery*; which is ſo *Common*, or rather *Univerſal* amongſt 'em, then there is with us, eſpecially here in *England*, where we have in all Caſes at leaſt *Twelve Judges*, by that incomparable Cuſtom of *Juries*: So that weighing one againſt t'other, even there we may be pretty even with them; but in Relation to the higheſt *Property*, that of *Life* it ſelf, we far exceed 'em: For the *Innocent* are as often taken off as the *guilty*, by their *Barbarous Juſtice*, or Cruelty rather; it being amongſt them, as all know, an *unpardonable Crime* to be *unfortunate*, or but to have a powerful *Enemy* at *Court*; for either of which *Reaſons* they are ſure to be preſented with a *Black-box*, and a *Bow ſtring*; here a *Man* has ſome *Play* for his *Life*, and at leaſt, the *Liberty* to ſpeak a little before he's *throttled*; but there the great *Officers* muſt be as *mute* when their *Maſters* will pleaſe to ſend for their *Heads*, as thoſe are who come for 'em; it having been the known *Policy* of that Court for ſome Ages, that the *Viſier* firſt *bangs* his *Predeceſſor*, and as many of the great *Officers* as he can catch, and then

then thoſe that are left *alive*, take their *turns* to *hang him* in *requital*.

Q. *Whether it be for the* Advantage *of* England, *that the* Jews *be permitted to live and Trade here?*

A. That's true of the *Jews*, which has been ſaid of the *Jeſuits* (not much better *Chriſtians*) that they *live* every where, and yet are every where *hated*——We may add of both, that they are *Wiſe* in their *Generations*, and grow Rich almoſt where-ever you throw 'em, notwithſtanding (to carry on the *Parallel*) they are both a fair *mark* upon any *Revolution* almoſt all the World over. They both are *foully Belyed*, if one does not love the *Turk* better than the *Emperor*, and the other the *Algerine* better than the *Engliſhman*——And they have been both guilty of very baſe *Practices*, if we may believe either our *Chronicles* or *Eyes*, tho' they might have *liv'd*, notwithſtanding our ſevere *Laws* in *Terrorem*, more quietly amongſt us than in any Chriſtian or Proteſtant Countrey in the World. The Jews, 'tis true, as well as the other, ſtill retain, a *deep* and *bitter Malignity* againſt us, as well as all other *Chriſtians*, which they'll not ſtick to *expreſs* when they may do it with Safety, in the moſt *virulent terms* imaginable, of which we have particular Inſtances within our own *Knowledge*; but their *Party* is not *ſtrong* enough to do us any Publick *Mi chief*, unleſs they cou'd get *altogether*, and then 'tis thought there are yet enough of 'em to *Conquer* all the World, were their *Spirits* anſwerable to their *Numbers*, tho' now they are generally baſe and *dejected*: Some where or other, however, it's fit they ſhou'd be among *Chriſtians*, in hopes of their *Return* and *Converſion*, and it's but *juſt* that *Shem* ſhou'd now *dwell* in the *Tents* of *Japhet*, as he did formerly in thoſe of *Shem*——At leaſt till thoſe common *Imputations* of *melting down* and *tranſporting* our *Coin*, and of giving the *Algerines Intelligence* of our *Marchants* (tho' that laſt is now *ceas'd*) be more fully prov'd upon 'em, for which we cou'd never yet ſee much more than *gueſs* and *ſuppoſition*.

Q. *I am ſomewhat Paſſionate, and find it in ſome Caſes, a very hard thing to forgive an offence, ſo that when I ſay the Lords Prayer, and come to that Paſſage,* And forgive us our Treſpaſſes as we forgive them that Treſpaſs againſt us, *I am at a ſtand, being ſure that if God forgives me after the ſame manner that I then forgive my Enemy, I ſhould come ſhort of that Pardon I ſtand in need of; therefore (when in that Condition) inſtead of ſaying as the Prayer does direct, I ſay thus,* O Lord forgive me my Treſpaſſes as I ought to forgive my Enemies theirs, and I humoly beſeech thee to enable me ſo to do. *Pray Gentlemen, am I ſafe in this tranſpoſing, or rather adding to the Prayer? Or were it better for me to paſs that Paſſage over, till I am better compoſed. A She-Biggot of the Church of* England, *and my ſelf, will be obliged to you for your Anſwer.*

A. Your Reſolves to forgive, (if ſincere) will ſecure you if you make no Alteration, but you can't be ſincere, if you don't make uſe of all opportunities to put your Reſolutions in to practice; perhaps the want of Charity is the greateſt want that a Man can poſſibly lie under, ſince it certainly excludes out of Heaven, where there's nothing

thing else but Love and Praiſe. I remember one Inſtance in *France*, which is as true as ſurprizing: Two Brothers had a very great Difference. The injur'd fell Sick, and upon his Death-bed, ſends for his Brother, and told him, Brother, you know you have injur'd me, and yet proceed in your hatred. I find I am a dying Man, and therefore I'm willing to leave the World in Charity, and be reconcil'd to you, altho' 'tis your Duty to ſue to me, and you wou'd do it, if you had any natural goodneſs in you. *How* (ſays the other) *does your proud Heart come down now? Well then* (ſays the other) *I'll never forgive you, neither in this Life, nor that to come?* So he turn'd himſelf frowards him in a great rage, and dy'd immediately. The ſurviving Brother became extreamly troubled in his Conſcience, and continu'd ſo, till the other was buried; when ſitting at Dinner the next day amongſt his Friends, his Brother appear'd in his Winding Sheet, took him from the Table amongſt all the Company into the midſt of the Floor, where they ſank down together, and were never more heard off; and at this day, there's a great Plate of Braſs, upon which is engrav'd the Particular of this dreadful Account.

Q. *Whether in St.* Pauls *Rapture into the third Heaven, the Soul remain'd in the Body?*

A. St. *Paul* cou'd not tell himſelf, and we dare not pretend to do it after him.

Q. *A Lady is troubled about her Reſponſes in the Church, becauſe, Women are commanded to keep ſilence in the Church,* 1 Cor. 14. 34.

A. The Apoſtle there, only ſpeaks of Preaching in the Church, as Quaker Women do; and not againſt their joining with the Congregation in Reſponſes, &c.

Q. *What think you, of* Phil. 2. 10. That at the Name of Jeſus every Knee ſhou'd bow? &c.

A. When we ſay, *in the Name of God*, &c. We mean no more than in *or thro' his Power, Might*, &c. Thus we believe this paſſage means no more than this, God hath exalted him above all things, and to his Power and Dominion every one ſhou'd be ſubject; for the bowing of the Knee is a ſign of Obedience and Submiſſion. This Expoſition is very ſafe, and ſeems to allude to that Paſſage of our Saviour a little before his Aſcenſion. *All Power is given to me, both in Heaven and Earth.* We can't believe the Apoſtle chiefly intended the articulate ſound, or *Name* of Jeſus, nor the bare bowing of the Knee; becauſe the different ways of Worſhip, Salutation, &c. in all Nations can't be confin'd to this Rule; ſome Lye proſtrate, ſome Kneel, ſome Bow, ſome Sit, to pay and receive Honour and Reſpects, nor is it impoſſible this ſhou'd be fulfill'd till the day of Judgment. Since there are thouſands now that never hear of the Name, and of thouſands, that do, many never pay any Worſhip or Honour to him; but the Day will come when the moſt obdurate Atheiſt and Reprobate ſhall ſubmit and tremble before him: The reſpect that the Church pays to the Name, is very expreſſive of their Obedience to him; and no one can err in it, if they don't believe it an indiſpenſible Duty.

Q. I Love a Young Lady so much, that tho' I frequent the Park and Play-house, I cannot meet there one whom I can think handsome, her charms having absolutely possest my Heart, I cannot begin to Love another, for 'tis necessary that a Woman be (at least thought) beautiful to create Love at first, tho' she must have other good Qualities, as Wit, and good Humour, to maintain her being always loved. My Friends won't let me Marry her, what shall I do to divert my self, and make the time seem shorter, till I may Marry her? I would go to the Campaign, but my Relations deny me that too. If you will, Gentlemen, Instruct me, by a speedy Answer, you will much oblige a Melancholly Lover.

A. Poor Man, will no new Face work a cure? Well, get but the Ladies esteem, and I'll warrant you'll soon find it to her cost, for you sparks generally spend all your Love in the Chase, and if Nature has endowed you with a *boon Mein* and pretty Face, so that you chance to smite the Innocent Maid, she's no sooner taken, but her Captivity sets you at Liberty. But if you've really so much thought, as to be willing to follow the Wise Advice of your Friends (for they know the World better than you) and will endeavour to disengage your self from so cruel a Tyrant, Travel, if that is permitted by your Relations, and observe all the Curiosities you meet with; but if your Affairs won't permit that, Study at first History, which is diverting, and then as your Genius and Post directs you, by all means avoid Idleness, and the sight of the Lady, or any thing that may put you in Mind of her; get some agreeable ingenious Acquaintance that have conquer'd *Cupid*, and know how to value their Freedom; follow his Method, and a little time will infallibly recover you.

Q. A Friend of mine being a Quaker is prosecuted in the Court of Chancery, upon a malicious Suit, thinking he will not give in his Answer upon Oath; and is like to be Ruined thereby, pray your Opinion, if it be lawful for him to take the Oath, it being so expresly forbid in Matth. 5. 33. *and* James 5. 12. *I am yours.*

A. The meaning of St. *James*, is the same with that in St. *Matthew*, which is plainly resolv'd by the following Verse, *But let your Communication, be Yea yea, Nay, nay.* The Particle, *But*, is a Conjunction, and makes this have a natural Dependance on the preceding Verse; so that they must both go together, and then the sense is, *Swear not in your common Discourse or Communication*; but this forbids not to swear in Righteousness and Judgment, and in the Case of deciding any matter of great Moment. St. *Paul* says, *Men verily swear, or do swear, by the greater* &c. He speaks of a Custom then in use, and says not, *Men have sworn*, &c. If swearing had been a Moral evil, God Almighty wou'd never have *Sworn by himself*, as the Scripture mentions.

Q. A Woman near Newgate *was delivered about three Weeks ago with a fine Child, the Child was often heard to Cry eight Weeks before. Pray the meaning of it.*

A. The possibility of such a thing is unquestionable, and there is no doubt, but it has often happen'd, as *Weinrithius*, Dr. *Needham*, *Barthol.* and many others give Relations of this Nature: Some fifteen days, some two Months,

Months, and ſome longer before the Birth; but no uncommon event was ever obſerv'd to happen upon it; Perſons that have been ſurprized with it, have expected Monſters, or ſomething diſtinct from natural Births, but at the delivery they've found their Miſtake in attributing that to an extraordinary Cauſe, which was really no more than the effect of a natural One. And it being a general obſervation, that we may hear ſome Children Cough, crying cannot be ſo incredible, ſince the ſound is much Shriller, and the Ear ſooner ſenſible of it. The Air is the Medium of conveyance, and all Bodies have Air in 'em, as Mr. *Boyle* has learnedly diſcours'd in his *Poroſity of Bodies*.

Q. *Whether may a Man preſerve his Life to extream old Age, without diminſhing of his Senſes, or Interruption of Health, either by Pains or Sickneſs?*

A. It's lawful no doubt. If he mean whether it's poſſible, or whether it may by Medicines be effected; we Anſwer, That it's reaſonable in the Theory, but difficult in the Practick part, to obtain ſuch an Immortalizing Quinteſſence, or Elixir to preſerve or renovate all ſorts of Perſons. Some propoſe the *Staticks* to eat by weight, and drink by meaſure, and to have ones Chair ſo poiſed that it ſhall put him in Mind, when he has the preſcrib'd Commons. Others propoſe Calculating the Nativity, that a Man by that, and his Almanack, may to a Minute ſee, when it's beſt to take Phyſick or the Air: Or remove his Lodging, and what to Eat. Others preſcribe Fleſh, others Roots; and adviſe reading *Chryſippus* of *Coleworts*, *Marchion* of *Radiſhes*, or conſult the Herbal; ſome propoſe Milk extracted from the Rays of the Moon, and a Golden Elixir from the Rays of the Sun, or Lilph Broath made of the influence of the Stars: But *hic Labor, hoc opus eſt*, to procure theſe Medicines; however -That there are ſuch Medicines that contribute to the prolonging of Life, without Gout or Stone, that a Man may go off with a *Gentle Decay*, is out of Controverſie true.

The other Queſtion ſent with this, is already Anſwer'd.

Q. *Whether there was, is, and will be difference in the Worſhip of Saints and Angels in Heaven in reſpect to Chriſt, before his Incarnation, in his Mediatorial Kingdom, and after the finiſhing of it.*

A. We can't be Poſitive in ſuch a nice Queſtion, in which there can be no proof made, till we have undergone theſe Changes. The Negative appears more reaſonable to us. Since the matter of Praiſe is different, *the Angels had not the ſame Diſpenſation. as Men have*, tho' we are not certain that Chriſt died not for the Angels, and that ſuch as repented were retained in their firſt Station, contrary to the common receiv'd Opinion. *Coloſ.* 1. 19. *To reconcile all things to himſelf, whether they be things in Earth, or things in Heaven.* But this we leave to the Learned to decide; we ſhou'd be glad to hear from this Queriſt about the Wire.

Q. *True Religion is grown ſo inconſiſtent with theſe Preſent Times, that a Pious Soul is now altogether incapable of finding a real Friend in matter of Faith and Conſcience; and upon that account, I deſire that Satisfaction from you (which I cannot find elſewhere)* viz. *Whether after nor*

Diſſolution

Dissolution, there be any Locus Medius, *or, in Plain Terms, a Purgatory: for, it seems, a very Mysterious Point, which we Read in the* First Epistle General *of St. Peter, the Third Chapter, and the 8th Verse, &c. which runs thus:* For Christ hath once Suffered for sins, the Just for the Unjust (that he might bring us to God) being put to Death in the Flesh, but quickened by the Spirit. By which he also went and Preached unto the Spirits in Prison; which sometimes were disobedient, when once the long suffering of God waited in the days of *Noah*, &c. *Now, we must either conclude, our Saviour's Works (to wit) his Preaching to the Spirits in Prison, ineffectual; or else, we must suppose those Spirits, then in Prison, capable of returning from that place by the means of his Preaching, which argues plainly a* Purgatory:

A. Indeed this Place has given a great deal of trouble to *Interpreters*; but, be it what it will, it can never mean *Purgatory*: since we have so plain Scriptures against any *Purgatory*, viz. 1. *For by one Offering he hath perfected for ever them that are Sanctified.* Which cou'd not be, if there was a Middle-State also to Perfect; or Purge 'em so, as to make 'em fit for Heaven; our Saviour hath done it sufficiently for all such as believe on him. *Blessed are the Dead that die in the Lord,* (saith St *John*) *for they rest from their Labours:* There's no *Purgatory* to Torment 'em after Death. But, to the Text, Most *Interpreters* agree) and indeed it can bear no other sence, That, *By that Spirit by which he was quickened he Preached in the days of Noah*; or by, or through *Noah unto the Spirits in Prison*: that is, the Old World; who, being Corrupt and and Wicked before God, their Bodies were as Prisons to their Souls; or, as some think, the Whole Man was Imprison'd, in the slavery of Sin and Corruption: Which was the Reason, that God said, *My Spirit shall not always strive with Man*: and, a little after, *It repented him that he had made Man on the Earth*, &c. *The Prisoners* (let it be Spirit, Body, or Both) cannot, at all, be thought to be in *Purgatory*; since, it is confin'd only to *Those* in time past that were disobedient in the days of *Noah*: Unless you wou'd also make this Inference, That, the Spirits in *Purgatory* were only such as liv'd before the Flood

Q. *A Young Lady has been for many Years troubled with a Dream so constantly, that she begs the favour of you, to give your Opinions of it; 'tis of a great number of Lights, which she always endeavours to extinguish by all possible means, and does to the last, but that she ne'er can put out, 'twere tedious to repeat the several ways she tries to effect it, but in vain, for all the rest blaze out again, the Dream never varies, but has been the same for twelve Year's together, seldom missing a Week, but now 'tis six Months since?*

A. It's nothing at all but her Constitution, if she bleed and alter her diet, she'll Dream of other things.

Q. *Whether the Fates of* Kingdoms, *and* Particular Persons, *may be read in the Heavens, in the Aspects and Influences of the Planets? What can be offer'd in favour of the I know not What's, the* Parts *of* Fortunes, Dragon's Head, *and* Dragon's Tail—*The Direction by Accidents in the Genethliacal part of*

And ſuppoſing the pretences of common Aſtrologers *be true, whether a Chriſtian may lawfully and prudently make uſe of ſuch* Arts *to predict Futurities.*

A. Concerning the *lawfulneſs* and *prudence* of uſing ſuch *Arts*; ſuppoſing there's really any thing in them. For their *lawfulneſs*, ſome of the very Heathens were againſt it, and thoſe not the beſt Moraliſts neither: Horaces "*Tu ne quæſieris ſcire, nefas*! is ſufficiently famous——But, beſides, it ſeems an invading God's *propriety* to whom all *ſecret*, much more *future* things, belong; he only knowing and determining what *poſſibles* ſhall be actually *future* among the infinite *effects* which may be ſo. But were it *lawful*, we can't think it *prudent*, for either this *good* or *evil* ſhall certainly come to *paſs*, or it *ſhall not*——But, in either caſe, our *knowledge* can have no *Influence* thereon: Beſides, it *diſtracts* our *Minds*, *diverts* 'em from a firm *dependance* on *Heaven*, or uſing any *rational means* to avoid any *evil*, and renders men weak, ſuperſtitious and *miſerable*——And indeed, there are too many Inſtances to be given of thoſe who have been extremely addicted to theſe kind of *Follies*, who, whether by *God's Judgment*, or the natural *tendency* of the *thing*, have been the moſt *unfortunate perſons* in the World.

Q. ——*Suppoſe the* Soul *when ſeparate*
Cou'd live and think in a divided State;
Yet what is that to us who are the whole,
A frame compos'd of Body joyn'd with Soul?
Nay, grant the ſcatter'd Aſhes of our Urn
Be joyn'd agen, and Life and Senſe *return*;
Yet how can that concern us when 'tis done,
Since all the memory *of paſt Life is* gone?
Now we ne'er Joy *nor* Grieve, *to think what we*
Were heretofore; nor what thoſe things will be
Which fram'd for us the following Age *ſhall ſee.*
When we revolve *how* numerous Years *have run,*
How oft the Eaſt *beheld the* Riſing Sun
E're we began, and how the Atoms *move;*
How the unthinking Seed *for ever* ſtrove;
'Tis probable, and Reaſons Laws *allow*
Thoſe Seeds *of ours were once combin'd as* now:
Yet now, *who* minds, *who* knows *his former* State?
The Interim *of* Death, *the* Hand of Fate,
Or Stopt *the* Seeds, *or made 'em all* commence
Such motions as deſtroy'd the former Senſe.
He that is miſerable muſt perceive,
Whilſt he is ſo, he then muſt be and live.
But now, ſince Death permits to feel no more
Thoſe Cares *thoſe* Troubles *which we felt before,*
It follows too that when we dye again
We need not fear, *for he muſt* live that lives in pain?

A. What

A. What acts muſt live, the *Soul* is active all,
And I thought the action of the *Soul* we call.
Though *Form* and *Matter* make a perfect whole,
Tis own'd the *Eſſence* of the Man's the *Soul*;
That thinks and lives, while paſſive *matter* lies
Inert and dull, when thence the Spirit flies:
This *Sacred Truth* aſſures us ſhall return
As here it liv'd before, to joy or mourn.
Tho' this but once, when once the fatal ſhore
We touch, our Fate is fix'd, we're try'd no more.
The *Seeds* of matter in their endleſs rolls
Cou'd ne're produce an immaterial Soul:
Nay, nothing regular by chance is made
Without ſome wiſer Guide's Superiour Aid,
That *bold Machine* which we ſo highly prize,
That Shell of Man, which moulders when he dies;
The *Caſket* where the Immortal Gem doth ſhine,
Ev'n that all o'er confeſſes hands Divine.
Chance cou'd not make it what it was before:
If nothing then, how can it now do more,
And the ſame Seeds to the ſame Form reſtore?
But though it cou'd, how weak is that pretence!
From *may*, to *is*, makes a lame Conſequence.
It's true, the Seeds, when once divorc'd, are hurl'd
Thro' Fire, and Earth, and Air, and round the World;
But the great Architect can them deſcry
In what e'er corner of his Houſe they lie,
His awful beck they ſhall agen obey,
And crowd together at the laſt Great Day.

Q. *Some deny any Local Heaven or Hell: Pray then let me know by your next, where are the Bodies of Chriſt,* Enoch, *and* Elijah, *and where the Sun, Moon and Stars are?*

A. As for matter of Faith, we believe with all other Chriſtians, that there is a Heaven and Hell, but where, we know no more than the moſt ignorant Wretch alive. The myſtery lyes here, when our Bodies ſhall be immortaliz'd at the laſt day, we know not what Subſtance they will be of, but we are ſatisfied the moſt refined matter as it is now, will be nothing like 'em. All that can be ſaid of it is this, There will be new *inexpreſſible ſomething* which will have the ſame proportion to one another, as our Place and Matter now have. The Bodies of *Chriſt*, *Enoch*, and *Elias* are certainly in Heaven, and the Sun, Moon and Stars are certainly in the Firmament, but what thoſe Bodies are, and the Heaven they are in, as alſo what thoſe Stars are, and the Firmament they are in, we know not; but let it be what it will, theſe Inſtances don't prove ſuch a Locality as ours, unleſs it was alſo prov'd that the materiality of thoſe Bodies, and the ſpaces they occupy, bear ſome proportion to our Materiality and Spaces unto which the term

local or *Locality* can only be properly applyed.

Q. *There was lately a Young Man who wou'd have sold himself to the Devil, to have some of his Extravagancies supply'd, but was disappointed against his Will, and being now troubled about it, he desires your Advice, what he shou'd do, and how he shou'd behave himself under the Commission of so great a Sin?*

A. All that he has to do, and what is really necessary to be done, is, that in the first place he heartily beg God Almighty's Pardon for such a wickedness, as rather desiring to have dependance on the Devil, and to be dispos'd of by him to Eternity, than to be under the Protection of *Him* to whom he owes his very Being, a manifest Breach of the First Commandment. Next he is oblig'd in the greatest Gratitude imaginable to praise God Almighty, for not suffering him to fall into that Misery he sought after: And lastly, he ought to let so great Goodness produce in him the Fruits of a better Life; in so doing he may assure himself of a reconciliation to Heaven, having such a promise as cannot deceive.

Q. *How is the Fire made betwixt the Flint-stone, and the Steel?*

A. Those Gentlemen, whose Philosophy searcht no deeper than the Theory, have been at a great loss in this Question, till Mr. *Hook* in his Microscopick Experiments put the Question out of all boubt, by the demonstration which we shall soon speak of, but we shall first shew, that it has not been the only Fate of this Question, but several others to be disputed upon wrong Principles, which were taken for granted, as, Why Bodies weigh heavier when dead than alive? Why Bodies do not weigh in the Water? And how 'tis possible to ignifie that Air that is catch'd betwixt the Flint, and Steel; or which lies in the Pores of the Flint, & by a Collision of the two Bodies leaps out in Fire, or subtiliz'd Air, all which Principles are notoriously false, as experience has evinc'd. But to answer the Question, Mr. *Hook* whom we have formerly mention'd, taking a Steel and Flint, and examining by a Microscope, the Scintilations that fell upon a piece of white Paper, he first thought 'em to be small Globulous pieces of melted Steel, or little particles of red hot Flint, but upon further search he really found that those little red particles which fell, were Vitrifications of the Flint and Steel.

Q. *A Gentleman used daily at a certain place to meet some particular Acquaintance, where one Night fancying himself denyed something which really was not in the house, tho' he believ'd it to be, he wish'd that God would curse his Wife and Children, if he ever came into the House again, and accordingly hath forborn for ten weeks.* Query, *If this Oath, grounded on a mistake, and made both in Passion and Drink, be binding;*

A. This Question has been somewhere answer'd by a late Author to this Effect, 'That the matter 'of the Oath being lawful and 'possible, and it being in every 'Mans power to bind him self in 'things lawful and possible, where'in he is not under any preingage'ment, we question not but the 'Oath ought to be kept; which is the most egregious prevarication of the matter of fact that cou'd possibly be, for there's no Oath at all but an Imprecation in the business, and if the Ignorance of

the

the Querist calls such a matter of Fact an Oath, its but a mean Authority for a pretended Casuist to do so too. The matter of an Oath ought to be lawful, and yet in that Case when the condition or ground of the Oath ceases, than the Oath ceases: But this Oath was not lawful in its matter, nor possible, nor could he bind his Wife and Children by his Oath, it not being possible for him to expect that God would inflict his Curse upon Wife and Children for an idle Drunken Hobbist; if he had curs'd and imprecated on himself, there had been more to fear, as in the late instance of the Young Mans Tongue, *&c.* tho' after all we think it very unsafe for him to go into the House, and incur the penalties he has imprecated, since we have known several Instances of Parents Imprecations on their Children which have happened, tho' not one upon the Wife.

Q. *Whether there be any such thing as Equivocal Generation?*

A. If by Equivocal Generation, is here meant a Procreation of Animals by any other way than that of the Coition of Male and Female, we answer, *Yes*, to pass over that of the *Galla*, which conceives and brings forth of its self; there's the Plant Animal, whose Wool is so great a Commodity for Caps amongst the *Indians*, besides, several Insects which are first bred of putrefaction, and can be so produced by several persons, notwithstanding all that Monsieur *Redi* has obsery'd against it.

Q. *By what means was it, that the Sepulchral Lamps of the Ancients did some of them burn* 1000, *others* 1500 *years?*

A. There are several Inventions that are absolutely lost, and of which we can meet with no more but the Name; and for any persons to say there is nothing but what they know or have heard of, is a ridiculous Folly. All that we can say is, That 'tis not impossible but the *Romans* had this Art, and perhaps that of *Tulliola*'s Tomb is a very fair Instance. Besides, we have had several such things found here in *England*, which the *Romans* left behind 'em in their Urn-burials. We are only certain that the *Phosphorus*, a preparation now known by almost every little Chymist, may be made to take fire by Air, or Motion, and therefore might be us'd in Sepulchers with this Effect, upon the admittance of Air into 'em; but however we are not sure that the *Romans* Invention was the same with ours, or that theirs did not burn all the time.

Q. *Whether things indifferent in themselves become unlawful when imposed?*

A. This Question is grounded upon Bp. *Sandersons* distinction, who says, indifferent things in Nature do cease to be such, when commanded by lawful Authority; but this is defective, for indifferent matters are naturally lawful, they being left unto all Men to do or not to do; yet in Civil Affairs these indifferent things, when imposed or Commanded by the Magistrates for promotion of Peace and Unity, cease to be indifferent then, and become obligatory upon the Conscience, because commanded by lawful Authority, the Magistrates province being to command indifferent matters for that end, or repeal them when they prove inconvenient, but in Religious Affairs, indifferent things imposed or commanded, can never become absolutely necessary, because they alway remain indifferent

rent in their own Nature, so as never to be changed from indifferent into Religious matters by all the Commands of Men: So that where they are enjoyn'd, they do not become a Duty to be obserⱱ'd, beyond that Divine Apostolick Rule, 1 *Cor.* 14. 40. *Of Natural decency and Order.*

Q. *What think you of the sign of the Cross that is reported to have appeared to the Emperour* Constantine, *and to have been the cause of his Conversion?*

A. Since we have no other way to determine of things past, but by comparing such Authors as have writ of 'em; 'tis a much fairer way to relate what they give us, than positively to affirm any thing without discovering our Authorities; none of the heathen Writers give any account of it, *Publius Optatianus*, *Porphyrius*, nor even *Eusebius* himself. Those that mention this Story, are the Author of *Constantines* Life, *Ruffinus* lib. 9. Cap. 9. *Socrates* lib. 1. Cap. 1. *Zozomen* lib. 1. Cap. 3. the *Politiæ Auctor apud Photium.* Num. 256. pag. 1408. The Author of the *Chronicon Alexandrium*, *Cedrenus*, *Philostorgius*, and some few others. *Gelasius Cyzicenus* lib. Hist. Council *Nic.* cap. 4. enumerates the disagreements of Authors about this matter; as *Socrates*, that it appeared at Noon day near the Sun, writ in Greek Letters. Ὑπόνοια *Ruffinus* that 'twas in a Dream, presented by a Vision of Angels, that others, as *Cedrenus*, *Zonaras*, &c. tell us, that 'twas in Roman Letters. *Philostorgius* reckons up many Crosses that appear'd to *Constantine*, one at the Battle of *Magnentius*, encompass'd with a Rainbow like a Crown: Another after the Victory over *Maximus*, where the words were made up of Stars. *Nicephorus* says, another appear'd after his Victory over *Licinius*, and there was another in the *Scythick* War. We can't question but that there was some such appearance or appearances, but that they were the Cause of his Conversion we are not certain, nor is it much material whether they were so or no.

Q. *Whether the wearing of long hair be not a sin against Nature, and Apostolical censure,* 1 Cor. 11. 14. *and do not occasion unnecessary Expence, and gratifie the corrupt inclinations to Pride of Apparel? or what Other tolerable sense can be made of that Text?*

A. The Apostle reprehends the Effeminacy of such who pleaded for long hair, crisped, plaited and set off with Ornaments like Women, not that long hair was a Sin, for Christ had long hair as a *Nazarite*, and other Nations shaved their Heads constantly, and others wore long hair, and fillitted it up as the *Tartars* do one long lock, and some *Indians* all their Hair; but to order the Hair so as to approach too near the Womens custom in that Countrey, than like Men, was to confound the distinction of Sexes, and became contrary to the Custom of the Countrey where we live.

Q. *By whom was the Gospel first preached in* England, *and in what Year?*

A. 'Tis incontestably true from Heathen *Roman* Authors, that *Lucius*, a King of this Isle, was the first Christian King in the World, and that the Bishops of *Garleon* upon *Uske* enjoyed the Privileges of Archbps. over the Britannick Churches, and that in the City of *Bangor* there were Colledges or Universities where

Priests

Priests learned in the liberal Sciences taught, and at the same time labour'd with their hands, and that there were four such Colledges, some of which had 300 Priests students. This continu'd near 400 years thus, until Pope *Gregory* the great *Anno* 576. sent *Austin* a Monk into *Britany* to convert this Nation to the Romish way of Worship: Some of the Priests of *Bangor* let him know that they never heard of this *Gregory* Bishop of the Latin Church at *Rome*; and that they celebrated *Easter* according to the Custom of the Greek Church, from whence their predecessors had received the Faith, and they could not submit to any but their own Archbishop *Dinoth*. This is a Testimony of the early Conversion of the Britannick Churches, by some Apostle or Disciple of the Greek Church, for all the Popish Authors agree, that they differ'd from *Austin* in many things, and refused to own his Authority; this exasperating *Austin*, he stirr'd up *Ethelbert* the *Kentish* King, his new Convert, who with a powerful Army slew 1200 British Priests at *Leister* at their Prayers, and preparing to commit the like Massacre at *Bangor*, was met and opposed by three British Princes, who slew him and most of his Army.——Some Popish Authors to wipe off this from *Austin*, say he was dead before the Massacre, but to make *Austin* a Saint, they clap in, that *Austin* for their having receiv'd the Faith before he came, and refusing him to be their Archbishop, did prophecy, that shortly God would Massacre them by the hands of the new *Kentish* Convert.

Q. *When was the* Surplice *first instituted, and by whom?*

A. It comes from *Superum* or *Supra*, and *plico* to fold, and signifies a Garment plaited in the upper part or Neck. We read that the *Egyptian* Priests of *Isis* had such Garments long before the Levitical Priesthood, then the Levites wore them and Breeches, as transient shadows of the Priesthood of *Melchizedick*, which requires Righteousness as a Robe, and to be made white in the Blood of the Lamb, a more Spiritual Worship——Colours and Cloaths are indifferent, some Countreys mourn in white, &c. Pope *Adrian* the first got it decreed in a Council held under him. *Anno* 769. at *Frankford*, that the very Sexton should officiate in the Church with a Surplice.

Q. *I desire you to give me the cause of a Rainbow?*

A. The Poets wou'd have *Iris*, or the Rainbow, to be the Daughter of *Thaumas*, or *Thumasia*, which is *admiration*, intimating our ignorance in it, but we have happily surmounted this Difficulty, and have now a perfect knowledge. Light passing out of a thinner Medium into a thicker (as out of Air into Water) if it fall obliquely upon that thicker Medium, it is broken and refracted; but if it pass quite thro' so that it is broken at its going out as well as at its entrance, then it is turned into Colours; this Natural Effect is a principle in Opticks. A Rainbow is not in a Cloud, but in falling drops of Rain, as we may see by some Fountains which form one in the Air by spouting up their water, or by spurting water out of ones mouth opposite to the Sun, as also by a triangular Prism, or a Glass Viol full of water, of a

Conical figure revers'd. The Rainbow is an imperfect and begun Parhelion, the Light of one being reflected regularly, and the other not. It is nothing but *the Light of the Sun received into falling Rain, and remitted to our Eye by an Angle of refraction different from that of its incidence.* When the Rain drops fall, and the Spectator is placed betwixt them and the Sun, the Sunbeams passing thro' these drops, are reflected as by a Mirror back again by those which are more remote, and passing by those which are nearest, they must be twice broken, and as we said before, must necessarily cause the diversity of Colours. As to the circular form of this Meteor, one half of which is lost in the interposition of the Body of the Earth; 'tis requisite to suppose some position of the Sun, as at the Horizon, which being reflected, as hath been said, the reflection will be also parallel to the Horizon: This reflection being twice broken, to wit, at its coming in and going out of each falling drop, and these two refractions being joyn'd together, distort the Ray about 45 deg. that is, will make with the lines parallel to the Horizon an Angle of 45 deg. of which height the *Iris* will be. Now drops make their refraction by their sides and lower parts as well as superiour, whence those on either side of the Spectator, distant by an Angle of 45 degrees, will be seen by him, as also the *Iris* on either side under equal Angles: So that a right line drawn from the Sun to the Spectators Eye, may be call'd the *Axis* of the *Iris*. The drops higher than the Axis by 45 deg. make their refraction, those on either also distant forty five deg. make theirs, and so of all other Angles 45 deg. from the Axis. As for other drops nearer or further from the Axis, they will represent an *Iris* to others who are not in the same Axis: So that 20 different persons in 20 different places, may have every one a distinct Rainbow to themselves. A Rainbow is seldom seen in the Winter, because of the Rains which are so numerous as to Cloud the Sun; nor are they to be seen, but in the Morning or Evening when the Sun is as low as 45 degrees. The Rainbow cannot be irregular, because of any Winds, as the last Author that writ upon this Subject has suppos'd, unless he can prove that an imaginary Angle of 45 degrees can also be blown away from the position, without which a Rainbow *is not* at all.

Q. What is your Opinion of Jeremy's *going to* Euphrates *to hide his Girdle*, Jer. 13. *which is eighteen or twenty days journey into an Enemies Country? Is it for the sake of what follows*, v. 9. *or is there some mystery in it?*

A. There are several Learned Men who believe this was done in a Vision, because they thought it a very improbable thing for *Jeremiah* to take so long and dangerous a Journey; but a late Author has been pleas'd to give it a more ridiculous turn, *viz. As in a Mask*, and a little after, *dramatically represented to the fancy of the Prophet*; which are very light Expressions for a Commentator upon Sacred Writ: 'Had *Hosea* 'married a Harlot (adds the same 'Author) how scandalous had that 'been in a Prophet: How silly 'wou'd it have look't in *Jeremiah*

'to

'to have carried a Cup of Wine 'to the Kings of the Earth, as he 'is bid, *Chap.* 25. and can we 'imagine that the Princes of *Moab* &c. wou'd have suffer'd such a 'poor Man to have put Yokes on 'their Royal Necks, *Chap.* 27. ? &c. As to that of *Hosea*, 'tis a false Suggestion, the Prophet is not said to marry, *Chap.* 3d. but to take unto him a Harlot *for many days*, which might be warranted by an immediate Command of God; but where was the ridicule? Certainly 'twas rather a matter of terror, to see the Prophet both by his words and actions declare himself Typical of his Nations Divorce from the Favour of God, as to be without a King, a Sacrifice, an Image, an *Ephod*, a *Teraphim*, &c. and be joyn'd to, and disper's'd through the Idolatrous and Heathenish Nations, as it afterwards came upon 'em. As for *Jeremys* carrying a Cup of Wine to the Kings of the Earth, *Ch.* 25. 'tis plainly expres's'd *v.* 30. 31, 32, 33. what that Cup was, *viz.* a Prophesie of destruction, which is done without *looking sillily*, as our Author terms it. As for the Princes of *Moab* not suffering themselves to have Yokes put upon 'em by a poor man, *Chapter* 27. 'tis an erroneous suggestion, since there's no need of it, for in Verse 3. 'tis expresly said, *And send them* (*viz.* Yokes) *to the King of Edom*, &c. *by the hand of the Messengers, which come to Jerusalem unto Zedekiah King of Judah*; the Message to be sent with 'em is also expressed a little after: So that these three difficulties which are brought to strengthen the Authors Opinion about the Query, are insignificant; and now to the Query it self. We answer, That 'tis very probable that *Jeremiah* went personally to *Euphrates*, and those that are of a contrary Opinion, have not well searcht into the Maps of those Countries, for it was not eighteen or twenty days journey into an Enemies Land, but the boundary of the Tribe of *Ruben*; and though that part of *Euphrates* shou'd be hereby meant which encompasses *Babylon*, it was not so very far thither, but that he might have time to come and go, for 'tis said, *v.* 6. that *after many days the Lord bid him arise and go to Euphrates, and take the Girdle from thence*: The meaning of the place then we take to be this, That *Jerusalem* being to be carried Captive into *Babylon*, where part of *Euphrates* was, the Journey thither was expressive of their being carried thither; and the time of their Captivity there, was well typified by the spoiling of the Girdle there, since as the Girdle was spoil'd there, so the Captivity they were to undergo there, wou'd spoil their Pride, and debase the high esteem they had of themselves. The words being expres as to matter of fact, must be believ'd by us as such, 'till there's better Reasons to prove it a Vision than have ever yet been brought.

Q. *This Year being both* Good Fridy, *and my Birth-day, Query, Whether I did ill to fast upon it?*

A. No: Our Church orders, that if an Annual Fast falls upon the *Sunday*, it shall be removed to the *Munday*; and if a Holy-day happen to fall on a *Monday*, the Eve which is a fast for that time is to be kept on the preceeding *Saturday* Night. Now this Annual Fast not falling upon a *Sunday*, there's no need of removing

ing of it, since the Celebration of a private Birth-day is more dispensible, by how much the occasion and nature of the Commemorations is preferable. In St. *Cyprians* time we read of some Christian Churches that observ'd every *Fryday* as a Fast, upon the mistake of this Text, *The day shall come, in which the Bride groom shall be taken away from you* (my Disciples) *and then shall ye fast in those days*; which as has been very well observ'd since, and rectified accordingly, That *those days* were the time in which the Apostles were left to themselves, and our Saviour was ascended, and not stinted to a continued succession of *Frydays*. There's a certain Author yet, that pretends that this is a precept as plain to him for *Frydays* Fasts, as *Thou shalt be just and merciful*: But 'tis strange that 'tis so plain to him, when no Body else can see it; when the New Testament is silent about it; when the practice of the Apostles, and the Primitive Church for the first two hundred Years never heard of it; if it be (according as he says) coævous with the Establishment of our Religion, we wou'd fain know his proofs, or desire to be excus'd if we reject his Opinion, as having the vanity of singularity in it, without advancing some new and better Reasons for his Singularity, than those which all Christian Churches have concluded insignificant.

Q. *Whether the Reformed Churches beyond Sea do not all make use of a Form of Prayer, or which of them does not? And whether do they approve of the Liturgy of the Church of* England?

A. Dr. *Durel* has treated largely on this Subject, concluding in the Affirmative. The *Lutherans* throughout all *Europe*, make use of Forms of Prayer, and *Calvins* Liturgy is bound up in *French* Bibles. In the Harmony of Confessions printed at *Geneva*, the XXXIX Articles of our Church always find a chief place. And indeed 'tis impossible that any particular party shou'd quarrel with our Liturgy, that don't affront their own Reason, since neither it, nor any of its decent Ceremonies are enjoyn'd as absolutely necessary, 'tis adjudged even by those few Adversaries our Church has, that 'tis more convenient to use proper and pertinent Expressions in our Prayers to God Almighty, according to the advice of St. *Paul* to *Timothy*, as also of the *Wise man*, rather than any unhandsome rude utterance, which we shou'd be asham'd to treat some men with. Not that we are against Extempore Prayer, where Men are qualified for it; for 'tis to be observ'd, that though the first Fathers of the Church imitated the Apostles who were immediately inspir'd, yet some of 'em unfit for such a task, did by their uncautious expressions, give life to divisions; which to hinder for the future, Set Forms were made; which the Council *Carthage* particularly takes notice of in the 4th Century.

Q. Gentlemen, *I desire to know how Hedghogs are propagated; whether they be Viviparous, or Oviparous? If the former, How long they go with young after their Coition; and whether the Young ones be produc'd with Prickles, or not; and in what form they are brought forth? But if the latter, How are the Eggs hatch'd, or the fruit brought to maturity; and in how many days time; and how the act of Coition is perform'd between male and female?*

And

And lastly, I desire to know your Authority, and the Page wherein this Point is settled?

A. This is a strange Edifying Question! but however have at it, since it may be of particular use to the Querist, tho' 'tis scarce so to any body else. The structure of the Organs of Generation show 'em to be Viviparous, as perhaps are all Creatures in the World that are four footed. *Aristotle* is of this Opinion, in Hist. *Animal.* lib. 1. cap. 7. Art. 42. 'Tis likely (but we are not certain) that they go a month with young, as Guinea Pigs, Hares, Rabbits, &c. they copulate erect, if we may believe *Gesner* de Quadr. p. 370. An honest Gentleman, whose Studies we have a great esteem for, adds upon this Subject, that *they don't copulate prone and supine as Cats, and other retromingent Creatures.* I wonder what sort of a Creature a Cat is, whether it be Fish or Fowl: if it be a quadrupede, I'm sure 'tis no *English* Animal, that can couple prone and supine, and be retromingent at the same time; but we'd forgot this is common to *Lacedemonian Cats*: and thus much for *Histriticks.*

Q. *Dr.* Lock *in his Ingenious Treatise concerning* Humane Understanding, *tells us of a Monster in* France *from the waste upward a perfect Woman, and from the waste downward perfect Swine: A Gentleman of my Acquaintance tells me that he hath seen another Monster from the Shoulders upward perfect Bear, and from thence downward perfect Woman; of the same sort is that Monster in* Solyman *the* Magnificents Army, *taken Prisoner by the Imperialists, from the shoulders downward a perfect strong man, but with a Neck and Head like an Horse, who shot very exactly with a Bow, was under Martial Discipline, but never spake:* Quere, *Whether these are to be esteemed Rational Creatures? and have had Rational or Immortal Souls? and whether to be Baptized?*

Q. *Whether the prevailing form in any Monster ought to determine its place among the species of Animals? Or if the species be not to be determined by the external proportion of the Body, what are those Idea's that go to make up a Rational, and what are those that go to make up an Irrational Creature?*

Q. *Why an Ape may not more properly be called a Rational Creature than a Changling, which is almost as deformed as an Ape, can speak no more than an Ape, and seems a thousand times more dull, and stupid, and indocible?*

A. We thought fit to propose all the Letter and Questions together, since they have a natural dependance upon one another.

To the first part of the first Query, *Whether these are Rational Creatures?* We answer, that since the shape is only describ'd to us to judge of their reason, we are as much in the dark, as if you had ask'd nothing at all; for the External Form is not the certain Index for us to judge by: If so, we shou'd conclude that a Mandrake, a Satyr, a Mereman, &c. were endued with rational immortal Souls, which no one has ever been so ridiculous to believe.——But supposing that we shou'd have given our Answer in the Affirmative, and concluded that the Monsters above mentioned were rational Creatures, it wou'd not follow, they were proper Subjects of Baptism, no more than *Turks, Indians, Brachmanes, Chinese,* &c. which have all Rational Souls, for

none

have a right to Christian Baptism but such as are born of believing Parents, or are capable of making a true confession of all the necessary principles of the Christian Faith.

The second Question is divided into two parts. To the first, which asks, *Whether the prevailing Form ought to determine a Monsters place amongst the Species of Animals?* We answer, 'tis no great matter whether, but our Judgment is, that it does not; Our Reason for it is this, That since such a Creature is produced out of the proper Classes and Ranks of all Species, and since in this unnatural production, we have a universal intelligible Term to express the Idea we conceive of such a Creature, to wit, a *Monster*, we keep within the bounds of Truth in that Expression, and leave the Hearer at his Liberty, to ask of what the Monster was produced, which we may further inform him of; but if we restrictively say a *Horse*, when 'tis almost one half *something else*, then we injure the perception of the Hearer, who by that term conceives an Idea of a perfect *Horse*.——As to the latter part of this Question, We think that an intelligent Being that can discourse pertinently, and Number (when 'tis at the perfection of its natural Species, for we speak not here of Children and Fools) is only a Rational Creature, and all other Beings are irrational: Let not the Reader mistake us, for we make use of the term *Rational*, to comply with the Querist, or else we wou'd have said *humane*, for we look upon all Animals to be Rational in a proper and genuine Sence, though not in the same dignity and order as that of Man, but we have not room to treat of this here.

We might add, That 'tis more than probable from *Gen.* 6. 11. that promiscuous Venery was a great (if not the chief) cause of the drowning of the old World.

The third Question is fully answered in the two preceding ones, and wants only this distinction, that an Ape is more rational than a Changling in its sort of reason, which as we hinted above, is of another nature than that which properly and only belongs to humanity.

Gentlemen, Among others, I beg the favour of your speedy answer to the following Question; you may if you please insert the whole Narrative, which I shall here set down, the latter party concerned, promising to be satisfied with your Decision; I shall look upon it as a great Obligation.

Q. *About seven Years ago, it pleased God to deprive me of my Dear Parents by Death, and being left to the Guardianship of a near Relation, till Major; he took me home as his own Son, and I must say, put no difference betwixt us; but what was rather for my Advantage, and in all things improved what belonged to me, and was very careful of my Education; in a short time after his taking me home, his Eldest Daughter who was then about nine Years of Age, contracted an intire Familiarity with me, and always seemed better pleased with my Company, then with the rest of the house; insomuch that her Father and Mother used to call me her Husband, and so did She her self, and by degrees the whole Family began insensibly to use that Denomination to both, thus we lived*

so

for near two Years, till the time approached when we were to Travel abroad (I mean my Guardians Sons and I) for our better accomplishment, now the Young Lady became very Pensive, who was formerly of a most facetious Temper, insomuch that every Body wondred and feared her inclining to a Consumption; and for my part I was as much concerned for her as any Body, she being such a sweet Temper, for she never refused any thing I would intreat her to do: Even when no other Arguments could prevail: I was surprized, when I narrowly watching her one day (for it was usual for her to separate her self from the rest and walk the Garden) I saw the Child both Sigh and Weep, and having surprized her, she blushed, and had almost fainted; I intreated her to acquaint me if any had disobliged her, but she made Answer none, neither for a long time could I get more out of her, till about a Fortnight before our departure: I again met her in the same Place, and after many Arguments and Caresses, prevail'd with her to tell me next Day: But good God! what a surprizal was it to me to hear her say it was I that caused that Alteration in her, being afraid I should never return? I asked if it was not rather for her Brother, she said she was concerned for him, but he was not the cause? So at last she told me downright, if I would not Promise to Marry her at my return, and never engage my self to any other while she lived, I shou'd hear of her Death in a short time: So being really afraid for her, and believing it only to be a childish fondness, which absence would cure, promised; which she made me vow in as solemn manner as I could imagine, and afterwards seemed much to alter her humour; one day before we went, at Dinner her Father asked me what when I would send my Wife, I promised her any thing she would desire; but they wondred when she desired no other than, that I should be true to her and desired a Ring which I then wore, as a Pledge. I deny'd it as much as I could; and besides I was afraid, seeing I knew the secret of her Heart. But how they admired when she begged a Ring, her Mother then wore, and gave it likewise to me, taking all present as Witnesses, but they only laughed at it, not knowing, but it was in Jest, seeing we frequently used it; she would never let her Mother take the Ring again, I have it still. So the day of parting coming, she was o'recome with tears, but told them it was for her Brother and Husband; they easily believed her, for indeed she was of a most kind and passionate Soul, and I assure you I could scarce forbear, being as Childish as she, but at last we parted: Which is now five years ago, I really believing she would quite forget me, seeing she was so Young, and I not hearing from her, but only by her Father in all the time. I understand since it was upon a Punctilio, seeing I wrote not first. But Gentlemen, the worst is, a dear Friends Sister of mine, and I, am so far engag'd that I cannot go back without she releases me. The other in the Countrey has wrote to me, and says, she will never give up her right; and indeed her Father has seconded it with his desires, and as I tender his Child's Life; now your Directions what I shall do in case that neither will release me of my Promise, for I fear the last will hardly perform her Word in obeying your Directions.

A. Indeed we must speak on the younger Ladies behalf, whose unparallell'd Love and Constancy

may

may give the Age an Example; all that can be objected is, that what you did, you ſuppos'd in Jeſt, becauſe ſhe was young; but that alters not the Caſe at all on her ſide, ſince it had the ſame effects, as if you had been ſincere; beſides reſerving that Ring, and making ſuch ſolemn Vows, are Obligations which we don't yet ſee how you can with your Honour and a good Conſcience, get free of: As for your ſecond obligations, they are certainly cancell'd, if the firſt Oblige you (which in our Opinion they do) for ſuch a thing can never be valid to two at once; 'tis like a deed of Gift at Law, the firſt only ſtands, and if there be ten thouſand more, they ſignifie nothing. We ſhou'd be glad to hear of your proceedings in this Caſe, and you ſhall have our further advice if deſir'd: Indeed we are concern'd for the laſt Lady, and wiſh it were in our Power to remove her Misfortunes, for if the firſt won't Conſent, we can't help her.

Q. *A young man that is to be made Free very ſpeedily, deſires to know how far the Law of God obligeth him to keep the Oath of a Freeman: Pray be pleaſed to be as ſpeedy in your Anſwer as may be, and you will oblige your unknown Servant*, &c.

A. He is to take the Oath in the Senſe it is given, and not in any Equivocal reſervations of his own: And then he is obliged to be obſervant of whatever he ſwears to; but if he thinks he can't do that with ſafety, he ought to get his Judgment truly inform'd, and if afterwards he can't be ſatisfied, let him not ſwear at all.

Q. *You tell us ſomewhere of Female Circumciſion, we deſire to know where you read of ſuch practice, and what your Authors are?*

A. The *Creophagian Arabians*, ſome of the deſcendants of *Iſhmael*, did judicially Circumciſe not only their Males, but Females, the *Ethiopians*, eſpecially in the Dominions of *Preſter John*, circumciſe their Females. Improper Circumciſion of Females was by burning, or ſection, for ſome Deformity, Diſeaſe, or other Reaſons. The Method of theſe Operations are delivered by *Actius* and *Aginera*: But who deſires farther Information of theſe Cuſtoms, may have recourſe to *Bartho.* de Antiquit. *Puerperi*, *Fovius*, *Celius Rhodiginus*, and ſeveral other Hiſtorians and Authors.

Q. *How is it to be made out, that the* Lacedemonians *were (as the Author of the Book of the* Maccabees *informs us) of the Stock of* Abraham, *and ſo a kin to the Jews?*

A. This beloved Name that is ſo often trumpt up tho' in the Company of *Pyriſma*, *Jus Nigrum*, or any other *Blind*, to be talk'd on, can ſcarce be any kin to *Abraham* the Father of the *Faithful*, ſince all *Lacedemonians* both Ancient and Modern, believe nothing of the Bible: But to Hiſtory, 'tis ſuppos'd this Paſſage is grounded upon *Maccab.* cap. 12. 21. The Opinion of *Grotius* upon this obſcure place is, That the *Lacedemonians* deſcended from the Ancient *Pelaſgi*, which came out of *Arabia* into *Greece*, and which he thinks were the Poſterity of ſome of the Children of *Abraham* and *Ketura*. Mr. *Molinus* ſhows that this was impoſſible, ſince the *Pelaſgi* went into *Greece* before the ſecond Marriage of *Abraham*, and he wou'd rather make uſe of the Ofspring

Offspring of *Esau* to explain this Myſtery; he proves that there was a People in *Thrace* which were rall'd *Edones*, or *Edonii*, which he ſuppoſes was a Colony of *Idumeans*, or Children of *Edom*; that is *Esau*, for (as he proves) the *Pelaſgi* inhabited *Thrace* and *Theſſalia*, before they went into *Greece* and *Peloponeſſus*. Now being aſſur'd by many Authors, (ſays he that the *Edonians* were eſtabliſht in *Thrace*, 'tis eaſie to conclude they were joyn'd with the *Pelaſgi*, and made one people: So that if the *Lacedemonians* deſcended from the *Pelaſgi*, they deſcended alſo from the *Edonians*. *Morinus* alſo tells us that the *Idumeans* were eſtabliſht in *Thrace*, when *Joſhua* took poſſeſſion of the Land of *Canaan*, when many *Canaanites* retreated into *Europe*, under the conduct of *Cadmus*. In ſhort our Opinion is the ſame as *Morinus*'s, which fully anſwers the Queſtion, 'till any one can diſprove it, or ſhow a better, for we are certain 'tis yet the beſt that is extant.

Q. *Why the Text in St.* Johns *firſt Ep. relating to the Trinity, is wanting in moſt of the old Manuſcripts in all Languages?*

A. This is another Inſinuation for Atheiſm, like that of *Joſephus*, and as Atheiſtically determin'd of late by ſome perſons. If the laſt Gentleman that has treated of this Subject had not been the *blindeſt Plagiary* in the World, he wou'd have conſulted the Contexs in the Bible, where he might have found the Senſe imperfect without this very Verſe, the 8*th*. v. naturally requires it, *If there be three that bear witneſs on Earth*, the like in *Heaven*. But to clear the Caſe, and to prove that the old Manuſcripts have this verſe in 'em, *Ibacius* under *Theodocius*'s Reign produced this place againſt the *Arians*, in Anno 308. *vid. Gerh. Harmon. Evang. Jerom* ſays, all read this Verſe in his time; but to convince our *continual Decryer* of Scripture, let him read more in *Pools Synopſis* to this purpoſe.

Q. *Why* Seneca, Suetonius, Tacitus, *and other Writers of the firſt Century, take no notice of any Miracles wrought in* Judea, *or any other part of the Roman Empire, either by Chriſt, or the holy Apoſtles?*

A. We ſuppoſe you have read over *Tacitus*, and find nothing of our Saviour and his Apoſtles in expreſs words: But what's the meaning of *Annales* X. Chap. l. 15. there he tells, That *Nero falſly accuſed a certain people hated for their* Malificium; (and a little after) *the Author of that Name* (*viz.* Chriſtian Religion) *was Chriſt.* Now if Chriſtians, the Diſciples of Chriſt, who expos'd themſelves for his ſake could, *agere malificium*, do Witchcraft, for ſo the Heathen called the Miracles of healing, caſting out Devils, *&c.* why might it not be true, that our Saviour who gave this power, alſo had it, and exercis'd it himſelf; but our Author paſſes by other Inſtances of our Saviours Miracles, and does not throughly examine our Teſtimonies out of *Suetonius* and *Pliny*. There's one thing more that we have to deſire of this Author, *viz.* To prove that paſſage in *Joſephus* to be falſe, which mentions the *Vail of the Temple to be rent in ſunder* at our Saviours Death, for unleſs he confutes that, all the pains that he has been taking to diſprove his other Teſtimony, ſignifies nothing, for one confirms the other.

Q. *Why*

Q. *Why the Heathen Hiſtorians tells us ſo often of Miracles wrought by their own Emperors, and why they called them Gods?*

A. Its impoſſible that Greatneſs ſhould be without Flattery, eſpecially where it is countenanced, there it runs on to the Extravagancies mentioned in the Queſtion. A certain late Author tells us upon this Subject, *That the Herodians flattered Herod, and would have perſuaded him that the Prophecies relating to the Meſſiah belonged to him.* This Gentleman will be very obliging to us, if he'll produce ſuch an Opinion beſides his own in Print. 'Tis probable that the Original of calling perſons *Gods*, was from the Cuſtom of the *Jews*, who called their *Prophets* ſo, as being Repreſentatives of God, and bearing his Meſſage; and thus our Saviour expounds the Cuſtom, *If you call them Gods to whom the Word of God came*, &c. We believe it will be very hard to produce any Nation that had this Cuſtom, who had not ſome Correſpondence with the Jews, and from them borrowed this once penitent word, and by degrees turn'd it into an ill ſenſe, tho 'tis not probable but Statues of famous perſons were idoliz'd by poſterity amongſt the Heathens, as is now the daily Cuſtom of the *Romiſh* Church.

Q. *I deſire you will tell me the reaſon why a ſtring ſounds, when another that is an* Uniſon *or an* Octave *to it he touched?*

A. A certain Author who has been pleas'd to cenſure what we have done upon this Subject, (whither we refer the Reader,) and to give his own Judgment, after ſomething previous which every body knows, wou'd make this Demonſtration, That ſuppoſing 2 ſtrings *A* and *B* equally extended, &c. "*A* being put in motion, and by the percuſſion of "the Air putting *B* in Motion, "(but not a word how) *B* likewiſe "muſt continue ſo, becauſe when "it has ended one Vibration, *A* "beginning with it, is really to "give it a ſecond: A ſtrange diſcovery, only there's this wanting, why *A* ſhou'd not put other Notes in motion as well as *B*, or why it works more upon *B* being equally extended than *C*, *D*, which (ſuppoſing 'em to be lower Notes) ought to be more ſenſible of the percuſſion of the Air than higher: But Equi vibrations can't be the cauſe of one ſtring ſounding when another does, ſince 'tis plain, that if one ſtring be ſtruck vehemently, and another have no motion in't but what it receives by percuſſion of the Air, one muſt move faſter than another, and conſequently they muſt be unequal. All that our Author has brought for a demonſtration, reaches no further than this, that if 2 ſtrings be equally extended, &c. and be both ſtruck equally, their Vibrations will be equal, and conſequently they muſt be Uniſons, which every Body knew before, but we believe the Author himſelf might have found out ſome better reaſon, than this which he ſtole out of *La Muſique des Anciens*, ſuppos'd by ſome to be writ by Mr. *Perault*.

Q. *Whether it be lawful to wear* Black Patches, *if not, wherein conſiſts the Sin? What Command or Precept is broke by it? For as to thoſe Objections generally brought, as That 'tis a* deſign *to* mend *what God has made; may not this be as well ſaid of any* Ornament *we wear which*

which we think beſt becomes us, and the ſame to that other ſo often uſed, If we were born with ſuch a ſpot on our Faces, we ſhou'd endeavour to get it off, which I believe on the contrary, but I am ſure as to any other thing we wear, tho' the moſt neceſſary, as a Petticoat, *&c. we ſhou'd be much more concern'd to get rid of it, if it came into the World with us; and ſo for a* Black Hood *or* Hat *on our Heads: But as for any ſolid Argument or Reaſon againſt Patches I ne'er ſaw any, except,* That to ſome perſons they give offence, *and amongſt them I'd never wear 'em, but in themſelves if they have any harm, I muſt confeſs my ſelf ignorant of it?*

A. The Lady her ſelf has ſaid ſo much in ſo little room on her *own Queſtion*, that 'tis not eaſie to *add* any thing to what ſhe *advances*, and we think what ſhe ſays can hardly be *anſwer'd*. We are not ignorant that many zealous Caſuiſts of late Years have very bitterly *inveigh'd* 'em, eſpecially thoſe among our *diſſenting Brethren*; but yet we find the moſt *judicious* of 'em ſpeak but very doubtfully as to their being in themſelves unlawful. Thus one of the *greateſt men* they ever had, in his Anſwer to that Queſtion, *Whether it be lawful for any perſon to hide their Deformity by cloathing, or by* Spots *or* Painting *to make themſelves ſeem to others as beautiful as they can:* He replies, it is *lawful* for *ſome perſons* by ſome means, for ſome good *Ends* and reaſons, when a greater *Evil* is not like to follow it, to hide their *Deformities*, and to adorn themſelves ſo as to ſeem more comely than they are. The *ſome means* he mentions, muſt be thoſe he had before recited, *Spots*, &c. or elſe he ſays nothing to the purpoſe; and if they are lawful to ſome perſons, and for *good Ends*, they muſt certainly be in themſelves indifferent, otherwiſe *circumſtances* cou'd never change their *Nature*. However, he clearly ſuperſedes the common popular *Objection* againſt 'em, (nay, againſt *Painting* too, which ſeems much more *obnoxious*) *viz.* That 'tis a Sin to attempt *mending Gods work*, ſince he clearly grants 'tis lawful in ſome caſes both to hide *Deformities*, and to uſe means to appear more *beautiful* than perſons really are. And indeed the caſe is plain ſo far, for otherwiſe 'twere a Sin for one that's *Crook'd* to wear a Gown that hides it, or that has but *one Eye* to wear a *Glaſs one*, or in need for a *Bald-pate* to wear a *Periwig*. For the other Objection, *That if we were born with ſuch Patches we ſhou'd deſire to get rid of 'em*, The Lady does with equal *Truth* and *Juſtice* deny both the *Fact* and *Conſequence*; for the *Fact*, what's more becoming than a handſome Mole? For the *Conſequence*, 'tis juſt none at all, for the Reaſon ſhe gives. If it be urg'd as a *Judgment*, that ſome have bin born with patch'd *Faces*, whoſe *Parents* wore 'em, we muſt deſire thoſe who think it ſo, to get a little more *Charity* and *Prudence* too, to mix with their *Zeal*; for firſt, the thing is plainly *Natural*, and only the common *effect* of a ſtrong and lively *Fancy*; and then 2dly, if there's any ſtrength in their Argument, it muſt be thus form'd, 'Whenever any Child is markt, 'tis a Judgment of God upon 'the *Parent*, at leaſt a ſign that 'he's *diſpleas'd* with 'em:——If 'they do not firſt lay down that *Propoſition*, they come ſhort of

proving any thing as to this *particular Inſtance*; if they do, they muſt find ſome *Sin* in longing for *Strawberrys*, *Claret*, and *Cow-heels*, or at leaſt make thoſe Marks which are ſo frequent on Children, the Tokens of *Divine Vengeance*. For the Ladies *condeſcention*, not to wear 'em where they'll give ſcandal, we think it very *commendable*, tho' more than ſhe's in Conſcience oblig'd to, for the *caſe of ſcandal* is far different here from that the Apoſtle mentions at the beginning of Chriſtianity; nor can it be ever ſuppos'd, that the ſight of a *ſpotted Face* ſhou'd *deſtroy any of thoſe for whom Chriſt dy'd, by tempting 'em to do evil*; which is the true notion of ſcandal, tho' far enough differing from what is commonly aſſign'd. And this is at preſent, after *mature Deliberation*, our Judgment in the Caſe propos'd; which we are yet ready to change, if any can bring better *Reaſon* for the contrary Opinion.

Q. *Worthy* Athenians, *ſpare ſome time,*
And give an Anſwer *to this Rhyme.*
Of late I loved one whoſe Feature
Had all that's rare in Art or Nature:
I ſoon did to her gain Acceſs,
She lov'd in a months time, or leſs.
Her Parents then were 'gainſt me ſet,
Which made me in my Soul to fret;
But her Love ſtill t'wards me did burn,
Though I wiſht my ſelf within an Urn.
Her Parents with 'er now both conſent,
And tho' ſome Months *may yet be ſpent,*
Nothing but Death can it prevent.
Now Learn'd Athenians! *ſince you can*
So well deſcribe the happy Men,
Say whether is the greater Bliſs
In your Opinion, mine or his?

A. To the ſame Tune.

Thrice worthy Queriſt, we muſt confeſs.
You honour us much in your *rare Verſe.*
And by the *World* it ſhall be ſe'd
That you likewiſe we have *honoured.*
What ever *Art* for your *Love* cou'd do,
Nature has done as *much* for you.
How cou'd you elſe have *batter'd* down
In one months time the ſtubborn Town?
When Parents 'gainſt you firſt appear'd
Like yours it fretted our Souls to hear't.

But

But ſince her Love ſhe didn't deny,
O noble *Roman* ! why wou'dſt thou dye ?
Howe'er it ſeems, the Danger's paſt,
And *Parents* all conſent at laſt,
'Tis clear agen now, tho of late *overcaſt*,
And to *have* and to *hold*, approaches faſt.
On this you ask if any can
Than you, be judg'd a happier Man ?
Sad Truths to light why ſhou'd we bring,
Dream on, and think your ſelf a King !

Q. *Whether it be not a great Inconvenience in our Chriſtian Churches to admit Women to ſit unvail'd promiſcuouſly with the Men, and whether it wou'd not be better for* both *if different* places were appointed for 'em ?

A. Were our Mercury to paſs for a Canon, or Statute Book, we ſhou'd be forc'd to anger all the *Beauty-Hunters* of St. *Brides*, and perhaps ſome of the Beauties too, who only *Spectatum veniunt*, by anſwering this Queſtion in the Affirmative. We are not of their ridiculous Opinion, who think (or at leaſt pretend they do ſo) that Women have no Souls, who very well know the conſequence of this Doctrine, ſince as an excellent Author no leſs tartly than truly expreſſes it 'If they can once perſwade Women they have no 'Souls, they think they ſhall eaſily command their Bodies.

So far are we from that *Extream*, that we profeſs 'tis a quite contrary *Cauſe* that makes us wiſh there might be different *Apartments* for them and us in *holy Aſſemblies*. Any Man that knows himſelf well, will not be willing in that place to *truſt his Eyes*, for tho' he ſhou'd ne'er ſo often *make a Covenant* with 'em (for the ſame reaſon *Job* did) they'd be apt to break it. For the ſame reaſon then we wiſh 'em remov'd a little further *in* the Church, that our Reformers had for removing *Images* quite *out* on't, leſt they ſhou'd dazle and divert the mind of *Beholders* with their *Splendor* and *Beauty*, and inſtead of devout *Chriſtian Worſhippers*, transform em into miſtaken blind *Idolators*.

Q. *I've promis'd Marriage againſt the Conſent of my Friends, which they ſuſpecting, have forbid my* Lover *to make any further Addreſſes, and commanded me not to entertain him any longer, and reſolve to marry me to another, for whom I have a great averſion : Your Direction is deſired how I'm to behave my ſelf in this difficult Affair ?*

A. The reſolving 2 *Queſtions* will clear all the difficulty in this matter, Whether a Promiſe of Marriage is obliging, when made againſt the *conſent* of *Friends*? And whether *Friends* have any power to force conſent to *Marriage* ? For the firſt, if the perſon be of years of *Diſcretion*, we think the *Promiſe* is really binding, tho' not lawfully made, binding not only negatively, ſo as never to marry any other, but poſitively too, to marry that perſon, as ſoon as all Obſtructions are remov'd ; but we take the want of *Parents* conſent to be a very *juſt Obſtruction* as long as they live, tho' not any longer ; for we can't think they have power to diſanull any ſuch

or *Promiſe* when once actually and ſolemnly made, the Inſtance generally given of the Parents power under the Law to vacate and null the Vow of his Daughter, not reaching the preſent Caſe, that was a *Political Inſtitution* proper to the Jews; and were the ſame a *Law* of our Countrey, as 'twas of theirs, and is of the *French* at preſent, the Caſe were clear: Beſides, there ſeems a conſiderable difference between a *Vow* and a *Contract*, one is with *God*, the other with *Man*; God may give up, or depute his own right in this Caſe, but it follows not that it does *mans*; It's urg'd, they are not *Sui juris*, being their Parents goods, and therefore not at their own diſpoſe: It may be anſwer'd, They are partly *ſui juris*, partly not; they are born *free*, not Slaves; Men, not Beaſts; therefore have ſomething of choice, and are not to be alienated, &c. like other Goods (but we are inſenſibly fallen into the *purlieus* of the ſecond Queſtion) ſo far then as Children are under Government, and not at their own diſpoſal, they undoubtedly Sin in making any ſuch Promiſes, and can't perform 'em till their Parents conſent, or Death gives 'em liberty. But ſo far as they are free and rational Creatures, they have power of diſpoſing even their Souls, and therefore their Bodies, at leaſt Negatively, to the Excluſion of any other, for ſo much power no Parent himſelf, unleſs a Tyrant, can deny 'em, which alſo clears the 2*d*. Queſtion. Children are neither *Cattle* nor *Slaves*, we think they have therefore at leaſt a Negative voice, even where there was no Prior obligation, much more where there is; tho' ſuppoſing there were none, they ought to endeavour as much as poſſible to ſubmit to their Parents choice, unleſs where 'tis a plain caſe that t'wou'd make 'em miſerable. The ſum is, the poſitive Promiſe here was unlawful, nor is't to be actually perform'd with out the Parents conſent or Death, yet the Parent has not power to vacate this promiſe, much leſs to force their Child to marry any other.

Q. *'Twas my misfortune to fall in love with a* vertuous young Lady; *I have ſo far* indulg'd *my* paſſion *that 'tis now* impoſſible *to ſhake it off. Shee is* young, *and I have ſome obligation upon me not to marry theſe* 3 *years, and the Lady is as great a Stranger to my Love as to my Perſon, I being ignorant of thoſe Affairs, deſire to know which way I ſhall make known my Affections to the* Dear Angel: *Dear Gem. I earneſtly deſire your Advice, and am,* &c.

A. He's ſmitten ſure enough; ——*Vertuous young Lady, impoſſible to ſhake it off, Dear Angel*, nay, *Dear Gent.* and all. Well. *Semel inſanivimus*, as Mr. *Cowley* ſays, we all have bin, or muſt be in *Love*, unleſs downright *Fools*, which he thinks are not capable of that *Paſſion*, and we know can never be *Mad*. But we wou'd not be thought to ſport with the miſerable, we ſhall therefore give the Gent. better *advice* than the *direct anſwer* to his Queſtion, and that is, Conſidering his Circumſtances, either to *ſhake off*, or at leaſt *adjourn* his *Amour* ſome 2 or 3 years longer; for it ſeems they are both young, and he has time enough to be *unfortunate*, as a million to one he is, as ſoon as he *loves* in *earneſt*. But this he tells

us is *impossible*—— In answer, Lovers often use the word *impossible*, where one less harsh wou'd do the business, 'tis only impossible in the same signification that the Greek sometimes used, that is, for *extreamly difficult*, but 'tis not absolutely so, unless he'll make it. Let him not *see her*, not *write* to her, not hear *Musick*, sing *Songs*, make *Verses*; nay, try if he cannot think of her for one *Quarter* of a Year, and he'll then tell us another *Tale*, and thank us for this *Advice*.

Q. *There's a certain* Gentleman, *whom I can never see without most* violent motions, *my Heart pants, and my Colour comes and goes, tho' I know no reason for't. I can't believe 'tis Love that puts me in such disorder at the sight of this* terrible Spark, *because I never was in* Love, *nor think my self so much as capable of that* Passion: *Pray your Judgment in this matter?*

A. Now what a *Paradice* wou'd these 2 *Querists* be in, this and the foregoing, shou'd they happen to intend one another. Well, this *Love* is certainly the *arrantest* little *Sophister* in the World; it makes people grant the *premises*, and yet shift the *Conclusion*. 'Tis neither better nor worse, Lady, but by all these *Tokens* you are as surely *infected* with the *plague* of *love*, as ever was your humble Servant unknown, *&c.*

Q. *How old is the custom of saying Grace before meat?*

A. As old as we can find Men of Reason and Gratitude, for its impossible for a good Man to be ingrateful. A certain Author, whose Talent lyes at Bumpers and Bawdry, wou'd have this Custom as old as *Dido*, and cites four Verses which the Poet has made her speak in the Nature of an Health, which is the same thing with a *Lacedemonian Grace*.

Q. *If there were no Light, would there be any darkness, and so of other Contraries?*

A. Yes certainly, there was nothing else but darkness till the Creation. Indeed we must grant that *Darkness* cou'd not have been known without its opposite *Light*, but it wou'd be very ill Logick to say such a thing has not a Being, because it falls not under the perception of our Senses.

Q. Gentlemen, *I am resolv'd to Get round the* Earth on Foot, *I desire to know whether my Head or Feet will Travel most, and how much the one more than the other?*

A. Pray Sir, which way do you design to travel, that you'll meet with no Water, Mountains of Ice, *&c*, However? Sail or Go, you are desired to tell us how large a Circle you design to take; as also as near as you can your height; but besides all this, (which is yet a greater task) pray send to us the way of squaring a Circle; if you cannot do that, we assure you we can't answer the Question exactly, and for Mathematicians to advance any thing that won't bear a demonstration, is worse than doing nothing at all.

Q. *What is your Opinion of the Story of* Simon Magus *having a Statue Erected to him by the* Roman *People, as* Justin Martyr *relates, and the strange conflict of Miracles between him and St.* Peter?

A. 'Tis not a half penny Matter whether it be truth or not, farther than this, that a Supposition of any thing that invalidates the Testimony of the Primitive Fathers in some matters of Fact, wou'd bring in contempt all that they

they have deliver'd concerning Sacred Writ.

But however, since our Opinion is desired, we believe that its very easie to defend the Testimony of St. *Justin* against all that has been said on this point. What has yet been objected by our *Lacedemonian* Atheists, is this, *That Justin Martyr had but little skill in Latin, (in which Tongue the Inscription was writ) and that he might Easily mistake, and this Inscription.*

SEMONI

SANCO

DEO FIDEO

Sacrum

Sex Pompeius Sp. F.

And instead of it read

SIMONI

SANCTO DEO.

Which first Inscription Ciacconius saw in the Year 1574. upon a Marble Pedestal of a certain Statue in the Insula Tiberina, between the two Bridges. We answer, first as to *Justins* Latin, we can't tell exactly his knowledge in it; but if he had any at all, (which our Antagonists deny not) he must know *Roman Letters*, and can any Man of common Sense believe that he was such a blockhead as not to see there were a vast difference betwixt the Number of these Letters; Besides, can any one believe that he wou'd write and publish what he must of necessity have been ridicul'd for by his Contemporaries, and yet we find not one of 'em that contradicts him? If he had been mistaken, it wou'd have been taken notice of, and not have been transcrib'd and attested by many of his Followers. *Irenæus* was not his Junior by 30 years, and he tells us, 1. 20. that *Simon dicebat se esse sublimissimam virtutem* i. e. *Deum*, as also, that he was honour'd with a Statue by the Emperor *Claudius?* which is a quite distinct account from that of *Justin Martyr*, and therefore not borrow'd from him, as is objected: Besides, *Tertullian*, *Eusebius*, *Nicephorus*, &c. make mention of it, but as for the first Inscription, the ill luck of it is, that 'twas never mention'd till the Year 1574. above a thousand Years after these Testimonies: but suppose the first had been in *Justins* time, nay and before him, 'tis yet an Argument that that of *Simons* was placed there out of choice, to rival the other *Sabin Divinities*, according to *Tertullian*, who says of him, *Hic ausus est summam se dicere virtutem.* i. e. *Deum, Numen, apud Samar*: חות See *Tremellius* or *Junius* upon the place: But suppose we had no better Authority than the exposing the weakness of their Argument against the Universal consent of Fathers:

The Inscription of *Semoni*, &c. is like that of *Simoni*, *Ergo*, the last is false.

Or thus, *Semoni*, &c. *is*, *Ergo* Simoni *can't be.*

When we find such trifling Arguments to disprove any thing, we may safely venture the Merit of

of the Cauſe, without defending it. As for the latter part of the Queſtion, it has been receiv'd and never contradicted by the Primitive Fathers; and ſuch as believe it not, are deſired to ſhow their Reaſons why they diſſent, and not put the World off with conjectures againſt the truth of things that have been as credibly receiv'd, as they have been poſitively deliver'd by men of known Sincerity and Piety, ſuch as *Juſtin* was, having approv'd himſelf ſo by his Martyrdom.

Q. 5. *Prometheus urg'd his Fate, when for his Clod*
He ſtole dear Flame from the Chariot of th' God,
And warm'd the Breaſt with a Celeſtial Fire,
Such of himſelf a Mortal cou'd n't inſpire.
Thus paſs'd the metamorphos'd Clay for Man,
And he claims all for the work of his own Hand.
The Wretch was bound on Top of the Aſian *Hill*
Nor cou'd he buy his Death, *nor* Vulture *kill;*
And don't they urg their Fate who ſteal, and yet
Venting 'em for their own, will Verſes *write?*
Their Crimes the ſame, from Sol *they ſteal the flame*
And then ſubſcribe the Author's in their Name.
Spare not your Verdict! *quickly doom the* Owls,
Not Pallas *Birds, but blinded ſenſeleſs* Fools?

A. Whatever *borrow'd Lines* our *Works* have ſhown,
This we dare ſwear, that thine are all thy own.

Q. What was the occaſion of thoſe infinite variety of Lections we find in the Ancient Manuſcripts of the Scripture?

A. All the World may ſee that this Queſtion was propos'd out of no good deſign, eſpecially ſince the Author of it has publickly rais'd ſome Objections, thereby to bring the whole Bible into contempt: But we anſwer, tho' there are ſome diſagreements which hap'ned thro' the fault of the Copyiſts, yet it follows not, that there are not ſome true Copies of the Original, both as to the Old and New Teſtament, which alſo have been preſerv'd by the Church and we our ſelves dare undertake to reconcile any Text whatever, which wou'd be impoſſible, if there were not a true ſtandard to judge by. We hope we have ſufficiently clear'd the Authority of the Hebrew Text in the *Young Students Library*, and as for the New Teſtament, that's much eaſier defended. Our Author has only rais'd 4 Objections, which we ſhall here Anſwer: 1. *Jonas* 3. 5. *Yet* 40 *days, and Nineveh ſhall be deſtroyed*; the Septuagint anciently read it 3 days. 2. The diſagreement between *Nehemiah* and *Ezra*, about the number of the Jews that came from *Babylon*. 3. The improbability of 32 Soldiers fighting upon an Elephant, 1 *Macc.* 6. 37. And 4, Of the Number of the *Philiſtines* Chariots and Horſemen, 1 *Sam.* 13. 5.——To the firſt, *Theodoret* upon the place tells us, that the No 40. and not 3. was firſt in the Septuagint agreeable to the Hebrew; and if ſo, its plain there were

ſome true Copies to correct the falſe ones by, as we ſaid above; or if it was corrected by the Original, it ſhows we have yet right in the Account. 2. Both *Eſdras* and *Nehemiah* agree in the total Sum 42360, but in numbring up particular Families, *Eſdras* mentions 494, which *Nehemiah* ſpeaks not of, and *Nehemiah* ſpeaks of 1765, which *Eſdras* does not reckon up: Now if you add the Surplus of *Eſdras*'s Number to *Nehemiah*'s, and the Surplus of *Nehemiah*'s Number to *Eſdras*'s, the ſum will be equal. So that there's no contradiction, but a Confirmation of the Truth told divers ways. As to the 3*d*. we have nothing to do with it, we are only to defend Canonical Books. 4. *Obj*. Of 30000 Chariots to 600 Horſemen, when *Grotius* believes it ſhou'd be but 3000, we muſt beg *Grotius*'s pardon, (tho' we have a great reſpect for his Judgment) for he was no Warrior; if it had been but 3000, it had been a ſmall Cavalry for ſo numerous a people as the *Philiſtines* to provide, and in humane probability but a very weak ſtrength to cope with their powerful Adverſaries.

Q. *You are deſired to tell, what unqueſtioned Popiſh Authors do juſtifie the killing and depoſing of Kings to be lawful, by the Popes Authority, it being generally held by Proteſtants to be a Popiſh Tenet, but denyed ſo poſitively by ſome Papiſts, that one of them has promiſed to renounce that Religion, the day it can be made appear: Your ſpeedy anſwer to this may be of great uſe to the publick, as well as to my particular Friend?*

A. This Depoſing Doctrine is not grounded upon the Scripture, or Cuſtom of Nations: But if a King diſpleaſe the Pope, or favour the Doctrine of Chriſt, or its Profeſſors, that's enough to excommunicate him, and then his Subjects are abſolved from Allegiance if the Pope pleaſes, tho' this is but *Brutum fulmen*. *Coſterus*, *Molina*, *Saunders*, *Cuſwell*, and many more Jeſuits, juſtifie this ſort of depoſing; but the extent of their Doctrine is beſt Learned from Pope *Xistus*, who 1589. *Sept*. 2 made an Oration in his Conſiſtory, in Commendation of the Monk that had done that memorable Act to ſtabb King *Henry* the III. at the head of his Army, whoſe hand God guided, and the the King periſhed in his Sin (his Sin was, he favoured the Proteſtants) by this Religious Man, ſo he calls this Murtherer; and Pope *Pius* by his Bull commanded Q. *Elizabeth*'s Subjects to rebell againſt her, becauſe ſhe promoted the primitive Worſhip of Chriſt and the Apoſtles, and not the Novel upſtart worſhip of the Papiſts.

* This Speech was Reprinted at *London* in the late Popiſh-Plot.

Q. *How Abraham going for Canaan after the days of his Father, could be but 75 years old*, Gen. 12. 4, 5. *when his Father liv'd 205 years*, Gen. 11. *and he was born in his Fathers 70th year*, v. 26.

A. We have already ſaid ſomething on this Head, but we can't promiſe it was ſo ſatisfactory as this Account of it, for which we are oblig'd to an unknown hand, whoſe kindneſs we are ready to acknowledge.

1. Moſt plain it is, that חָרָן *Haran*, out of which he came, is the very ſame Name and place with χαῤῥαν *Charran*, compare

pare the *Hebrew* Text with the LXX.

2. It is then as plain, that at 75 years old *Abraham* went out of *Haran*, or *Charan*, or *Charran*, into *Canaan*, Gen. 12. 4, 5. called by *Stephen*, the Land in which you now dwell. So that the Question recurrs, That seeing his Father was dead when he came into *Canaan*, how he could be no more than 75 years old?

1. That in the *Samaritan Copy* (which Bp. *Usher* with so much cost at last procur'd (*Terahs* Age is set down to be 145. and that granted, the doubt vanisheth.

At *Terah's* 70. years he is born.
Add to that 75. of his own Age.

It makes 145. the Age of *Terah*, after which immediately he goes out of *Charran* into *Canaan*. Or else,

2. You must answer from the Text that speaks of *Abrahams* Birth, *Gen.* 11. 26. *Terah* liv'd 70 years, and begat *Abram*, *Nahor* and *Haran*; by supposing that *Abram*, tho' mention'd first, *Ratione dignitatis*, was not *Terah's* eldest Son, but that at 70 years old he begat *Haran*, or *Nahor*, and *Abraham* in his 130*th* Year (you have such an Instance in the Sons of *Noah*, tho. *Japhet* was the first born, yet *Sem* is always put first, because in him runs the line of Christ.)

Abraham born 130*th.* years of *Terah.*
was 75 year old (when he went
——— (out of *Haran*,
which makes 205. years of *Terah's* Life, immediately after the expiration of which, he goes out of *Haran* into *Canaan*.

Q. Gent. *If you design for the future to treat of Witches, &c. take these few Observations along with you:*

'That an Appearance of Persons both of Good and Evil Life 'in this World, hath been by Almighty Permission for some extraordinary End of detecting 'Murder, Recovery of Estate, '*&c.* and still may be.

'That the strange Notices of 'the Deaths and Births of Persons and Families have bin, and 'are very consonant to the Essences of our Creator. But,

'That the Feats of Witches & 'Devils in hurt to Mankind, and 'the more Innocent persons, immediate possessions of the Devil, 'and all outward and bodily violence of the Devil, by himself, 'or his Witches, or that there are 'any such People who can invisibly, or at distance endammage 'any Person, is utterly deny'd, 'and easie to be prov'd against 'the Essence of God Almighty, 'as has very judicially by various 'Persons being made appear in 'Print, and scarce any famous 'Story of Witchcraft, *&c.* but has 'been detected to have been Artifice, or Natural.

'*Gent.* Pray observe the differences in supernatural and Natural appearances, and that any 'thing ascertained for Truth, 'disagreeing with Divine Truth, 'may not be taken notice of, such 'I take the Power of Witches, Devils, and Possessions, *&c.* to be, 'which if you are not of the same 'mind, it is expected you make a 'Learned and clear proof to the 'contrary of what I assert, and 'maintain'd by divers very Learned and good Authors.

A. Sir, we return you our hearty Thanks for the Advice and Instruction

ſtruction we have receiv'd from you, as well as ſeveral other perſons, and deſire your pardon that we can't ſubſcribe to your third poſition, and cou'd wiſh that in the *ſecond* you had expreſs'd your ſelf ſo, that we might have had a clear Idea of what you mean by *conſonant to the Eſſences of our Creator*; if you mean, *becoming the Nature and Wiſdom of God*, we agree with you in that, as well as the *firſt*: We wiſh we cou'd anſwer the latter end of your Letter to your Satisfaction, which we ſhall endeavour, after we have reduc'd your third poſition into 2 Heads:

1. Witchcrafts (ſo ſuppos'd) are either Artificial or Natural.
2. That Perſons are not hurt by Devils or Witches, are not poſſeſs'd by Devils, nor ſuffer any Bodily Violence.

Againſt the Firſt we offer theſe Arguments:

1. All Nations can't agree and conſpire to find out a word expreſſive of a Non-entity, as *Witchcraft* is, if there be no ſuch thing; but we find no Nation or Language whatever without ſome word expreſſive of the Idea we have of Witchcraft, therefore there's more than Nature and Artifice in't.

2. It wou'd have been diſagreeable to the Wiſdom and Juſtice of God Almighty to have made a particular Law to deſtroy Witches if either there was none ſuch, or if ſuch, cou'd not have eaſily been diſcover'd by humane knowledge from an Artifice, or the effects of Nature.

3. If there be no ſuch thing as Witchcraft, all Legiſlators, Juries, Witneſſes, nay and thouſands of Witches themſelves, who have dy'd for't, and at their Execution Confeſs'd themſelves guilty of the Charge, have acted unaccountably, which is impoſſible, therefore there's ſomething beyond Nature or Artifice.

Obj. *A great many notorious Stories under that Name, have bin diſcover'd to be meer Trick and Juggle?*

A. We grant it; but its ill Logick to ſay, *Some are Tricks*, Ergo *all are Tricks*. We believe the greateſt part may be juſtly reckon'd amongſt idle Stories, but the many credible Inſtances we have, that have all the atteſtation that any thing that comes under the cognizance of our Senſes can be capable of, aſſure us that there are ſome true Inſtances.

Againſt the third we offer theſe Arguments.

1. The Scripture gives Inſtances of Perſons that have been hurt by by Devils, as *Job*; have been poſſeſs'd, as *Mary Magdalen*; have ſuffer'd violence, as he *that was thrown ſometimes into the Fire, and ſometimes into the Water*: Now if theſe things have been, it ought to be prov'd how and when the Devil loſt his power, or elſe this Conſequence is very fair, *theſe Inſtances may yet be.*

2. That a Spirit can act upon Bodies (tho' we don't know, ſince matter is not apply'd to matter in order to motion) its plain, from every mans own Experience, who finds that his Soul wills, acts and moves his Body, the manner of the motions comes not within the diſpute, the Queſtion is, whether they move at all.

Obj. *There's no reaſon why innocent perſons ſhou'd be ſubject to the power of the Devil?* *A. Job*

A. Job was, and thousands have been, and yet are, for such ends as God in his Wisdom and Justice thinks fitting; the same Objection was made to our Saviour, *Why a Man shou'd be born blind before he has sinn'd*, if you please consult our Savious answer. As for that passage in the last position, which speaks of *peoples being invisibly in a place*, we don't at all believe it; and we have credible Instances enough by us to perswade us that Witches are deluded, and think they go *Journeys*, *eat*, *drink*, *revenge themselves*, *turn into strange shapes*, &c. when 'tis nothing else but the Devil, and that they at the same time lie in their Chamber, or somewhere else exanimated, insensible of burnings, cuttings, &c. has been often try'd upon 'em.

Q. *Not long since I had a very great occasion for a certain sum of Moneys, and having no Acquaintance in Town where I could borrow it for such a time as I wanted it, I cheated my Master of the same; at the expiration of the time, I made up a greater sum (and gave it to him for goods, which were never sold) in our Books, which will be some moneys clear profit to him when we come to cast up our Accounts*: Query *In your Opinion whether or no this is a Sin before God Almighty, and whether I can be pardoned for the same without Repentance?*

A. We look upon the Action not at all justifyable, to dispose of another Mans money, &c. without his knowledge, tho' with a sincere design of restitution, since 'twas a transgression of the Golden Rule, *Do as thou would'st be done by*; possibly the money might have bin wanted before the time it cou'd have bin repaid; as it is, the Circumstances of the Action attenuate the fault, and 'tis very well there's so much sincerity and honesty as to make Restitution: We don't think you oblig'd ever to mention it to him, for the World is reflective; only thus much, beg God Almighty's pardon for so inconsiderate an Action, and do so no more, and you may be assured your innocence will be as secure as your Credit.

Q. *I being at this time under some Affliction, I heartily desire your consideration therein, and to give me your speedy thoughts on the matter*, viz. *I now living with a Father and Mother which have not proved so kind to me as I expected, did some time since make a Vow to go from them, and to take hold of the first opportunity that I might get a Decent and honest livelihood by, which now offering, am unwilling to break my Vow, tho' something desirous to stay with them notwithstanding they continue in the same unkindness. Now I would desire you to favour me with your instruction for my better guidance therein?*

A. Your Vow does not oblige you, for your Body is the Goods of your Father, and you can't lawfully dispose of your self without his knowledge and consent, so that you ought to beg God Almighty's Pardon for your Rashness; only thus far, if your Father compells you to ill actions, and you see no probability of dissuading him from it, we believe you may lawfully dispose of your self, but you'd best be well advis'd, and take not your own Counsel as to the matter of Fact, whether it is just or not, and whether 'tis a sufficient occasion for such an unhappy choice.

Q. *Whether*

Q: *Whether the knowledge of Men, or Things be the better?*

A. Of Men undoubtedly, and of all Men, ones ſelf; *Noſce teipſum*, Know thy ſelf, was a Rule of a very great weight; and if it was put to our Society to find out another as great, it ſhou'd be, *Age ipſe*, Act thy ſelf, do thy ſelf, what thou adviſeſt others; for after all, Knowledge without practice ſignifies very little.

Q. *Whether a Chriſtian Magiſtrate can Tolerate the Jews, ſince their Expectation of a Triumphant Meſſias is a direct Blaſphemy againſt Jeſus Chriſt whom they reject, and their Anceſtors had the preſumptuous boldneſs to brag that they Crucified the God of the Chriſtians?*

A. A late Author in treating upon this Queſtion, ſeems to Cenſure a juſt Toleration of the Magiſtrate in the beginning of his Anſwer; tho he recants before he has done) he alſo endeavours to anſwer to thoſe Objections that are made againſt the Jews Expulſion out of all Chriſtian Governments: And tho we are no *Jews*, yet as we are *Men*, we will venture for once not only to Juſtifie the Wiſdom of the Magiſtrate, but alſo take off the falſe Calumnies that are caſt upon that diſperſed Nation, we ſhall conſider 'em under theſe 2 heads, *Eccleſiaſtick* and *Civil*.

As to the firſt, They are our Elder Brethren, and we are but grafted into the common Stock with 'em: So that we have but little reaſon to boaſt againſt 'em, ſince they *bear* us, not we them. Their Religion was once the only true Religion; and tho they were Slaves to *Types*, *Shadows Figures*, &c. yet they had alſo the ſame *Eternal Moral Law* for their obſervation, which they carefully obſerve at this day; (we ſpeak as we do of other Religions, that this is their practice; we excuſe not any reprobate ill perſons of 'em, no more than we can the vicious of our own Church) and if they Crucified the *Head* of our Religion, (for he came not in that Pomp and Glory that they expected) yet we are the better for it, for had he not been Crucified, our Religion had never had a Being.

It has been often objected againſt them, that *they celebrate their Feaſt of Unleavened Bread, fermenting it with the blood of Chriſtians*; which is ſo expreſs againſt the Fundamentals of their Religion, that nothing can be more, being both forbidden *to kill, and to eat blood*, is ſo far from the Doctrine of their Expoſitors, that they teach quite contrary. Thus *Rabbi Moſes* of *Egypt* in *Jad a Razaka* in his Treatiſe of *Kings*, cap. 10. ſays, *Concerning the Nations, the Ancients have commanded us to viſit their ſick, and to bury their dead as the dead of Iſrael, and to relieve and maintain their poor as we do the poor of Iſrael, becauſe of the ways of peace, as it is written, God is good to all, and his tender mercies are over all his works*, Pſal. 145. 9. How often do we find accounts in Hiſtory of their falſe impriſonments, and cruel Death? Thus in *Vienna* in the Metropolis of *Auſtria*, *Frederick* being Emperor, there were three Children miſſing in a great Froſt, the Imputation was caſt upon the Jews, who were indicted for murthering 'em to celebrate their Paſſover, and 300 of 'em were burnt for it, but when the Thaw came, the 3 Boys were

were found drown'd in a Pond where the Ice had let 'em in. We ſhall give one Inſtance more, and we've done: Among the *Portugueſe* the Jews were extreamly perſecuted, one night the King could not ſleep, but roſe up and went into a Balcony, where he eſpy'd two men carrying a Dead Corps, which they caſt into a Jews Yard, he immediately diſpatches a couple of Servants to watch 'em home, which they did; the next day there was a great Tumult in the City, and the Jews were accus'd of the Murder. The King apprehends the Rogues, and ſends for ſome of the Rabbies, asking 'em how they tranſlated the 4th. ver. of *Pſal.* 121. they anſwer'd, *Behold he that keepeth Iſrael will neither ſlumber nor ſleep*; No, ſays the King, this is the Tranſlation, *Behold the Lord doth not ſlumber, neither will he ſuffer him that keepeth Iſrael to ſleep: God who hath a care over you, has taken away my ſleep, that I might be an eye witneſs of that wickedneſs which is this day laid to your Charge.* There are inumerable ſuch Inſtances which we have not room to inſert here: As to what this late Author ſpeaks about their curſing Chriſtians, agreeable to the precepts of their Talmud, 'tis falſe, and borrow'd out of *Sixtus Senenſis*, in Bid. lib. 2. or others that follow him, *viz.* 'That e-'very Jew thrice a day curſeth all 'Chriſtians, and prayeth to God 'to confound 'em, and root 'em 'out with their Kings and Prin-'ces; when the very words are 'theſe, *La Mumarim*, &c. For 'Apoſtates let there be no hope: 'Let all Hereticks be deſtroy'd, 'and all thine Enemies, and all 'that hate thee, let them periſh; 'and thou ſhalt root out the 'Kingdom of Pride forthwith, 'weaken and put it out, and in 'our days: 'Tis plain to any one who knows the Talmud, that it means only the Jews which apoſtatiz'd to the *Sadduces*, *Epicurians*, and *Gentiles*, (ſee *Moſes* of *Egypt* upon the place) and it can't mean Chriſtian Kings, for at that time there was none: Now as to what concerns Religion, we Chriſtians have this Rule, *That the Tares and Wheat ſhall grow together till the Harveſt*: We have no order to treat thoſe ill that are not of our Faith; and if in any Civil Account the diſorderly amongſt the Jews, offend (as no People in the World is free from ſuch Members) the Laws which they lie under, and by which they are maintain'd in their Rights and Liberties, will alſo take Cognizance of their Breaches of it.

To the ſecond part, Their Civil concern is not at all diſadvantageous to a Commonwealth but the contrary; 'tis ſaid indeed, *They engroſs the whole Negotiation to the great Damage of the Natural Inhabitants*: But this is refuted, ſince 'tis out of their power to make ſuch an Engroſsment, they both Import and Export to the Good of the Nation, by bringing in ſuch things as we need, and taking off our hands what we have too much of. Nor is their Cuſtom to the Kings Revenue inconſiderable, and their Religion obliges 'em from Cheating and deceiving in it; and if any does, (as ſome poſſibly will) the Law is open. As for the buſineſs of Clipping of Money, upon what Grounds it has been ſuppoſed, and how they have been treated, let their Enemies judge by *7 Adv.* 1. N. 7.

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ed fine recipiendo a Judis, where the King is brought in writing to his Judges in Latin in these words, *Rex dilectis & Fidelibus suis Stephano de Penteceſter*, &c. 'Tis too long to translate this, or indeed to stay any longer upon this Subject, only thus much we think our selves oblig'd to say, nor can any Christian accuse us, since we all owe 'em a greater debt, to wit, our Prayers that God *wou'd call home his ancient People the Jews*, &c.

Q. *Whether the Reverse or Recoyle of a Gun, be at the Firing in the Chamber, or before, or at the Immediate departure of the fire from the Muzzle*: Gent. *Three Wagers depend upon this Question; therefore the sooner you Answer, the sooner we shall drink your Healths, for 'tis to be determin'd by you.*

A. The Learned Ld. *Brouncker* answers this Question in his Experiments that he made about the Recoyling of Guns, some of which were before the Royal Society, and others after that were made before his Majesty in *Whitehall*; he discover'd that the Recoyl was sooner or later, according to the quantity of Powder used; thus in the Engine he made use of, if he used under 12 Grains, the piece ceas'd to recoyl before it parted with the Bullet; if he used more, the Bullel parted from the piece before it recoyl'd; the Reason whereof he hath demonstrated, for the Bullet crossing the Axis of the piece with a greater or lesser Angle, according to the force of the Powder, the Recoyl is sooner or later; for a fuller satisfaction in this point, we refer the Ingenious to the History of the Royal Society, *p.* 236. where they have both a Table calculated for distances, Charges, &c. as also a demonstration about their hitting or missing the Mark.

Q. *I know an Emperick in the Country who stops bleeding at the Nose, and stanches all manner of Hæmoraghes, when all other means fail, only by saying over these following words (either present with the Patient, or within some miles distance)*

*Here the party is named both Christian and Sirname.

In the Blood of *Adam*
(Sin was taken,
In the Blood of Christ
(it was all to shaken.
And by the same Blood
(I do thee charge,
That the Blood of *——run no
(longer at large.

The words you are left free to conceal or publish, according to your Resolution of the Case: Pray give us your Opinion of the lawfulness of it, and how 'tis effected; that it has been done frequently, I am assured is matter of Fact?

A. The means of Stopping Blood may be Natural, but this is not, however this is much more unaccountable. Our Saviour tells us in a certain place, that *many shall come unto me in that day, and say unto me, Lord, Lord, have we not prophesied in thy Name, and in thy Name cast out Devils, and done many wondrous works? But I will say unto them, Depart from me ye workers of Iniquity*; whence (as also from another place that speaks of it as matter of Fact) 'tis inconteſtably true, that as some good men by a true Faith in Jesus Christ can do Miracles; so in some ill men there's a Faith strong enough to do the same; of this number we reckon all those wicked ridiculous things call'd

Charms

Charms for Tooth-ach, Agues, Thefts, *&c.* we doubt not but ſome perſons may uſe ſuch things (as the Gentleman mentioned in the Queſtion) out of no ill deſign, and becauſe they think there can be no wickedneſs in it; but we are very certain that ſuch perſons have an officious Devil attending 'em, and in their firſt Tryals lends his aſſiſtance, and brings the thing to paſs by Natural means, till a vain unaccountable Faith is ſo ſtrong as to perfect ſuch things without his immediate aſſiſtance. Thoſe know but little that are not ſatisfy'd that the Devil is more skilful in Nature than any Phyſician whatever; how eaſie can he convey prepar'd Spirits of Vegetables, or other methods, when the Party is aſleep, or confound a perſons Senſes ſo as to make him paſſive enough for any reception in a Friends ſhape, *&c.* for God often permits ſuch things; and if ſo, 'tis plain he can cure the Tooth-ach, ſtop Blood, or any other Natural Remedy. In examining the Lives of Negromancers, and ſuch as have given up themſelves to the Devil, we find they began with ſuch ſmall things as theſe, 'till hardened in their unaccountable Follies, they proceeded higher. If there's ſuch Companions, and ſo much danger in theſe things, we need not add, that a very particular Repentance is neceſſary to all ſuch as are guilty of them; or any way concerned in them. Under this Head may come ſuch as make tryals for Sweethearts, turn the Key and Bible for Thieves, enquire into future Events: In ſhort, all that great pack of Fools or Knaves in this Town, and elſewhere, that pretend by Judicial Aſtrology to reſolve Caſes of *Marriage*, *Death*, *Travelling*, *Riches*, *Poverty*, &c. and can't tell at the ſame time any little Accident whatever that will befall themſelves.

Q. Gentlemen, *I had once contracted a Friendſhip of the ſtricteſt kind, and higheſt degree with a Young Lady, who is (without Flattery) one of the Nobleſt of her Sex: Our paſſions, Fortunes, and every thing elſe were equal, that we ſeem'd deſign'd for each other; yet if there is ſuch a thing as Platonick Love, that was all that poſſeſs'd our Souls, at leaſt that we knew, and when all elſe concluded us Lovers (in the ſtricteſt ſence) we only term'd our ſelves Friends, and we were ſo far from Love, that we ridicul'd any thing tending thereto: But my occaſions calling me to* Spain *(where I continued about a twelvemonth) we were forc'd to part, tho' with grief to both; during my abſence I was poſſeſs'd with a ſtrange kind of Paſſion, which I knew not what to make of: Her Idea was always with me, and tho' we continued a correſpondence by Letters, nothing could ſatisfie me till my return, as ſoon as I ſaw her, I threw my ſelf into her Arms, and expreſs'd the higheſt paſſion I was capable of; ſhe, ſurpriz'd at my behaviour, was ſilent for a while, but then receiv'd me with a ſigh, and told me her Parents had promis'd her to another Perſon, and that tho' ſhe lov'd me, yet thinking I was not ſubject to the ſame Paſſion, had given her Conſent, and they were to be married within a Month. But to be ſhort, after ſome diſcourſe I left her, and happily met my Rival in a private Field; I told him our Circumſtances, and endeavoured to diſpute him out of her; but when that would not do, I drew, and told him*

him he must fight me, or quit his pretensions to her; we fought, I wounded and disarm'd him, but gave him his Life, which he requited with surrendring his Right in her to me; he quitting her without discovering the Reasons, I openly Courted her, and gained her Parents Consent, and am now in Expectation of the happy day.

——*And Gentlemen I would know of you:*

1. *Whether there is or can be such a thing as Platonick Love?*

2. *Whether I did ill in fighting my Rival, since without it we had all three been made miserable?*

A. Plato sirnam'd Θεῖος because of his knowledge in Divinity, and abstracted Speculations *Aristotle* was his Scholar, and by reason of his acute knowledge in material things, he was call'd γαῖος he being a Successor of *Plato*, and envious of his Reputation, out of scorn call'd all abstracted Notions *Platonic*, which soon got an ill Reputation being used as a Jest, tho' in truth *Aristotle* was the Fool in that, and *Plato* the *wise man*, as may be seen by comparing their Morals together. The *Platonic* yet keeps up its abused Sense, and Custom gives us a ridiculous Notion of it. The Idea that we have of it now is mostly confin'd to an uncommon Love, *viz.* That betwixt two different Sexes, which if it had been between two of the same Sex, might be well expres'd by the Term of Friendship. That there is such a thing, we have several Instances to convince us; the latest in print is to be found in one of the Gentlemans Journal expres'd by a Copy of Verses writ by a *Platonick Gentleman* a little before the death of his Mistress and himself: The Verses were these.

Since Love hath kindled in our Eyes
A chaste and holy Fire,
It were a Sin if thou or I
Shou'd let this Flame expire.

What tho, our Bodies never meet,
Love's Fewel's more Divine,
The fixt Stars by their twinkling greet,
And yet they never joyn.

False Meteors, who still change their place,
Tho' they seem fair and bright,
Yet when they covet to embrace,
Fall down and lose their Light.

If thou perceive thy Flame decay,
Come light thy Eyes at mine;
And when I feel mine fade away,
I'll take fresh Fires at thine.

Thus when we shall preserve from waste
The Flames of our desires,
No vestals shall maintain more chaste
Nor more immortal Fires.

Those

Thoſe that have a mind to know the whole Story, and the fatal effects this Copy of Verſes had on 'em both, may conſult the ſaid Journal.—To your ſecond,

A. Yes certainly, we are forbidden to do ill that good may come of it; 'tis an ill act to aſſault any perſon, except in ones juſt defence, and a degree of Murder: We wiſh you as much happineſs in your Marriage as you promiſe your ſelf, but we don't underſtand how any Gentleman can loſe his right to any thing, becauſe another has a longer Sword.

Q. Adam before his Fall being in a State of Immortality (as moſt hold) and ſleep being an Emblem of Death, how cou'd he, being in that State, ſleep; and ſo ſound, as that a Rib cou'd be taken from him, without his being ſenſible of it?

A. Sleep is properly call'd an Emblem of Death in ſome limited Senſes, but the want of a proper diſtinction might probably be the occaſion of the Queriſts Error; for no one ever pretended that Sleep and Death had any reſemblance in their full and proper Effects, *viz. Corruption*, and *Refreſhment*, for theſe are quite contrary, and 'tis to the firſt of theſe that *Adams* Immortality is oppos'd, and not to the laſt, which is rather Emblematical of it. As to the latter part, *How cou'd Adam be ſo ſound aſleep, that a Rib cou'd be taken from him without his being ſenſible of it?* We anſwer, The Scripture is expreſs that it was ſo; and we may very reaſonably believe it was no hard task for him to effect, that cou'd make a Man out of Duſt, nay, that cou'd make the World out of *Nothing*. And now to examine the Atheiſts Anſwer to this Queſtion, whoſe advancements muſt be very fine, or themſelves very immoral, to condem every body elſe; firſt, they will have this *Act to be a Dramma (a comical Viſion) and nothing real*; which beſides the incongruity of a *deep ſleep* (as in the Text) puts a Nonſenſe upon the Context, for *Adam* ſaid when he was awake, *This is Bone of my Bone, and Fleſh of my Fleſh*; and a little after, *For this Cauſe ſhall a Man leave his Father*, &c. from which places 'tis plain that *Adam* was in the Viſion (if a Viſion) both aſleep and awake: So that if theſe mens Conſequence is good, we ſhall have the whole Hiſtory of the Creation, nay the whole Bible it ſelf, to be Viſionary, or a Dramma, and conſequently a deſpicable ſilly thing, and to render it ſo, many of their Papers bid very fair.

Q. Whether there is ſuch a particular Period ſet to the Life of every particular man, as that he cannot in the courſe of Nature go beyond ſuch a number of years, months, or days; and that he ſhall fulfill ſuch a number, notwithſtanding any dangers of Caſualties he may engage withal?

A. There has been many Authors which have controverted this Caſe. The two principal Texts, brought by ſuch as hold the Affirmative, are that of *Job*, *Thou haſt appointed his bounds, beyond which he cannot paſs*; and the other is that paſſage of our Saviour, *My hour is not yet come*. The meaning of the firſt appears to us, That God has ſentenc'd Mankind to Mortality for the diſobedience of *Adam*, and has ſo laid the Chain of Cauſes, that Man ſhall not out live the bounds (ordinarily) of 70 years, or a few more, becauſe of the conve-

niency of the World, and the ſucceſſion of Generations. As for the ſecond, our Saviour being both God and Man, very well knew the Conſpiracy, time and manner of his Death, with every preceding Circumſtance that wou'd concur therewith, and therefore he might properly ſay *his hour was not yet come*, before that time. Common Experience ſhows that the Temperate live long and healthful, when the intemperate dye quickly; now for a Man to ſay that God ordains the means and the end, is to ſay that God is the Author of Sin; if ſo, Murders, Rapine, Violence, Cheats, and all wickedneſs whatever, have a ſafe retreat, to wit, a Neceſſity, that it cou'd not be avoided; and if ſo, farewell Rewards and Puniſhments, Heaven and Hell; nay, the very Exiſtence of a Divine Being.

Q. *In the* 1 Cor. 7. 36, 37, 38. *St.* Paul *ſays, if any man think that he behaves himſelf uncomely toward his Virgin, if ſhe paſs the Flower of her Age, and need ſo require, let him do what he will, he ſinneth not; let them marry: Nevertheleſs he that ſtandeth ſtedfaſt in his Heart, having no neceſſity, but hath power over his own Will, and hath ſo decreed in his Heart, that he will keep his Virgin, doth well: So then he that gives her in Marriage doth well, but he that gives her not in Marriage doth better: I deſire you to inform me, what you think was St.* Paul's *true intent and meaning by theſe words, and likewiſe an Explanation of them?*

A. The Cuſtom of betrothing and putting away, continued to the Apoſtles days; the Parties lived together a long interval before Marriage, which ſometimes ended in a great Belly, or ſometimes no Marriage at all, *vid. Fox.* 20. 8, 9, 10, 11. it was ſubject to Rules and Time; which if the Man thought it too ſtrict upon his Tryal, or too long for him and his Virgin to continue in that condition of Contract; or if ſhe thought it diſreputable, becauſe ſhe was paſt the Years then in Vogue; (for Virginity was a Reproach to that Nation upon many accounts, being bewail'd by them) or if any other urgent occaſion on his ſide did preſs him, he might put her away to avoid ſcandal, or marry her, or ſhe might continue with him longer; he ſinn'd not, do which way he pleas'd; rather than burn let them marry, be the Times never ſo perillous. But if the Man can keep his Reſolution, command his Paſſion, and will be firm to his Promiſe or Contract with his Virgin, tho' he do not marry her till the Times mended; and if ſhe his Virgin, be likewiſe content to remain with him, this Man doth better, conſidering the Circumſtances of the Times the Apoſtle was ſpeaking of. There are two other Interpretations much to the ſame purpoſe: The firſt is of the Greek Scholiaſts, and others; if any Father hath, becauſe of the perillous times kept his Virgin, *i. e.* his Daughter unmarried, till ſhe be paſt the Flower of her Age, *i. e.* till ſhe be well ſtricken in years, and thinks it a diſhonour to her to keep her any longer in that Virgin State, let him marry her to a Husband, he doth not ſin in ſo doing; but he who keeps his Reſolution not to involve his Family in the troubles of the World in ſuch difficult Times, and is under no neceſſity, it being in the Fathers power to diſpoſe, or not diſpoſe of his Daughter in Marriage as he pleaſes,

pleaſes, ſuch an one the Apoſtle thinks does better. The other Interprehation is of our excellent Dr. *Hammond*, of a Man betrothed, but not married to a Virgin, that is well grown in years and it is look'd on as unſeemly, inexpedient, and undecent to continue in that ſtate any longer, and need ſo require; or as the Kings Manuſcript reads it, *&c.* it behoves that this be done, let him Marry: But if the Mans Reſolutions continue firm, and his betrothed Virgin be content to abide ſingle till the Times of Perſecution be over, this is the more commendable Reſolution.

Q. *I deſire your Sentiments on that,* Mat. 27. 52, 53. *where it is written, that the Graves opened, and the Saints aroſe at the Earthquake, which was at our Saviours Crucifixion; and yet it ſays again, that the Saints did not come out of their Graves till after the Reſurrection? I have no books but the Bible, which according to a famous Doctor, is ſufficient; but notwithſtanding my ſober enquiry, I cannot underſtand, that there were any glorified Saints before our bleſſed Saviours Aſcenſion, or who Cannoniz'd them; or whether they return'd to their Graves, or were their Bodies aſſumed into Heaven. or to what purpoſe did they appear, or what was their Errand and Deſign, or whether there is any Tradition in the Catholick Church concerning that Miracle?*

A. Mr. *Pool* in his *Synopſis Criticorum*, after having examin'd many Opinions about this Text, tells us, that St. *Matthws* deſign here was rather to relate the many ſurprizing Miracles that happned about that time, than the order and diſtinction of the times in which they fell out; nor doe ſuch a recital bring the truth of the relation into queſtion, no more than if any other Author or Perſon by bringing two different things into one relation which are both truth, does make 'em contemporary.

The word *Slept* in the Text, means Perſons in the State of Death, as is evident by other parallel places in Scripture, as *Lazarus* was ſaid to *ſleep* when he was *dead*, and *Stephen* was ſaid to *fall aſleep*, when he was ſton'd to *Death*: 'Tis alſo a common expreſſion amongſt Heathen Authors, both Greek and Latin, thus *Homer* in *Il.* X. 241.

Ως ὁ μὲν ὣδε πεσὼν κοιμήσατο τάλκιμος υἱὸς.

i. e. *Sic quidem Lapſus dormivit ferreum Somnum. And Catullus* ſays, *Nox eſt perpetua una dormienda.*——Our Saviour was the firſt-fruits from the dead, not the firſt that came again to Life, for there were the *Shunamites* Son, *Lazarus*, and many more; but he was the firſt that roſe with a material dead Body, and took it with him into Heaven: As for the Term *Holy City*, Interpreters generally agree that 'twas *Jeruſalem*, which was commonly called ſo by the Jews, becauſe of the *Holy Temple and Worſhip of God* which were in it: So that the meaning of the place is thus, When our Saviour ſuffer'd, there was a great Earthquake; *&c.* and when he aroſe again from the dead, and had by his riſing ſhow'd that he had overcome Death, he alſo raiſed ſeveral other Holy perſons which were alſo dead, for the greater manifeſtation of his Power. Thus far we are certain, and we are inclin'd to believe, that thoſe very perſons which he rais'd, dy'd

no more, but after their appearance aſcended to Heaven, from ſeveral paſſages that we meet with in the Fathers, *That Chriſt deſcended alone, but aſcended to his Father with a great multitude.* Thus *Thadæus*, *Ignatius*, *Macarius*, *Ambroſe*, *Epiphanius*, and others are of the ſame Opinion; and ſome pretend to tell who they were, as *Adam*, *Job*, others that they were *Noah*, *Abraham* and *David*; others again that they were *Simeon*, *Anna*, *Zacharius*, *John the Baptiſt.* There's a Book call'd the Goſpel of *Nicodemus* (a Romiſh Legend) which gives you a more particular account of their number, &c. if you pleaſe to believe it; *Theophylact* indeed believ'd, that when they had appear'd they went down again into the Grave, but we find no body elſe of his Opinion.

Q. *How the puniſhing Temporal Sins with an Eternity of Torment conſiſts with the infinite Juſtice and Goodneſs of the Divine Nature?*

A. God who owes nothing to any Man, and who made all things for his Glory, can't be diſappointed in his deſigns, he will be glorify'd either in our Happineſs or Miſery; but this his Soveraignty and power are not at all contradictory to his Juſtice and Goodneſs, for he has enjoyn'd nothing, but what there's the higheſt Equity in Nature for.

If we conſider after retribution which is the Caſe in the Queſtion, his Juſtice is yet more apparently ſignal, in puniſhing the obſtinate with Eternal Torments. There are many reaſons which will juſtifie this diſpenſation.

1. That Eternity of Rewards is oppos'd to an Eternity of Puniſhments; and if ſo, there's as much Reaſon to ask how God can be juſt, and make ſuch an unproportionable Recompence, as Eternal Happineſs for a few temporary Services, and an imperfect Obedience?

2. Eternal Puniſhment is an ill Mans *Choice*, and to one that's willing there can be no injurity, *volenti non fit injuria.* Suppoſe I'd a Kingdom in poſſeſſion, and out of my free will and Goodneſs, ſhou'd ſend to an attainted rebellious Subject, and aſſure him by the moſt certain demonſtrations that he was capable of receiving, that I'd adopt him my heir to my Crown and Kingdom, if he'd but gratefully acknowledge it? If not, he ſhou'd lye in his Attaindure, and be always ſubject to my diſpleaſure: Now if inſtead of complying with my Goodneſs, and his own Intereſt, he ſhou'd ſcorn my favour, and make choice of his ſhame and folly, wou'd it not be juſt in me to give him his choice. nay rather wou'd it not be injuſtice not to do it? 'Tis Man that condemns himſelf, not God; 'tis Man that's ſo barbarous to his own Soul, and ſnatches damnation out of the hands of God, whilſt he is intreated to forbear.

3. An infinite God is offended, therefore the puniſhment ſhou'd be infinite. He that aſſaults a Peaſant, deſerves not the ſame puniſhment as he that aſſaults a King.

4. A Man habituated to a vicious Life wou'd ſin on to Eternity if he were to carry a body about him ſo long: So that Eternal deſires of ſinning have but an equal retribution.

5. All ſuch as make this plea, are either in earneſt or not, if they

they are in earneſt, they'l ſecure themſelves; if they're in jeſt, and look upon Hell to be a Dream, or a Chimera, or a Flea bite, they can't ſay they are hardly dealt by if they under undergo ſuch a ſlight puniſhment.

Q. Pray let me know what Sect of Religion *you are of, ſince by your anſwers to ſeveral Queſtions in your Mercuries, you ſhow your ſelves Enemies to the truly* ſound, Orthodox *and holy Church* eſtabliſht?

A. We'll endeavour to ſhow our ſelves true Church of *England-men*, by profeſſing we heartily *forgive* ſo unjuſt and *uncharitable* a Cenſure, and by our as boldly owning our *tenderneſs* towards all good *men*, tho' in ſome things of different Opinions. And we are ſure that *Charity* and *Moderation* are two main Characteriſticks of that *Church*. But if this be not enough, nor all we have formerly written, we'll now once for all ſatisfie this Gent. and the reſt of the World in this matter. The Doctrine of the Church of *England* we entirely *embrace*, otherwiſe we cou'd not be *Chriſtians*, and either already have, or are ready to ſubſcribe to her *Articles*, taking all of 'em, as we are verily perſwaded, in the ſame *Senſe* which the *Compilers* intended. For her *Diſcipline*, we believe the *Eſſentials* of it, *Liturgy* and *Epiſcopacy*, are agreeable to the Primitive Pattern, and the Word of God, and hope we're able to Prove both. For her *Rituals*, *Devotions*, &c. we are ſure they are the moſt *perfect* and *pure* that any Church in the World now enjoys, and dare almoſt add, or ever did; and there are not two *paſſages* in them which we wou'd deſire to have chang'd as to our own *private Judgments*, tho' ſhou'd the *Authority* and *Wiſdom* of Church and State think fit to make any *more alterations* as to words, and ſmaller Circumſtances, for the ſake of Peace and Union, we ſhou'd think it our Duties modeſtly and gladly to ſubmit and embrace 'em: There's our *Confeſſion*, and let the *Bygots* make the moſt on't they can.

Q. Mans Body in 7 years time being no more a part of the then moving Maſs, *but what was ſo being ſcatter'd abroad, and moving in different Spheres; The Queſtion is, If at Death the laſt Body which the Soul is then poſſeſs'd of, be not reſponſible for all the Sins committed by the diſperſed mould before the laſt Body had a Being?*

A. That Man talks not much like a *Philoſopher* who ſuppoſes the ſame Man at different Ages to have different Bodies——*Magis* and *minus* its hoped make no *eſſential difference*, Man being as much the ſame, tho' his Body ſaffers never ſo many alterations, while the Soul's united to it; nay, his Body, the ſame Body, tho' it ſuffer augmentation or Diminution (which indeed imply the ſame Subject) as a River is the ſame, tho' you can ſhow no one place where the ſame water continnes ſo much as one moment. Its then the Union of the Soul with any part or portion of matter, which makes the man be that matter leſs or more to which 'tis united; therefore it can never be properly ſaid while he's a live, that his *Body* is ſcatter'd, and moves in *different places*, becauſe he carries his Body about with him, and it can be but in one place at one time. As to the Queſtion, Whether the *laſt Body* is not accounta-

ble for the Sins of the *diſperſed mould* before it had a Being? It runs upon two moſt ridiculous ſuppoſitions, one that the ſame Man has two Bodies, nay a hundred at this rate, if there's another Body every 7 years, many millions of men having liv'd more than 700 years a piece, one Body at home, and all the reſt floating about in the Air, or no body knows where; the 2d Abſurdity is, that he ſuppoſes matter *per ſe*, accountable, or a *ſubject* capable of *Rewards* and *Puniſhments*. There were no *Sins* at all committed by the *Mould*, taken alone, any more than by the *Mutton*, *Beef*, or *Turneps*, which compoſed it: —— But by the *Man* there were, the *Soul* and *Body* together, and he muſt anſwer for 'em at whatever time he committed 'em. He adds, *If the whole Maſs were in one Body that belong'd to an old Liver, wou'd it not make a moſt Gygantick heap of Fleſh and Blood?* We anſwer, Undoubtedly it wou'd, much bigger than any of the Gyants before the Flood, nay perhaps as large as the *Rabbi*'s fancy *Og* King of *Baſhan*, whom they make at leaſt as tall as the *Monument*: but tho' we know not the preciſe *Stature* or *Standard*, according to which we ſhall appear in a better World, yet there's no need of ſuch a monſtrous *bigneſs*, ſince much leſs will ſuffice to compoſe the *Body* of a Man, and of the ſame Man, which may be done out of ſome part of his former matter, or perhaps any other.

Q. *Whether a War be lawful among Chriſtian Princes, ſince the Doctrine of our Saviour ſaith, Love your Enemies, and pray for them that deſpitefully uſe you.*

A. By our private Capacities we are to Love our Neighbours, to pray for all men, to be pitiful and love as Brethren, ſtanding in that relation to our Creator, who makes the Sun to ſhine upon all. We are to bear tolerable injuries, as the deſpiteful uſage of a Box or two on the Ear, or a ſmall Loſs, and endeavour to be at peace with all men, if poſſible, and forgive thoſe that Treſpaſs againſt us, and uſe all the methods of accomodation to be reconciled to our Enemies. However, theſe Commands are not Excluſive of the great Command, the Duty of Magiſtrates, who are to follow the Methods of the Law, to puniſh Offenders proportionable to their Crimes: And it is not unmerciful to inflict that upon Criminals, either by the Law of Nature, which is the Law of God, or of Man, according to the Nature of the Wrong. Now thoſe Princes who deliver whole Nations from Tyranny and Slavery, the ſooner they effect ſuch deliverance, the greater is the Compaſſion; and ſuch merciful *Godlike Kings* manage their Victories not like the barbarous *Lewis* the XIV. in his dragooning Converſion, or his *Allye* in the bloody *Jacobite Aſſizes* in the Weſt: But their methods are to ſettle thoſe Nations they reſcue, in ſuch a Condition as the Nature of their wrong requires, that they may be out of danger of Tyranny. That Prince only anſwers the end of the great Truſt repoſed in him by God and Man, who preſerves his People at home by their Laws, and goes out and fights their Battles abroad.

Q. *What ſort of Trees were the Trees of Knowledge of Good and Evil, and the Tree of Life?*

A. We

A. We believe that these Trees were Sacramental, and visible Signs of the Covenant between God and *Adam*, but not specifically different from other common Trees; as the Water used in Baptism is call'd *the Water of Regeneration*, yet 'tis like other Water, only different in its ends: Thus one of these Trees was call'd the *Tree of the Knowledge of Good and Evil*, from the Good or Evil depending upon the not eating, or eating of it; the observing or not observing the Commands of God. As for the Tree of Life, 'twas also Sacramental, and a standing Sign of the Covenant on Gods part, that if *Adam* obey'd he shou'd live for ever. We might add, tho' not in the Question, That when 'tis said that *Adam* was diven out of Paradice, and a Flaming Sword guarded the Tree of Life that he shou'd not eat thereof, it signifies only thus. That *Adam* was driven away from his Prentensions and Claim that he had to the Tree of Life, whilst Obedient, and because he had broke his part, the Covenant on Gods side was no longer Obligatory; but instead of that, some token of his flaming Wrath and Displeasure was exhibited and held forth to guilty *Adam.* In short, 'Tis easie to prove that all these Texts are not literal, nor *Adam* after his Fall was locally expell'd out of any place, or forbid to eat specifically of any Tree, even that which was the Tree of Life, but Sacramentally. 1. Because *Adam* was not at first forbidden to eat of the Tree of Life, but the Tree of Knowledge of Good and Evil: So that *the Tree of Life* was common Food to him before his Fall, we mean as a Tree of Food and Nourishment; now if it had not been Sacramental in the Effect, he had immortaliz'd himself before his Fall. 2. If the Tree of Life had not been really Sacramental, and the Flaming Sword Metaphorical, then it had been the same thing to all *Adam*'s Posterity. We are all kept from this Tree as *Adam* was, but 'tis well known there's no such place in the World where there is a Flaming Sword, tho' we are certain we know the very place of Paradice (where *Adam* liv'd.) We find no mention made of such a Sword or Tree of Life by *Adam's* Children, or any of the Patriarchs before the Flood; nor that *Cain*, after he slew his Brother, made any Attempt to participate of the Tree, when he fear'd Death from every hand: We cou'd add many more Arguments to this effect, which fully convince us that all these Trees were common Natural Trees, and only Sacramental in their effects, so long as the first Covenant was broken, and that afterwards they were the same in every respect, as our ordinary fruit-trees are at this day.

Q. *Of what form was the Serpent in Paradise, and whether such a sort of Creature were not more likely to frighten, than tempt* Eve?

A. To tempt a Woman, it is reasonable to conjecture it had a Mans Face, for there are such Serpents in *Madagascar*; but there is no necessity to imagine that, or that it had Feet, for by a Motion and Curle of the Tail it might erect it self without Feet, and reach the fruit of the Trees, this Creature being beautiful with a Skin variegated with pretty Colours, also having a Natural Sub-

tilty above the other Creatures, 'twas a proper Inſtrument for the Devil to make uſe of, who might very probably tell her thro' its Organs that it had obtain'd the gift of ſpeaking by eating of the forbidden fruit; whereupon *Eve* might probably believe it might be ſo; becauſe neither this Creature, nor any other that were named by *Adam*, could ſpeak; and ſhe might farther conclude it muſt be true, that if this forbidden fruit had the Vertue to endue a Creature with Speech and Reaſon, it would unqueſtionably furniſh her and her Husband *Adam* with a ſuperlative reaſon, even to attain ſo much Knowledge, as that they both ſhould be as wiſe as Gods, and upon this preſumption ſhe might be perſwaded to eat, and draw in her Husband.

Q. *Were all thoſe Perſons Damn'd, who were burnt in the Conflagration of* Sodom, *and the adjoyning Cities, becauſe St.* Jude *Epiſt.* v. 7. *ſays,* They ſuffered the Vengeance of Eternal Fire?

A. The Judge of the whole World, ſhall he not do righteouſly or underſtand as well as a Man? No doubt ſome good People were drowned in the Deluge, and ſo might there be ſome in *Sodom* under the Number of ten, and there is no more Injuſtice in deſtroying the righteous or innocent Children, with their Parents, than in inflicting Diſeaſes on them here, &c. to the puniſhment of their Parents minds in this life. The righteous may ſhare in a common Calamity, and ſuffer a temporal Death, with and for the ſins of the Wicked, who draw down Judgments; yet if God doth not think fit to ſeal, and ſecure them from the outward ſtroke, as he ſometimes doth, yet they are ſecure as to their better part in another life. Some are perſwaded that *Lot* was the only righteous Man in thoſe Cities (meaning Perſons at the Years of Diſcretion) but whether it was ſo or no, 'tis certain that place *ſuffering the Vengeance of Eternal Fire*, was really meant by and limited to the Wicked in *Sodom* and *Gomorrah*, and of ſuch we can't doubt but the Paſſage is litterally true.

Q. *I am very violently aſſaulted by three different Temptations to Matrimony, and deſire your Advice which I am to chuſe as the leaſt of the* three Evils: *The Caſe is as follows:*

Being lately in the Country, I happen'd in the Company of two Siſters of equal Fortunes, the Elder a handſome perſon, and for ſweetneſs of Temper without equal, the younger a perfect Beauty and tout a fait charmante, *her Temper but* ſo ſo; *however, her Beauty at firſt ſight quite enflam'd me, but her Converſation ſomething cool'd the Fire her Eyes had kindled: In the mean time the others Converſation abſolutely charm'd me, but being* quaſi *to her Siſter, engag'd I ſcarce knew how to tell her ſo. I love to look on one, I love to diſcourſe with the other. In this divided Love coming to Town I met with a third, neither fair nor good natur'd, but* une Coquette, *and of a vaſt* Fortune, *who has made me already good* advances. *Now admitting all* 3 *willing to be* Hymens *Diſciples, which wou'd you adviſe me to chuſe,* Beauty, *or* Good Humour, *or Tenfold Riches: A ſpeedy anſwer to this will ſettle my Heart, and fix on one that Love, which being now ſo equally divided on all three, gives me treble torment.*

A. We

A. We ſuppoſe the Gentleman's but in jeſt, when he calls theſe 3 *Evil*, at leaſt the beſt is there's no *neceſſity* of his *chuſing* either of 'em. But if he's reſolv'd on't, we ſhall give him our *impartial advice* on the matter. To begin with the *Beauty*, which generally attracts *ſooneſt*, tho' it ſeldom holds longeſt. We can by no means *Vote* for her, it ſhe be without *good Humour*, for ſhe's nothing but a *gilded Bawble* without it; *Beauy* is a thing ſoon dies, ten to one but a *Fit of Sickneſs*, or a few *Children* ſpoils it, and tho' it does well before *Marriage*, there are but few, if 'tis in their own *power*, who admire it afterwards; beſides, even a *froward Temper*, if there's nothing elſe, ſoon decays it, for a *Face* that's often uſed to wear *voluntary wrinkles*, will at length contract *natural* ones, and a *ſowr Air* ſpoils the *fineſt Face* in the World. A Man *Courts* for a ſhort time, but when he *marries* he's in for his *Life*, unleſs he has the good *Fortune* to outwind her; (if ſhe's a *Scold* we mean:) nor is there any Remedy beſides a little *Cotten* for his own *Ears*, or a *Drum* for hers. Nor is the *rich Fool* much more *eligible*. It's true, were the *Fortune* to be gotten without the woful *Incumbrance* depending upon't, or were it lawful after the *Honey-moon* was over to carry her down for a few months to *Killperſon*, the *Fens* of *Lincolnſhire* or the *Hundreds* in *Eſſex*, there might be ſomething more to be ſaid for't, tho' we ſhou'd think it as hard *Fortune*, were't our own Caſe, to be turn'd out of the World becauſe *old* and *rich*, as we do now, that the poor *Gyants* in *Romances* ſhou'd be all knockt o'th' *Head* meerly becauſe they were *bigger* and *ſtronger* than other men. No, better leave her and all her *Luggage* at ſafer *diſtance*, never be a *Slave* only for the pleaſure of ſeeing the *Golden Fetters glitter*, and hearing 'em *gingle*, nor let all the *enchanted heaps of Gold* tempt you to lie with a *Hag* and engender *Bedſtaves*. ——Or ſuppoſe her *younger*, yet if ſhe's *deform'd*, or a *Fool*, all the beautiful Faces ſhe has in her *Bags* won't keep her own from *frighting* you, or ſhe'll ſoon grow *nauſeous* and *diſpleaſing*, for a *Fool* in the *Houſe* is like one on the *Stage*, it never *ſhows* well *twice*, unleſs you reckon in the 2d. good hour, which the unlucky Greek Poet ſays is to be found in a *Womans life*. And now we have got rid of two of your *Temptations*, (which may perhaps be properly call'd ſo, for 'tis either the purſuit of *Wealth* or *Beauty* that ruines the World) and 'tis time to conſider your *third*, Her with a *moderate Face*, *and Fortune*, *and very good humour*, and this we all hold up our *Hands* for, if you are not already *engag'd*, or can get looſe from either of the other, there being many *notable Inconveniences* in nooſing with them, but none at all, or at leaſt none but what are common to all us *men of Matrimony*, which can be foreſeen in venturing on the third, the elder of the two *Countrey Siſters*.

Q. *Whether the Condeſcention of a* Proteſtant Lady *to the Conjugal Requeſt of a Romiſh Gent. will not in all probability interrupt her further felicity, tho' he promiſe not to violate her Liberty of* Religious Worſhip.

A. Some of the greateſt *Men* in the Kingdom have publickly aſſerted, that *England* owes moſt, if

it not all her *miseries* for these 50 years last past, to her being thus *unequally yoked with Unbelievers*, (tis true the Papist calls himself a *true Believer*, but so does the *Turk* a good *Mussulman*, tho' *both given over to believe Lies*:) And indeed 'tis very easie to track, even our present as well as *past misfortunes*, to this *Original*, cou'd we do it without disturbing the *Ashes* of the *Dead*, and we had almost added, the *Reliques of the Martyrs*: And these Inconveniencies have happen'd even where the *Husband* has been Protestant, and the *Wife only a Papist*; and if ev'n there they have done so much mischief in order to promote their own *Inveiguing Religion*, how much more likely are they to do it when there's only the *weaker Vessel* to resist their *Solicitations*? For if her Husband be a *Man* of *Honour*, and stand to his *word*, he's certainly *damn'd* as deep as the *Priest* can do it, nay *Pope* and all, for not endeavouring to *extirpate Heresie* (and *Heretieks* too) to the utmost of his power: If he yields, and is worse than his word, as he has the misfortune to be of a Religion which certainly can absolve *Husbands* as well as *Kings*, and snap one *Oath* as well as another, where then is all the quiet of her *Life*, or when will she be free from the pestilent *buzzing* and *importunate croaking* of all those swarms of worse than *Egyptians* Flies and Frogs, that will be eternally *tormenting* her? Which if the *Husband* be a *good man* (we ask pardon, *a good Papist* we mean) or zealous in his way, she must expect he will be encourag'd by his *Devotion*; if lewd and *Debauch'd*, he must be forc'd to *permit* it, in order to *strike* off some of his own *Debts*, and clear his *tick* in *Purgatory*. However, its very unlikely she shou'd have any great share in his *Heart*, if he's but true to his own *Principles*, for we can't see how it's possible for him heartily to love one he believes as certainly damn'd as that the Pope is St. *Peters* Successor, and has the Keys of Paradice at his Girdle. Another *signal Inconvenience* there is in such a *match*, on every *ferment* in *Government*, or change of *State*, we know what a mark the Papists are for the *Mob*, who as heartily hate them as they love their *plunder*, and how many of their *Houses* they *dismantled*, at the last *Revolution*, and how many more they wou'd have serv'd so, had not the *then Prince*, our present gracious King, deliver'd them as well as us, for which they are so much oblig'd to him, that they are the most ungreatful people in the World, if they don't drop an *Ave* and a *Pater noster* for him once a day every day in their Lives throughout all the Popish Houses and Chappels too in *England*, since without him they had all bin as flat to the Ground as their *Nunnery* at St. *Jones*'s. Add to all this, what's more than all, the perpetual hazard she'll be in of changing her Religion, and losing her *Soul* by their plausible Insinuations, and we're then sure we shall have said enough to hinder any wise Woman from making the Experiment.

Q. *I've obtain'd the Love of a young Lady of a Considerable Fortune, but fifteen Years of Age, whose Relations are all dead except one who is her Guardian, who has the Management of all her Estate*: Query, *Whether she may lawfully Marry without her Guardians Knowledge or Consent?* A.

A. The World is now grown ſo *Civil*, that the firſt piece of good Manners, *young People* generally learn, is to laugh at the *Old Folks*, that begot 'em; and the firſt piece of *Wit*, to conclude themſelves *wiſer*, and fitter to *chooſe* for their *Lives*, as ſeldom ſtaying to ask their *leaves* where they ſhall throw 'emſelves away, as they fail of *repenting* it in a few *Months* after. It's true, the preſent Caſe is far *different*, there being not near the ſame *Obligation* to a *Guardian* that there is to a *Parent*, the one being *Natural*, the other only *Legal*: However the *Law* having intruſted the *Infant* in the *Guardian*'s Care, and made him a kind of a *Vice-Father*, and her own *Parents* having ſubſtituted him in their room, he being beſides this her only ſurviving *Relation*, we muſt conclude that ſhe can't either *prudently* or *lawfully diſpoſe* of her ſelf without his *Conſent* and Privity, tho' we are ſenſible *we* ſhall unavoidably diſoblige all the *Fortune-Hunters* in *Town* by ſuch a *Reſolution*——— Not but that (to make 'em ſome amends) on the other ſide, if the Lady be near at *Age*, or *Years* of *Diſcretion*, if her Guardian be really *Ill natur'd* or *Knaviſh*, if he either *Uſes* her *ill* at *preſent*, or ſhe plainly diſcovers that he *Deſigns* to *Cheat* her for the *future*, to put her up at *Auction*, and ſell her to who *bids moſt*, or reſerve her for ſome *Blockhead* of his *own begetting*, or ſome of his *Kindreds*, as is but too common a practice with them ——in theſe Circumſtances, if a *Gentleman* really deſerving her ſhou'd *Offer*, nay, if ſuch a one who tho' he might want a *Fortune*, wanted nothing elſe, and the Lady has *enough* for both, the *Caſe* is certainly very much alter'd and we think ſhe does not *amiſs* if ſhe chuſes a more *careful* and *intimate Guardian* than him her *Parents* left her.

Q. *What is the Sin againſt the Holy Ghoſt?*

A. The largeſt Deſcription we have any where of it, is in the 12. St. *Mat.* 31, 32. *Wherefore I ſay unto you, All manner of Sin and Blaſphemy ſhall be forgiven unto men, but the Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men,——— And whoſoever ſpeaketh a word againſt the Holy Ghoſt in ſhall not be forgiven him, neither in this World, neither in the World to come*;——wherein occur three principal *Difficulties*: 1. What's is meant by the *Sin* or Blaſphemy againſt the *Holy Ghoſt*. 2. What's intended by it's being *never forgiven*. And 3. What by theſe Expreſſions, *neither in this World, nor the World to come.*

There are many Opinions concerning this Sin: Some think 'tis every *Sin* againſt our own *Conſciences*, but then ſo, are all Sins beſides thoſe of *Ignorance*. Some, that to the *conviction* of our *Conſciences* muſt be added that of *Malice*——but it ſeems *David*'s Sin againſt *Uriah* included both, for here was *Conviction*, *Deliberation*, *Reſolution*, and *Malice Forethought*, joyn'd too with the higheſt *Ingratitude*, yet none doubt of his *Repentance* and *Forgiveneſs*: Some think 'tis *ſinning* after *Baptiſm*, but who then wou'd be ſav'd? Others, that 'tis *denying* the *Truth* under *Perſecution*, as the *Novatians*; but then St. *Peter* himſelf had committed it. Laſtly, Others believe that 'tis an obſti-

nate,

nate, malicious oppoſing the manifeſt viſible Work of God by his Holy Spirit, in miraculous ſigns and wonders, attributing 'em to the Devil, as the *Phariſees* here did, and wilfully and reſolutely doing *deſpite* to the *Spirit of God*, as in the *Hebrews*. And this Senſe we incline to, rather than any other, becauſe it ſeems plainly confirm'd by the whole ſcope of the place——*Wherefore*, ſays our Saviour, referring to what went before of the Phariſees, *all manner of Sin and Blaſphemy ſhall be forgiven*, &c. Now what Sin, what *Blaſphemy* was that which our Saviour had been before ſpeaking of, and accuſing the Phariſees for? If we can find this, we need make no great doubt but we ſhall there. in find this Sin againſt the Holy Ghoſt, but this it's plain was their attributing the *Works of Gods Spirit unto the Devil*, tho' they knew the contrary. This appears yet with greater Light from the ſame paſſage, *Mark* 3. 29, 30. *He that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal Damnation*; Becauſe they ſaid, *He hath an Unclean Spirit*; whence nothing can be more clear than that the Phariſees Sin was ſaying, our Saviour had an *Unclean Spirit*, or attributing what he plainly wrought by God's *Spirit* to the *Devil*, that *Unclean Spirit*, and this againſt the dictates of their own *Conſciences*, with *Obſtinancy* and *Malice*: And this no doubt was the higheſt *Calumny*, *Reproach*, or Blaſphemy, that cou'd be either invented or *utter'd*, to confound the Author of *all good* with the *Author of all evil*.

Now this being the Senſe in which the moſt Learned Divines, Dr. *Hammond*, and others, underſtood this Scripture, and this *Sin*, it is juſtly queſtion'd by them whether its now ſo much as poſſible for any man to be guilty of it, which they generally conclude in the *Negative*, becauſe there are, not now ſuch *miraculous Teſtimonies* to be oppos'd and *reſiſted*. There's yet another Difficulty which bears hardeſt againſt that Opinion we have laſt recited, and are our ſelves inclin'd to embrace, and that is,—*That 'tis not poſſible for any man ever to Sin maliciouſly againſt what he clearly knows to be Truth*, founded we ſuppoſe on that Maxim, That the will always neceſſarily follows the laſt *Dictates* of the practical *Itellect*. But to this its anſwer'd. That if a Man may not *ſuſpend* this *acting* of his *Will* after he is fully and particularly convinc'd in his *Underſtanding*, as ſome not improbably hold, yet it's certain that the Intellect it ſelf may be *warpt* and *byaſs'd* and perſuade 'em to act in *this*, or *that particular*, *Pro hic & nunc*, as the Schoolmen ſay, contrary to their more ſober *general Judgment*, by not *adverting* to the *motives* and *Arguments* which ſhou'd enduce 'em to determine on the right ſide. Thus here, tho' ſome of theſe Phariſees were in general convinc'd by *particular Inſtances* too clear to be deny'd, That our *Saviours works* proceeded from Gods *Spirit*, yet they either *ſuſpended* the *Act of their Wills*, which ſhou'd immediately have embrac'd them, or *adverted ſo much to carnal Motives*, their own *Grandeur*, which they ſaw was leſſen'd by what he taught that in this particular their Judgments were *byaſs'd* to the *contrary*, & accordingly they *contradicted* & *Bblaſphemed*

blaſphem'd, no doubt ſinn'd againſt the clear Light of *Conſcience*, and ſinn'd *maliciouſly* and *blaſphemouſly*, oppoſing what they were forc'd to confeſs the *Finger of God*.

The 2*d* Knot is in thoſe words, *ſhall never be forgiven*. This ſome interpret only of the *great Difficulty*, not *abſolute impoſſibility* of their *forgiveneſs*; but St. *Mark* carries it beyond any ſuch *mitigation*, plainly mentioning, *Eternal Damnation*. 'Tis true our Tranſlation only has it ſhall be in danger of Eternal Damnaton : But 'tis clearer in in the Original, which uſes the word ἔνοχος, a kin to *Reus* in Latin, ſignifying *guilty*, obnoxious to ſuch or ſuch a puniſhment——as in the fifth of St. *Matthew*, where tis often uſed——*In danger of the Judgment, in danger of the Council, of Hell-fire*——that is, his Crime deſerves theſe *Puniſhments*, and ſhall conſequently ſuffer them in the preſent caſe; for if they are *never forgiven*, neither will their puniſhments be ſo. Which leads to the 2*d* Difficulty, in theſe words, *Neither in this World nor that to come*. Hence the Papiſts wou'd fain fetch their *Purgatory*, there being ſome Sins which they pretend are to be forgiven in the *World to come*; but this St. *Mark* clears, explaining it, by being never forgiven, but endangering or rendring obnoxious to *Eternal Damnation*. It's not improbable that the Papiſts might indeed build their Purgatory out of the Ruines of an old Jewiſh Tradition, that the Sins of all *Iſraelites*, except *Doeg* and two or three more, ſhould be forgiven in *futuro ſæculo*, in the World to come, though they were not in this. Our Saviour here diſcourſes 'em according to their own *Suppoſition*, and cuts off all hope from 'em, by aſſuring 'em that neither *here* nor *there* ſuch *Blaſphemies* ſhou'd obtain *Forgiveneſs*, which is farenough from ſo much as ſuppoſing that *any Sin* ſhou'd be there forgiven, though it may ſuppoſe the Phariſees thought ſo, but this of all Sins: Nor have we any more reaſon to embrace one of their *Traditions* than another, *Purgatory* any more than *Pre-exiſtence*, the latter of which we are ſure they believ'd, whatever they did by the former. And thus much of this *noble Queſtion*, of which more hereafter.

Q. *Was an* Eunuch *ever in Love, as other Men?*

A. So *Martial* thought, as appears by his *roguiſh Verſes*, take *Love* in what ſenſe you will. And ſo it ſeems did the *Ladies* of *Rome* in his time, unleſs he wrongs 'em. And *Selim* the Emperor was much of the ſame mind, when from the famous inſtance of the *Gelding*, &c. he order'd ſuch *clear Work* to be made ever after.

Q. *Pray your Expoſition of* βεβγχον *in theſe two following Verſes of* Sappho *about Love?*

ὤ, ἴδην σε, βεβγχον ἐμοὶ χὠ αὐδᾶς
Οὐδὲν ἔτ' ἤκει ——————

A. Catullus, and after him Mounſieur *Boileau* have Tranſlated this Paſſage not over clearly; and ſuch as wou'd know it exactly, ought to have a tollerable acquaintance with the Character of *Sappho*, who was certainly the moſt Amorous and Paſſionate of her Sex. We ſhan't Diſpute whether ſhe was call'd *Maſcula Sappho*, from her indefatigable Pains in the Proſecution of *Phaon* in her Amours, who fled into *Sicily* to be freed from her, tho' in Vain, (for ſhe purſu'd

purſu'd him in Perſon, in Elegies, &c.) or whether ſhe was ſo call'd from the deſperate Action of throwing her ſelf headlong into the Sea, becauſe of *Phaon*'s Neglect; every Body agrees 'twas one of theſe two things; and if either, ſuch an Expreſſion as in the Query, is as proper a reſult of her Paſſionate Temper, as any thing that cou'd be expected. *Tanaquil Faber* reads it ὡς Βεῖσχον as alſo the Edition of *Longinus* at *Oxford*. *Voſſius* tells us that in the *French* King's Library ὡς χὰ εἶδε or Βεχέας μι φωνας &c. in the *Æolian* Dialect; but be it which way it will, 'tis intelligible enough, and exactly follow'd by the Lat-Poet——*Vox faucibus hæſit*, I cou'd not utter what I wou'd have ſaid, when I ſee, or ſaw thee, (to follow both) my Words ſtuck in my *Throat*.

Q. *Whether* Jael *did well in killing* Sifera? *If ſhe did well, will then infidelity and Treacherous Murther be lawful towards an Infidel? If not, how is it that ſhe is ſo much praiſed, even in an Hymn inſpired by the Holy Spirit of God?*

A. Undoubtedly ſhe did well in what ſhe did, ſince ſhe is Prais'd by the Dictates of that which very well knew the Merit of the Action, we mean the Holy Spirit; but we believe that there might be ſome particulars omitted in the Hiſtory about the Circumſtances of this War, &c. which wou'd have rendred the relation more commendable and honourable than it is; which ſince we know not, we may very well ſit down contented in the general Suffrage the Holy Ghoſt has given of her, *Bleſſed above all Women ſhall ſhe be in the Tent*; intimating thereby the Action to be juſt and honourable, tho' the Reaſons of her Action are not ſet down; tho' in the preceeding 23*d* Verſe, we find the Angel of the Lord Curſing ſuch as refus'd the ſame Aſſiſtance that *Jael* lent.

Q. *Whether its poſſible to love as well after marriage as before? And if it be, can you give any directions for the preſerving ſo great a happineſs?*

A. T'wou'd ſeem a *prepoſterous Anſwer*, ſhou'd we affirm, That 'tis *impoſſible* to love as well, but not to love better after *Marriage* than before: But yet with a grain or two 'twill hold well enough; for, if by *loving* as well, he meant *loving* with ſuch a *Guſt*, ſuch a *Stomach*, ſuch a *ſenſible pleaſure*, we believe it impoſſible, there being much more of the *perturbation* in that *paſſion* before Marriage, than there is afterward; oppoſites illuſtrate each other, and Doubt and Fear in this caſe ſet an *Edge* on *Love*: As one that's cold feels more *pleaſure*, and yet more *pain* too, when he comes immediately out of the *Air* to the *Fire-ſide*, than one who has ſate *hovering* over the *Grates* for an hour together. But tho' in this *Senſe* there are hardly any *Love* ſo well, (unleſs now and then perhaps, after a long *Voyage* or *Journey*) yet undoubtedly there are many who *Love* far *better* in another, we mean as to that part of *Love* which has leſs of the *Senſe*, and more of the *Soul* in't; this *Love*, like Wine, and other noble Liquors, *grows finer and more ſpirituous by Age*—— It more reſembles *Friendſhip*, if 'tis not rather the ſame with it. Wherever ſuch perſons meet as are poſſeſs'd of many noble *Qualities*, the more they are acquainted, 'tis impoſſible but the *better* ſtill they

they must love, if they have but *Discretion* to manage it. For *Directions* how to preserve so great a *happiness*, we think we can produce such as are *infallible*. First, to Love those who have something to recommend 'em besides *Beauty* or *Fortune*, or even *Wit* it self, either of which alone are but *melancholly Companions*, when we are to have no other *Society* all our *Lives*: To all these let good *Humour* be added, and Discretion, *Virtue* and *Piety*, if you know where to find 'em. When thus met, let nothing but Death *part* you, and never be *angry together*; but if you must sometimes fall out, be so wise to take your *turns*; and when 'tis over, learn the excellent *Art* of *Forgetfulness*; or if you remember any thing, let it be each for *your selves*; not as is common, for *one another*. And as the *Crown* of all, let your Love be in one *Sense* truly *spiritual*; not only *Love* the Mind, but the *Soul*, that you may never *part*, either while *here* or *hereafter*.

Q. *A Gentleman, who has the Repute of a very sober and judicious Person, came to me lately as if he had newly arose from the Grave, his Countenance extreamly chang'd and alter'd, which did not a little surprize me, and on my enquiring the Reason, he told me that the Night before as he was sitting upright in his Bed, no way sleepy, between the hours of* 12 *and One, he did then see my* Apparition, *all in* white *coming into the Chamber thro' the Door, tho' it were fast shut, and continu'd so till next morning, which by degrees came up to his Bedside, and his Eye being fix'd on it to see what it wou'd do, it stooped down to take up the Bed-Cloaths, after which it immediately disappear'd; the next Night it appeared as before, and then ceased. Pray let me know the meaning of this: The same Person tells me he has this faculty when he desires to know any Transaction of mine, he ponders on it very seriously before he goes to Sleep, and 'tis reveal'd to him in a Dream: Pray let me know whether you think this is true, or possible to be done?*

A. Had the first part of this Story only been mention'd, it might have puzzled us to have given an account on't, but the latter has pretty well clear'd the the business. Its plain enough, Madam, that this sober and judicious Persons has a design to impose upon you, if not something worse (as indeed the taking up the Bed-cloaths was a little waggish, and the *she-spright* hardly so modest as became her Sex:) His pretending to know what he desires as to any Transaction of yours by pondering on't very seriously before he goes to Bed, spoils all the rest, for how shou'd he know 'em so as to ponder upon 'em, and what must this be but a wheedle to get it out of you; or if he really knows 'em, as you say he does in some cases, he either does it by guess, or by corrupting some of your People, whatever *they* or *he* may perswade you to the contrary. We have heard indeed of some pleasant Fellows who pretend to find any mans thoughts by a kind of Reflection from his Soul, by putting their Bodies exactly into the same posture with the others: But this Gentleman goes far beyond those in the present Experiment, and cou'd he be perswaded to Dream thus of any thing else but you, *Madam*, he wou'd make the rarest Spy in *Christendom*.

Q. *A*

Q. *A young Gent.* loves and courts *a Lady in all probability of a* good Fortune, *the advantages of whose person*, &c. *and the prospect of a fair* Estate, *to which he was Heir, so recommended him, that in a short time he had gain'd so far on her Affections, that there pass'd a* mutal Contract *between 'em. The* old Gent. *her Father observing them far advanc'd in their Affections, and that the* Spark *was* noos'd *fast enough, declares that if his* Daughter *ever* marry'd *him, he'd not give her a Farthing: On this the Gent. desists from his* Courtship, *and some time after finding himself in such circumstances at home as did not please him, and from which he cou'd disengage himself no way so well as by* marrying, *without any leave askt of his* melancholly Mistress, *professedly addresses himself to another, which coming to his* old Mistresses Ears, *the* resentment *of the* affront *made her listen to the* Importunities of her Mother in Law, *and entertain the pretences of her* Kinsman, *so notorious a* Block-head, *and in all sober mens Opinions so every way* undeserving *her, that her* Indignation *at her first Servants base* Treatment, *is look upon as the greatest* Inducement *to her complyance with this Squires* Courtship. *Her first* Lover *not* succeeding *in his* 2d Amour, *has attempted a* Reconciliation *with his former Mistress, but to no purpose. Now how far will this Gent. be accountable in* Honour *or* Conscience *for the* Ladies Misfortune, *if upon the motives alledg'd she throws her self away on this* Intolerable Fool?

A. There's more difficulties than the last in this Question: 'Twas not likely the Amour shou'd be very happy, which it seems was begun without the *Consent* of Parents first obtain'd, especially when they proceeded in't to the very *last step but one*, we mean a *Contract*: Nor is such a way of procedure either *prudent* or *honest*; not *honest*, because they dispos'd of themselves without any regard to their *Parents Consent*, who no doubt have some *Propriety* in them; nor *prudent*, for tho' the *Old Gentleman* wink'd at it, 'till he thought him fast enough, tho' this *Permission* might have been sufficient to make his first Addresses lawful, 'twas not so to proceed so far as a *Contract*, nor is't any wonder that the *Old Man* shou'd thus *Angle* with his *fine Daughter*, and hook in the young Gentleman, and afterwards fly off, and express his Anger; for that's now grown a common way of putting off Children, when their Parents have no mind to pay their Portions. Besides, there may be something of the Mother-in-law in't, who may have work'd the Breach between 'em, on purpose to bring on her own Fool of a Kinsman. For the young Gentleman's flying off at the dreadful Denunciation of the Old one, he did like a *wise*, tho' not like an *honest* and *generous* Man (if 'tis possible to be properly one, and not the other.) The World is now got out of the Humour either of *hanging* or *starving* for their *Mistresses*; and if they find much ado to Love their Wives after their Marriage, when they have both *Ceres* and *Bacchus* to assist 'em, how will they be able to do so, when they have neither? nay, when perhaps —— *Sylvia* grows old, and *Venus* too forsakes her? 'Tis 'true, in the days of *Amadis de Gaul*, and reign of Knight Ertantry, when 'twas all the Fashion to break their *Lances* and

and *Necks* for their ungentle Caterwauling Damſels, this wou'd have ſhown very well; & for a Man to have gone a Begging with his Wife and Children, or what's almoſt as bad, ſmother out an uncomfortable ſnuff of Life in ſome little dirty Hole, wou'd then have paſs'd for a pretty Adventure, and made a Man as famous in *Ballads* and *Romances* as *Don Qixot*'s Diſcipline in the Wilderneſs did him for his dear *Dulcinea*——But ſo much for that, after we have told the Reader this, to wit, that the Lovers *Faſhion* is now to have two Strings to their Bow (if not *two Miſtreſſes*) and they are all of *Hudibras*'s mind, 'To *burn* for Love and Money too, and he that does otherwiſe, muſt prepare to be *Booted*, and arm himſelf with all ſorts of *paſſive Valour*. For the Lady, ſhe has but done as a thouſand others have before her; nay, as the wiſeſt Men in the World that look ſo gruff upon Love, and ſcowl at the very Name on't; by ſhunning one extream, run into another, & becauſe ſhe has miſs'd the Fire, reſolv'd to leap into the Water———But if her Reſentments wou'd but give her leave to *think*, ſhe'd firſt *look* before ſhe *Lov'd*, or what's worſe, *Married*——If *Poverty* wou'd make her miſerable, much more wou'd a *diſagreeable Match*, ſince *one* may be mended; but a Fool never mends till he's dreſs'd in Woollen. Should ſuch a *ſudden Paſſion* fling her into his Arms (though Death's perhaps wou'd be more welcome) ſhe'd hereby not only make her ſelf extreamly miſerable, but even oblige thoſe Perſons, which it's very probable by a Trick have endeavour'd to make her ſo. And whether or no ſhe again entertains her former Lover, (who is more to be blam'd in ſtrictneſs of Juſtice and Point of Honour, than according to the common ſenſe of the World) which yet ſhe were beſt do, if there were any Hopes of Bending her Father, ſhe ought not to throw her ſelf away upon one that will every moment of her Life make her repent it.

Q. *About four Years ſince I Courted a young Lady, to whom I Promiſed Marriage, and receiv'd the ſame Promiſe from her on which I wiſh'd if I ever Marryed any other I might never Proſper, and be made an Example for my Perjury—— But tho' ſhe had thus Promiſed me, yet ſhe'd not Marry without her Fathers Conſent, which I cou'd by no means obtain; on which I left the place, and have not ſeen her ſince, nor heard from her, tho' I've writ ſeveral Letters to her, to none of which I have receiv'd any Anſwer, notwithſtanding her ſolemn Promiſe to continue a Correſpondence, and I am certain ſhe receiv'd thoſe which I ſent her. I'm now acquainted with another Lady, whom I might Marry if I pleas'd: Pray give me your Judgment, whether I may lawfully, or ſafely do it, the Lady being not yet marryed, nor her Father dead?*

A. If Lovers were but capable of *Counſel*, we ſhou'd deſire all who come under that *predicament*, by theſe and twenty other *Unlucky Stories*, to have a Care of theſe fatal *Promiſes* and *Contracts*, eſpecially when without or againſt the *Conſent* of thoſe who are at leaſt to have ſome hand in the diſpoſal of 'em when *in the World*, as well as *bringing 'em into it*—— But we muſt confeſs we don't expect theſe who are concern'd ſhou'd give much regard to our *Advice*, ſince none believes an

Enemy, and ſuch Lovers will reckon all thoſe who attempt to make 'em *love leſs*, or which is much the ſame, Love more *wiſely*. Now to the Text—The Lovers here did ill to make a *Contract* without calling in their Friends to *witneſs*, or ſo much as ſaying *By your leave*, to their Father and Mother. The Lover did worſe to bind it with an *Imprecation*, which we think of ſo much force, that unleſs his Conſtitution abſolutely forbids it, he ought to live all his Life *unmarryed*, unleſs he has her to whom he is thus *oblig'd*, or is freed by her death. It's true, were it only a ſimple *Promiſe* without an *Oath*, nay, a *formal Imprecation*, ſhe might if ſhe pleas'd *releaſe* him ——but we think ſhe can't do it here, becauſe he has *Vow'd* it to *God* as well as *her*, and confirm'd that Vow with ſuch heavy *Sanctions*, that the leaſt Inconvenience he cou'd expect from breaking it, wou'd be the making his Life uncomfortable, and his Conſcience always diſturb'd at the remembrance of his broken *Vow*, and the heavy *weight* of his own *Curſes* hanging over him, eſpecially if he ſhould happen to prove *Unfortunate* in the World.

Q. *Does the Scripture any where affirm an Election of a determinative number of men to Eternal Life and Happineſs?*

A. It's an eaſie matter to be miſtaken in things of this *Nature*: However, if we are ſo, we'll profeſs our ſelves ready to change our Opinion on the producing better reaſons, and in the mean time not to have either angry or uncharitable thoughts of thoſe who are of a different Judgment. To the Queſtion, we can't be ſatisfied by any of thoſe *Scriptures* which are brought for that purpoſe, that there is any ſuch Election of a *determinate number* as either puts a force on their Natures, and *irreſiſtibly* ſaves them, or abſolutely excludes all the reſt of Mankind from Salvation. The chief Texts commonly brought in favour of that Opinion, are theſe following, *Acts* 13.48. *As many as were ordained to eternal Life believed*: But *Grotius* and *Hammond*, Mr. *Mede* in his Diſcourſe on the τεταγμένοι and others, ſeem to make it pretty clear, that τεταγμένοι here, ſignifies no more than *Inſtructi*—— diſciplin'd, liſted in the number of thoſe who ſeek *Eternal Life*, τάγμα being a mili. tary word, and ſo uſed by good Authors! and accordingly St. *Chryſoſtom* as he is quoted by Dr. *Hammond*, interprets the place, "Separated to God, devoted, addicted, prepared or diſpoſed to "Eternal Life. Another place moſt frequently urg'd, and which ſeems moſt favourable to this Opinion, is that *Eph.* 1. 4. *As he hath choſen us in him before the Foundation of the World.* By the word *Election*, ſays *Grotius*, is here mean vocation by the Goſpel, as on the contrary Vocation is ſometimes taken for Election, 1 *Cor.* 1. 24. *To them that are called, both Jew and Gentile, Chriſt the power of God*, &c. Nor does (he goes on) the word *Election* improperly ſignifie thoſe great "benefits reſerv'd for thoſe who "were to live in the time of the "*Meſſia*; as the word ἐκλογὴ is "taken, 1 *Theſ.* 1. 4. Not that "hereby is underſtood the actual "*calling* of the Jews and Gen-"tiles, but the decree for their "*calling*. Thus far he; we add, that there's no doubt but whoſo-

ever

ever are sav'd, receive so great a benefit, not thro' their own merits, but Gods mercy in Jesus, to whom all his works were known from the Foundation of the World, that is, from all Eternity, but yet we think there's no one place in the Holy Scripture which proves that so many men, and no more, were *irresistably determin'd* to everlasting Salvation.

Q. *How many years from the laying the Foundation of* Solomons Temple *to the* 70 *years Captivity?*

A. If the 70 years are to be reckon'd from the Captivity of *Jeconiah*, it was 430 years, and 2 months, as is plain from the following Sums: The Foundation of the Temple was laid in the 2d month of the fourth year of *Solomons* Reign, as we are told in 2 *Chron.* 3. 2. after which he lived 36 years, 40 being all the time of his Reign. *Reboboam* reign'd 17, *Abijam* 3, *Asa* 41, *Jehoshaphat* 25, *Jehoram* 8, *Abaziah* 1, *Athalia* 6, *Joash* 40, *Amaziah* 29, *Uzziah* 52, *Jotham* 16, *Ahaz* 16, *Hezekiah* 29, *Manasseth* 55, *Amon* 2, *Josiah* 31, *Jehoahaz* 3 months, *Jehoiakim* 11 year, *Jehoiachin*, or *Jeconias* 3 months, the total 430 years, two months, as above.

Q. *What is Cochoneal?*

A. Some Authors deliver their Opinions thus, that it's the Berries of a sort of Oak in *Candia*; others, that it is the Seeds of Prickle Pears, others, that it is the Insects, or Cochineal Flyes, engendred of the Fruit or the Blood of Red Pears or their Leaves: The like is in *Bermudas* and *New England*. Red-Wood that affords a Berry, out of the Berries come Worms, those Worms turn into Flyes, which feed on the same Berries, these Flyes yield a Tincture not in the least inferiour to the Cotchoneal Flyes, *&c. Vid. R. S. Transact.*

Q. *Of what Antiquity be Epitaphs and Elegies?*

A. Many Instances of *Epitaphs* in Prose and in Verse may be collected from the old Greek Poets and Historians, who yet were but *Children* compared to the *Caldeans* and *Egyptians* But the Ancienteſt president of Epitaphs must be that recorded in the Ancienteſt History, *viz.* the *Old Testament*, 1 Sam. 6. 18. where it is recorded, that the *Great Stone* erected as a Memorial unto *Abel*, by his Father *Adam*, remained unto that day in being, and its name was called the *Stone of Abel*; and its Elegy was, *Here was shed the Blood of Righteous Abel*, as it is also called 4000 years after, *Mat.* 23. 35. and this is the *Original* of Monumental Memorials and Elegies.

11

Q. *LEearn'd Sons of* Athens, *ſing the* noble Soul
Who firſt with ſhackling Verſe aurſt words controul,
That all the hereby happy World may know
To whom a Debt ſo undiſchargeable they owe?

2.

Did happy Adam's *Language ſo agree*
With his Affection, Humours, Harmony,
That ev'ry word in charming Verſe was ſpoke,
Till Sin the curious order of the Soul ſo rudely broke.

3.

Or did kind Heaven this Remedy reveal,
The Souls diſturbed Faculties to heal,
When Orpheus *conquer'd Tygers by a Lay,*
And David *drove the Melancholly Devil away?*

4.

Did Lebanon *firſt, or* Parnaſſus *Hill,*
Eccho forth her great Native Charmers Skill:
Or did ſweet Hybla's *Bees inſpire that Bard,*
Who muſt have all Poſterity's Praiſes for's deſerv'd Reward.

5.

Who e're he be, we pay our Tribute due,
Ingenious Athenians *unto you:*
Strain ev'ry ſtring, and with unuſual flight;
Raiſe the Immortal Hero from Oblivion's night.

1.

A. If Poetry it's riſe to *Man* did owe,
His glorious Name we cou'd not miſs to know:
Above the *Stars* does its bright *Founder* ſhine,
What has no *Humane Author*, needs muſt be *Divine*.

2.

God the firſt *Poet* was, his *Works* we ſee
Number all o're confeſs, and *Harmonie*,
Thoſe *artful ſtrokes* themſelves around diſperſe
Thro' all this beautious *Poem* of the *Univerſe*.

In

3.

In lofty Verſe th' harmonious *Quire above*
Expreſs their *Adoration* and their *Love*:
Ere *Eve* and *Satan* did to *Sin* entice,
This ſome *kind Angel*, *Adam* taught in Paradice.

4.

His *Thoughts Heroick* were, his *Words* the ſame,
All *great*, yet *free* and *Nat'ral* all they came;
His *Virgin Muſe* deliver'd without pain,
He ever ſpoke in *Dryden*'s or in *Virgils* ſtrain.

5.

This Honour ah! he did not *long enjoy*,
Diſcord and *Vice* did *Poetry* deſtroy:
His *Wit* together with his *Virtue* goes,
He meanly dwindled down to ſneaking *Farce* and *Proſe*.

6.

Heav'n wou'd not leave the World in that *dull ſtate*,
But *pity'd* what it did at firſt *Create*;
To help weak Reaſon, *Revelation* came,
And *Poet* then, and *Prophet*, always were the ſame.

7.

Hark how inſpir'd, the *Holy Hebrews* ſing,
When God they prais'd, or elſe ſome *God-like King*:
How ſweetly can their ſtrains *Life's Cares* beguile,
How vaſt the *Thought*, how ſmooth the *Senſe*, how grand the *Stile*?

8.

Whether their Conqueſts o'er the *Egyptian* Foe,
Or *Debora*'s they, or *David*'s Triumphs ſhow:
O *Jonathan*! who would not dye, to be
Immortal made in ſuch a *Friend*, and ſuch an *Elegie*?

9.

This did at firſt the *Apoſtate Prince* of Hell
Ill-ape, in many a *Doggrel Oracle*;
But ah! too ſoon he learn't to mend his Style,
Too ſoon with his falſe *Charms* did feeble *Souls* beguile

10.

Too long ſweet *Poety* has fetter'd lain
A Thrall to *Vice*, O break th' *inglorious Chain*!
Heroes of Verſe! O lend you mighty Aid,
To th' *Altar* thus again reſtore the *heavenly Maid*.

Q. *How does a Nettle ſting? whether by leaving part in the Fleſh, as a Bee its ſting, or by what means?*

A. That *Lanugo*, or ſoft down which covers the *Leaves* thereof, is in all probability the ſubſtance, which being darted in the ſmall pores of the *Fleſh*, and by reaſon of its peculiar configuration *ſticking* faſt therein, gives ſuch torment to the *part afflicted*, much after the ſame manner as *Cowich*, tho' more *pungent* and *violent*. Now this Configuration ſuppoſe *hamated* or *aculeated*, when the Nettle is *violently* and *ſuddenly* preſs'd, ſeems to be *loſt* and *deſtroy'd*, the little Stings being broke off, or blunted one againſt another, which is the reaſon a *Nettle* never ſtings when we preſs it hard between ones *Fingers*, tho' there may be alſo ſomething in the *hardneſs* or *callous Subſtance*, which the ends of the *fore-finger* and *Thumb* may have contracted by often uſing.

Q. *Are the waters of the Bath hot from any ſubterraneous hidden Quality that we know not, or were they made ſo by* Art? *Since* Carpenter *in his Chronicle tells us, that at the time when* Athens *was in its Glory*, Bladud *the Son of King* Lud *went thither, where he learn'd many* Curious Arts, *and amongſt others, that of a Compoſition to continue a perpetual Fire; and that when he return'd to* England, *about* 800 *years before our Saviours time, he caus'd ſeveral Cheſts to be fill'd with that* Compoſition, *and to be put into the ground near thoſe Springs, which is the cauſe they keep hot till this time.*

A. Art's a *fine thing*, and who knows but this Experiment might do, as well as that of the Abbots mention'd in the Acts of the *Royal Society*, who peter ded this way to procure a *perpetual heat*——— 'He thruſt a *Pike* into a *ſoft Earth*, 'and by it ten pounds of *Quick* 'Silver, which ſinking down to 'the *ſubterraneous Furnaces*, a 'warmth comes up by the hole. See *Tranſactions of the Royal Society*, Vol. the 3d. p. 783.

And who knows but the other Story of *Bladuds* flying in the Air might be another *Virtuoſo Experiment*, ſince 'tis alſo reported by the *Welſh Bards*, *Geoffry* of *Monmouth*, and other ſuch credible Writers? But to leave jeſting and *Fables*, there's little doubt to be made but that the *Bath-waters* are made *hot* by *Natural Subterranean Fires*, as thoſe at *Baire*, and other places: And tho' we can give no *great Faith* either to the Aſſerters of *Bladuds Miracles*, nor the Chronology of the ſame Writers, who made their *Virtues* found out 800 years before our Saviour, yet 'tis granted on all hands, that they are indeed very *ancient*; probably the *Romans* might firſt diſcover 'em; however, they were well known to the *Saxons*, who either call'd the Town it ſelf which now remains, or one very near it, by the *ſignifican* Name of *Akemanchefter*; and there have been within theſe few Years, great *Ruines* and entire

pavements

pavements lugup at a vaſt diſtance under the preſent *Foundations.*

Q. *What's the beſt way to ſtrengthen my Memory, eſpecially in relation to Religious Matters? And what Method ſhou'd I take to be free from* Vain Thoughts *in time of Divine Service?*

A. For the firſt, *Prayer* and *Practice*——For the latter, the *Firſt*, repeated conſtantly, with *Reſolutions* to guard your *Thoughts* immediately as you enter into *God's Houſe*: Keep your Eyes *intent* on the *Book*, when at *Prayers*, as well as your Thoughts on the *ſenſe*: Learn by ſerious Application to it, Delight in God's Service, conſider the *Holineſs* of the *Place* where you are, whenever you approach it—but more of that God whom you ſerve; that he ſees you, and knows how either to *Reward* or *Puniſh*.

Q. *If* Solomon *had* 1000 *Wives and Concubines, yet found not one wiſe Woman, and but one wiſe Man, ought not then a wiſe man to conceal a fault, if he be excellent (or Princely) and rather judge himſelf, than raſhly judge and condemn another falſly: The Queſtion is, Whether* Socrates *did wiſely, when hearing the loud Clamours of his Conſort, left her as he uſed to do, ſhe being the more angry, baſted and flung a Chamber-pot on his Head, he ſaying only* Ha! Ha! *I thought after all this Thunder, there would come Rain? Or whether by his Patience he purchaſed to himſelf thoſe Inquietudes?*

A. If he had not done wiſely at this time, it had not eclipſed him, for no man is wiſe at all times; but *Socrates* raiſed his Fame more by this curs'd Wife, than if ſhe had been better temper'd; he gave her provocations enough, but her Paſſion cover'd his Faults, and his Politick Silence paſt for Patience; and it was a pleaſure to him to have the opportunity to vent ſome witty reflect on, or Saying, whereby his Memory would be regiſtred in the roll of everlaſting Fame; this Story in the queſtion is one of them; therefore this ſort of Wife was a foil to his Glory, and as reputable to him, and as uſeful, as the Tub to that Tub-Monk *Diogenes*, and therefore at all times, but eſpecially at this time, *Socrates* did wiſely in converting the Clamour into an uſeful Obſervation.

Q. *Sirs, Pleaſe to reſolve me, what Knowledge and Concern the Dead have for their ſurviving Friends and Relations, whom they loved paſſionately when alive, and if it be in their power to appear to them again?*

A. That they are under Laws and Reſtraints, is evident from that Hiſtory of *Dives*, which repreſents the Condition of one of the Damned, whoſe Brethren were then under the diſpenſation of *Moſes*, who was then alive to be heard; and if his Brethren would not regard the Miracles of *Moſes* and the Prophets, who could raiſe the Dead when it was expedient; neither would they credit one ſent from the dead, as many did not believe the Reſurrection, tho' atteſted and ſeen by hundreds; they are ſwallowed up with the Capacities they are in, and unleſs in extraordinary Caſes, make no appearance in theſe lower Regions.

Q. Gentlemen, *A young Mans friend of mine, deſires you Opinion in this Caſe: He formerly Courted a young Woman, when he had got her Conſent, and was really enſur'd to*

her, *upon ſome words fell out with her, goes into the Countrey and marries with another, after he was marryed kept Company with his old Sweet-heart, inſomuch that his Wife was jealous of her: When his Wife came to lye in, ſhe died; when ſhe was on her Death-bed, ſhe ſent for her Husband, and told him,* If he Married his Old Sweet-heart, ſhe would come and pull him out of his Bed from her; *he promiſed her that he would not marry her, nor be concern'd with her, as he hop'd to have mercy of Almighty God: But he has gone contrary to his promiſes, courted her, and has gain'd her good will, and the Wedding Day, was appointed, which was on* Sunday *the* 15th *of* June; *when the Day came he was taken lame of all his Limbs, ſo it was put by: He got well of this, and appointed another day, which was on the* 19th *of* June *laſt, when he was a going to* Croydon, *in order to perform this Ceremony. When he had got on his Horſe, he was taken with the* Griping of the Guts, *ſo that he could not ſit on his Horſe, but was forc'd to be brought home by* 2 *men, and no body thought he would have lived: So,* Worthy Gentlemen, *I would deſire you to tell in your* Athenian Oracle, *Whether it may be lawful for him to marry her by the Law of God or Man, ſince he has vow'd ſo ſincerely to the contrary, he having got well again?*

A. He may Marry, having repeated his Promiſe unto her, there being no Law that takes Cognizance of his promiſe unto his dying Wife, which might proceed from the ſurprizing apprehenſions of her appearing again, altho' in all Equity and Gratitude he ought to endeavour to atone for the former diſſervice, by now marrying his *Quondam* Sweetheart, if he could make her amends; unleſs he had leſſened that Obligation by an unlawful intimacy during his Wives Life, a fault not to be defeated by formal Repentance, or the *Opus Operatum* of Marriage; neither by the force he has laid upon his Promiſe (*viz.* not to marry, as he hoped to find mercy for his former Sins) can it be ſuppoſeable that God has warned him by two Judgments not to Marry, therefore a farther Tryal to purſue the intended Marriage, will ſoon determine whether it be in his Wifes Power to return again, her Threat being to take effect after Marriage, which will very much contribute to ſatisfie the World, which longs very much in theſe particulars.

Q. The Turkiſh Spy *in his* 2d Vol. *p.* 189. *makes mention of a* Spaniſh *Aſtrologer that Calculated the* French *King's Nativity, and that he ſhall make the Crown of* France *Imperial, having ſubdued* Spain, Italy, *and* Germany; *that he ſhall ſhake the* Ottoman *Empire, but in the end ſhall be Deſpoſed by his own Subjects: I deſire your Sentiments of it, whether there's not a great probability that our deſign'd Deſcent may not cauſe the Accompliſhment of the latter part, ſeeing the former is in ſome meaſure come to paſs?*

A. There's a *glut of Arguments* every where tending to this effect. Some from the Calculation of his Nativity do Predict, that the *Great Baſtard* ſhall not long Protect the *Little One*; others from the Perjuries and Inhumanities he has Committed, expect ſome ſignal Judgment upon him, and his Prieſts would perſwade all Mankind to take their Farewell of Chriſtian Religion; for if God muſt ſtand in need of ſuch Diabolical Men and

and Means to fill Heaven with New Converts, they must have a stronger Patent from Heaven for Murder, beyond what ever Christ had, who Commanded his Disciples to Preach Remission of Sins, *first to those of Jerusalem, who had Crucified him* and not to Kill them, or Compell them to Come in by *Halters* and *Dragoons*. And in probability as his Strength is in his Frontiers, which keeps out the Confederates, as well as keeps in his Subjects, that being broken by an *Army in his Country*, it may succeed as the *Spanish* Astrologer is said to Predict, or as *Patridge's* Almanack has it:

Let all the Plagues of Murther (now be flung
On that Curs'd Babe from whence (those Mischiefs sprung.
There's ruffling work above, and (hence must flow
Mutations here, some Tyrant's overthrow:
Tho' at this distance, yet me-(thinks I hear
Some pleasant News, some (Abdication near.

Q. *My Son, about fifteen Years of Age, or* Wednesday *the 1st. of last* June, *about Nine a Clock at Night, went to his Bed, no sooner laid down, but he heard as it were a Hand sweeping on the Wall, that it came with a rushing Noise on his Beds-head, then it stroaked him over the Face twice very gently, and as soon as the Hand was off he felt a cold wind blow on his Face which made it very cold, but his Body was warm; he opening his Eyes, saw an Apparition of a Woman cloathed in Black Apparel, which went to the Bolster with a rushing Noise, he saw the Curtain to gather up together as it went out, and the Curtain to have a shaking for some time after; then being affrighted, he rose out of the Bed and came down stairs. Another Son and Daughter of mine, a few Years since, have seen the like Apparition of a Woman in the same room with a lighted Candle, but when spoke to, it vanished. Several sorts of unusual Noises are often heard in the House by my self, and most of the Family: I favourably desire to know of you (having a Civiliz'd Family) what should be the Occasion of this disturbance, or whether it be advisable to ask the Question of the Apparition?*

A. What manner of Metaphysical Matters our Souls are, we cannot tell, yet we know they really exist, and act our Bodies, altho' they are not subject to sense; yet this doth not hinder, but that a Spiritual Substance may be separated from our Body, and may be again cloathed with a Body or Vehicle that may be airy, fiery, or cloudy, and be visible to our senses, altho' the existence or essence of the Spirit we cannot see, but its outward cloathing: And that such Appearances have been to all Ages, the learned as well as the unlearned affirm, from real Matters of Fact; such are these following: At *Puddle-Dock* was a House so disturbed, that several Tenants could not thrive therein; after the Fire Alderman *L*— purchasing the ground, caused a Cellar to be dug lower, and there was the Body of a Man taken up, which had a great Nail driven into the Skull; the Alderman ordered the Labourers to carry the Body and bury it in St. *Gregorys* Church-yard, *London*, and no disturbance has been since. The other is at the *Grange* in *Lancashire*,

ſhire, where very many Years was an Apparition in the Garden, and in one Chamber of the Houſe, it was in the ſhape of a Grey-hound, the precurrant Noiſe was like a Man hiſſing to call a Dog; this Apparition did no hurt, only pull the Cloaths, inſomuch that they made wooden Preſs-beds for that room which were rock'd, and more diſturbant by the Noiſe than before; when it paſs'd by, it was felt as a Cold Wind; at laſt digging a high Bank, to carry off Soil to other ground; after ſome Loads dug away, there was found the Skeleton of a Man, which was ſeen by the Miniſter, and among the reſt by Mr. *Moſs*, a very intelligent Gentleman, who now lives in *Iſlington*; the Skeleton was covered again, and from that time the Apparition and Diſturbances has ceaſed. And no doubt the Apparition in the Queſtion, if true (becauſe we were impoſed upon by the Relation of the two Brothers that Vaniſhed) has ſome Cauſe and ſignificancy, tho' beyond our Sphere to aſſign it; however we cannot be againſt the ſpeaking to it, or endeavouring to find out its place, times and places of Vaniſhing; and perhaps if it were not a Civiliz'd Family, it might be more diſturbant.

Q. *Why the Baltick Sea is Freſh water, and the Euxine Sea and the Streights of* Davis, Hudſon, Forbiſher, &c. *are ſa't?*

A. It has many Iſlands at the mouth of it, that it takes not in that quantity of water from the Main Ocean, but receives more from the many Freſh water Rivers which diſcharge themſelves into it, from *Poland*, *Ruſſia* and *Swedeland*.

Q. *In* Greenland *upon the top of a Hill, there is the Body of a Tree, lyes, how ſhould that Tree come there, ſince the Country affords none?*

A. Thoſe who have penetrated fartheſt into that Countrey, or that have been left there, have not been able to diſcover any Trees, yet notwithſtanding one part of it may produce what another wants; or this Tree might be found floating in the Sea, and be carried up and left, to raiſe wonder in the after-comers, as *Alexander* left Gygantick Armour behind him, that the World might in time to come wonder at the vaſt Stature of the *Macedonians*, or as they paint the heads of the *Saracens*, as if they were Gyants, to cover the ill ſucceſs they had in conquering *Jeruſalem*.

Q. *Tell me, ye Sons of* Athens, *by what Laws*
Pale Phœbe *moves? What's her material Cauſe?*
Whence ſhe derives her Light, or is't her own?
What makes her in an Halo ſometimes frown?
How far from Earth is plac'd her ſteddy Sphere,
She doth ſo ſoon compleat her little Year?
And what's the Matter ſhe doth roll in there?
What makes her Change and wanton in the Air,
Sometimes look wan, then red, and ſometimes fair?
But why her Phaſes ſtill the ſame appear?
Why Hills and Valleys ſtill ſeem ſcattered there?

Each

Each constant to its place, when at the full
Her perfect Orb arrives? What makes her dull
Oft-times appear by Day? Whether her Beams
Govern the Tides, and influence the Streams?
And what to me seems most of Mystery,
Whether and how she causes Lunacie?

A. Various are *Cynthia*'s Laws, exactly known
To him who plac'd her in the Heav'ns alone;
The New Philosophers, and those before,
Can only guess; expect from us no more.
The matter which does the fair Moon compose,
The same with Earth appears, its surface shows
As if it like our Neighb'ring World contain'd
High *Hills*, low *Dales*, wide *Seas*, and *spacious Land*;
He Light her Beauteous Brother *Phœbus* lends,
And tho' she in Eclipse her self pretends,
To dusky Beams, we can for them account,
Nor will they to a *Native Light* amount:
Either their true Original is found
From the Suns straggling Beams refracted round
Grown weak, as far from their first rise they're past,
And fix't on this opacous Globe at last;
Or else from other parts, we cannot see,
Since *Luna* can't all o'er Eclipsed be.
When o'er a thin moist Cloud it self does place,
Oppos' direct against its radiant Face;
Its Rays refract we in a Halo see,
And Madam *Luna* stands in Pillorie.
The space from us to her refulgent Sphere,
As Noble *Tycho* guess'd of old, is near
Thrice ten times Mo her Earth's Diameter.
Its Orb thro' fluid *Æther* smooth does go,
Or its own Asmosphere as ours below.
The different Lights and Shades her Stations take
From *Sol*, her different Forms and Changes make.
She's *pale*, when thro' a watry Cloud she pries,
And *red* when Earthly *Vapours* fill the Skies,
Or struggling Winds from hollow *Caverns* rise.
Clad in her Festal Robes, all clear and fair,
When neither Clouds nor Vapours fill the Air:
Her *Phases* needs must still the same appear
To sight and sense for still the same they are;
Needs Hills and Dales we in the Moon must see.
As here on Earth, where Hills and Dales there be.
She dim appears in *Sol*'s more pow'rful light,
As Candles are eclips'd when she shines bright.
Fondly old Stagers dream the Moon presides
O'er the moist World, and rules the various Tides;

Who

These Reasons for't the Neoterick, give:
Who underneath the same Meridian live,
The Moon with them at the same time does rise,
With the fair Beams enlightned Earth and Skyes,
Not so the Tides which drench the South, before
With foaming Waves they kiss the Northern shore:
Agen, were she the Cause, when Earth and Skies
She *last* surveys, least wou'd their surges rise;
But this in Fact is false, when New, they press
With greater force; but when more large, with less.
You ask if she's of Lunacy the Cause,
And whether *Bedlam* must obey her Laws?
Was ever she horn mad, or day or night
The Dog that guards her Palace known to bite?
Were e'er her Eyes a Lover known to kill
Besides *Endymion* once on *Latmos hill*?
Let's clear her then, since guiltless her we know,
Nor think her mad, unless our selves are so.

Q. *What did* Virgil *mean by his* magni menses, *Ecl.* 4. Pluatrch *indeed makes mention of the* μεγάλος ἐνιαυτὸς *but that gives no light to the Question*: Scaliger *has also given a large account of them in Can.* Isagog, *but neither is that satisfactory enough?*

A. If *Scaliger* himself can't satisfie the Querist, 'twill be no disgrace shou'd we too fail of doing it, howe'er we must attempt at it. By *magni menses* we think the Poet may allude to those μεγάλος ἐνιαυτὸς those *great years* of the *Platonists*, for he was now describing that great *Revolution* which they used so much to talk of, when all things were to become *new*. But why then does he use the word *menses* instead of *anni*, *montb*, instead of *years*? No doubt there was a reason, for one who had so absolute a command of the Latin Tongue, cou'd not do it only to fill up a Verse. We believe therefore that there's a double allusion contain'd in the words, one to the *Years*, or revolving period before mention'd, the other to those *Months* which *Julius* and *Augustus* had lately alter'd and call'd by their *own Names*, for which reason they might properly be call'd *magni* above all the rest.

Q. Gent. *In your Essay upon Learning, page* 7th, *concerning Salvation of Heathens, you advance in answer to the Text*, (There is no Name given under Heaven, whereby we may be saved, but by the Name of the Lord Jesus) *That if they believe in God, they believe virtually in Jesus Christ: I desire a full Explanation of what you mean by a virtual Belief?*

A. The Jews were under the Dispensation of believing *Our Father which is in Heaven*, having Faith in the *Messia*, whereas the Heathens were under the dispensation of the Law of Nature, the Divine Light written in every Man, which is the ordinary Voice of the Spirit to restrain man from Murder, Idolatry, &c. if they kept to that Law, they should receive the full Vertue of the Lamb of God, slain before the Foundation of this World, by the Fathers Decree, for the Sins of all Men.

Q. *Which do you esteem the greatest Artists in* Painting, *the Ancients or the Moderns?* *A.*

A. The Ancients were almoſt inimitable for ſome Excellencies and Beauties in their Painting, and ſome Moderns have not fallen much ſhort of them, unleſs we fancy, as ſome do of the old Poets, that none can yet equal them.

Q. *Where and when were Dials, Clocks and Watches firſt made?*

A. In *Adams* time the day was meaſured by the Sun, and the *Egyptians* cou'd not be deſtitute of theſe uſeful parts of the Mathematick Learning, long before mention was made of the Dial of *Ahaz*.

Q. *How or where can you prove there was Shipping before* Noah? *as you formerly have affirm'd?*

A. Adam was driven out at the Eaſt-end, where was free Paſſage, he had no *Boat to paſs the Rivers* in the other part of the Garden, and therefore ſo neceſſary a thing as a Junk or a Canooe *Adam* would not be without, or can it be imagined that in ſo many hundreds of years they could be without Veſels to paſs and repaſs their Rivers.

Q. *Why do the Evangeliſts deduce the Genealogy of our Saviour by the line of* Joſeph, *and not by that of* Mary, *ſince he receiv'd not his Humanity by his reputed Father* Joſeph, *but from the Bleſſed Virgin* Mary, *his Mother?*

A. There is a Suppoſition in this Queſtion, which includes another;——for many, or moſt *Commentators* believe that one of the Evangeliſts draws the *Genealogy* by *Joſeph*, the other by *Mary*: However, we are hereby almoſt neceſſarily led to the Diſquiſition of that very difficult Queſtion, which may be almoſt call'd, *Crux Theologorum*, concerning the difference between the two Evangeliſts, St. *Matthew*, and St. *Luke* in this matter, having alſo long ſince receiv'd it from another Hand. We muſt confeſs we can't be of the ſame mind with a late *famous Writer*, as to the Interpretation of that Scripture, *Who ſhall declare his Generation?* Which he thinks relates to the difficulties in his Genealogy, left ſo on purpoſe, in his Judgment, to hinder Men from prying too *narrowly* into things of that Nature. However, we are ſure *Gods Word* muſt be true, and *Truth* is always *conſonant* to its ſelf, and how it is ſo in the preſent Caſe, as to the chief difficulty therein, we ſhall now examine. *Euſebius* ſeems, in our Judgment, to give as clear a Solution of it, as any other. He has it out of *Aphricanus*, as that Hiſtorian from ſome Chriſtian *Jews*, who were of the Kindred of our Saviour. The ſumm is this: 'St. *Matthew* ſays, *Jacob* 'begat *Joſeph*; St. *Luke*, that he 'was the Son of *Heli*, (not that '*Heli* begat him:) St. *Matthew* 'deduces the Line from *David* 'by *Solomon*, St. *Luke* by *Nathan*. '*Matthan* from *Salmon* begat *Ja-* 'cob, than died; and *Melchi* from '*Nathan*, of the ſame Tribe, but 'another *Race*, being marry'd to 'the ſame Woman, begat *Heli*: 'So that *Heli* and *Jacob* were 'Brothers by the Mothers ſide: '*Heli* dying without *Children*, '*Jacob* according to the Law, mar-'ry'd his Wife, and of her had '*Joſeph*, his own Son by Nature, 'but *Heli*'s by Law: Thus was '*Joſeph* Son to both——So far '*Aphricanus* and *Euſebius* out of him. But it muſt be acknowledg'd, this way of *Solution* is preſs'd with conſiderable *difficulties*: The chief of which, and which is pronoun'd unanſwerable by the Learned *Spanheim*, is, that according to *Aphricanus*, *Melchi* is reckon'd the immediate Father of *Eli*, whereas St.

St. *Luke* makes him his Great *Grandfather*. But notwithstanding this, *Vossius* is still firm for the forecited Opinion, and answers after his ways: [*Certissimum nobis est*] 'We are *most certain*, that in 'the old Copies there were three 'Persons left out by St. *Luke* in 'this Genealogy, *Mattat* and *Levi* between *Melchi* and *Eli*, and *Cainan*; which he thinks more probable, because *Irenæus* reckons not 75 Generations, but 72 only from *Adam* to our Saviour.——And indeed, had there not been something in't, 'tis not very easie to conceive, how 'twas possible both for *Aphricanus* and *Eusebius*, who were Men of Judgment; nay, we may add St. *Austin* too, and several other Fathers, to be guilty of so foul a *blunder*, as to mistake a Man's Great Grandfather for his *Father*, in a Genealogy which they had before 'em, and which they read also every day. But whate'er becomes of those two, we can't think *Cainan* was omitted in *Irenæus* his Copy, because they then hardly used any but the LXX, for the Old Testament: And its known by all, that this Name is there, tho' not in the Hebrew, (of which more another time) and therefore, if there were three Names fewer in their Copies, than ours, what-e'er becomes of the two in the Question, the third must be look'd for somewhere else than in *Cainan*. And this wou'd remove all the difficulty, but as we have formerly declar'd, we are not for invalidating the credit of our present *Copies*, nor granting any mistake in 'em without an absolute necessity——Why shou'd we not therefore rather think *Aphricanus*, or at least *Eusebius*, or their Transcribers, here mistaken; than admit the *Interpolation* of two *Names* in our present Copies? Let's suppose but this, and that they wrote *Melchi* by a mistake, instead of *Matthan*, who was the real Father of *Heli*, and the case is just the same, and all the *difficulty* vanishes, the Hypothesis still holding good in one as well as the other; nor can we find any Objection that's of weight against it: 'Tis true, *Grotius* (who supposes *Aphricanus* more mistaken than we do, tho' he also thinks there's something in what he advances) is of Opinion, that it can't hold, because the Law of *raising up Seed to the Brother*, by the Brothers Marriage, or in his default, by the next of kin, does not relate to *uterine Brethren*, (of the same Mother only) but to those of the same Name and Family,—but it may be answer'd, the Family of *David* was then reduced to a small *number*, as well as a meaner *Fortune*; and there might not be very great choice among them, nor any nearer *Relation*, on which account the nearest *Kinsman* fulfill'd the Law; or perhaps if there were nearer, as in the Case of *Boaz*, they might refuse to do it.

Now to the Querists difficulty.——Our Saviour being not the real Son of *Joseph*, how comes *Josephs* Genealogy, not *Mary's*, to be here recorded? Some think 'twas not the Custom of the Jews for Women to have their distinct Genealogies, but were reckon'd from their *Parents*, and that *Eli* was *Mary's* Father; tho' others say one *Joiakim*, which yet some think the same with *Eliakim*, and that with *Eli*, only a contraction of it, as *Epaphras* for *Epaphroditus*, and a thousand others, and that St. *Luke* records *Mary's* Genealogy, St. *Matthew Josephs*: But we think,

think this more strain'd than the the other, and therefore stick to our first Solution, and add as to the present Question, that he was *Joseph's* Son by Law, he was his Son also, no doubt, by *Adoption*, and therefore is so reckon'd: But besides, in *Joseph's* Genealogy, *Mary's* also may be contain'd, nay we are sure so one of it is, and accordingly our Saviours real descent from *David*.

Q. *I have been a Trader for many years, in which time the Goods I deal in, being a Foreign Commodity, have been at various Prices; sometimes I have bought Goods, and gain'd by them moderately, and I have at several other times bought of the same sort of Goods, and by means of great quantities thereof coming to* England, *have lost considerably by them; but 'tis my hap at this time to have a considerable quantity of the same Goods by me, of which there is none in* England *but what I have, and am satisfied that none of the same kind can arrive here, for a Considerable time; whereby I've an opportunity to get my Price for them. Things being thus, I desire your Opinion whether I may with a good Conscience strain up the Price of these Goods as high as I can, considering my former Losses in the same Goods, and that I may never have such another opportunity of recovering them?*

A. First, We think there may be greater *Latitude* in the present Case, as to any Commodity not necessary to the *Life* of Man, than in *Corn* or such like, without which the *Poor* can't live. Again, if the *Poor* shou'd have absolute need of any of those *Goods*, they ought not we think to pay so dear for 'em as the Rich, who have 'em only for their *Convenience* or Pleasure. Further, those *Goods* never ought to be rais'd to an extravagant *Price* beyond all *Conscience* and *Reason*; as suppose a Guinea should be demanded for what was not before worth a Shilling. After these Guards, we think there's no doubt but the Tradesman may *justly raise* the Price of his *Goods* on this occasion, so as to repair his former Losses, if he does not exceed the former Limitations, tho' the just Degree or Price we can's determine.

Q. *Whether 'tis lawful to read Romances?*

A. Every one grants that 'tis lawful to read *Quintus Curtius*, or *Xenophon's* Life of *Cyrus*, in both of which the Loves as well as Wars of two great Monarchs are describ'd: And if so, we think 'tis not easie to assign a reason why the same *Stories* mayn't be read, when the *Heroes* are made greater, and their *Actions* more *compleat* and *lively* than before, as in a good Romance they generally are, and particularly in the *Grand Cyrus*, and *Cassandra*: Tho' we think then that the *Reading* these Books may be *lawful*, and have some *Convenience* too, as to forming the *Minds* of *Persons of Quality*; yet we think 'em not at all *convenient* for the *vulgar*, because they give 'em extravagant Idea's of *practice*, and before they have *Judgment* to byas their *Fancies*, generally make 'em think themselves some King or Queen, or other:——one *Fool* must be *Mazares*, t'other *Artamen*; and so for the Women, nor less than *Queens* or *Empresses* will serve 'em; the Inconveniences of which are afterwards oftentimes sooner observ'd than remedy'd. Add to this, the soft'ning the *Mind* by *Love*, which are the greatest Subject of these sort of Books, and the *fooling* away so many *hours*,

and

and *days*, and years, which might be much better employ'd, and which must be repented of: And upon the whole, we think *Young People* wou'd do better, either not to read 'em at all, or to use 'em more sparingly than they generally do, when once they set about 'em.

Q. *I'm so bewitch'd with Cards that I can't leave 'em, tho' I always lose——If you please, give me your Directions how I may conquer this troublesome Humour, which if I knew how, I'd very gladly be rid of?*

A. That *Cards* and *Lusory Lots* are not in *themselves unlawful*, We think there are not many rational Persons but are now satisfy'd, it being granted by those who are of another mind that *Lot* is not inseparably *appropriate* to *Sacred Uses*, being also brought into *Civil Affairs*, if not first taken from thence, and apply'd to *Sacred*—Nor can we see any reason why *Lusory Lot* mayn't be the same with *Civil*; nay, if we shou'd even confound it with *Sacred*, what evil there would be in't, or why we mayn't lawfully *appeal* to *Providence*, if all *Lot* be so, for the disposing a *small part* of our *Estate*, as well as a more *considerable*; and in lesser Affairs, as well as greater: This We are sure of, that those Persons who most frequently use this Argument, are *apt* to interest Providence in things of as *trivial Concern*; nor do we think they are to be blam'd for it, if they do it *prudently* and *modestly*, and not condemn others in what they themselves allow, which We know not well how they can do in the *present Case*, without joining with that foolish Heathen, who fancy'd

— Non vacat exiguis rebus adesse Jovi

——That Jupiter *had something else to do than to trouble his Head about the trifling business of Mortals.* After this expressing our Judgment as to the *lawfulness* of these sorts of *Games*, we readily grant, that as they are *usually practis'd*, they are extreamly inconvenient, and their Consequences very dangerous and mischievous to *Societies* as well as *private Persons*——One Instance of which we have in the present Question, since it gives Men an *habit* of *Idleness*, renders 'em *passionate*, *superstitious* and *desperate*, the adjourning from the *Gaming-House* to the *Road* being very *common* and *easie*, when once the Humour has got such a strong *ascendant* over any person, and not only Wastes what he has, but unfits him for *getting more* by honest *Industry* and *Labour*; some Persons being so *bewitch'd* with it, that no Consideration, neither *Estate*, nor *Life*, nor *Soul*, can make 'em leave it. The way to remedy this Inconvenience is desir'd, in Answer to which we advise the Querist to set about it *immediately*, for the longer the *habit* continues, the more *inveterate* it grows——to consider when he's *calm* and *cool*, the unavoidable mischief it will in all probability bring upon him, the ruine of his *Estate* and *Fortune*, and the Example of many *Gamester's* unhappy and *desperate Ends*; let him never come near the *fatal places* where he's likely to meet the *Temptation*; and if he can bear it, get some Friend to lock up all his *Money* from him, breaking quite off from all *Gaming*, which 'tis easier to do, how great a *Paradox* soever it may seem, than to quit it by *Degrees*, which will still leave a *pretence*, and ten to one break all his Resolutions, and as much *enslave* him as ever.

Q. *Whi*

Q. *What does that Man deserve, who having receiv'd his Bread from his Friend, and other Necessaries in his Extremities—should in the time of his Prosperity be not only unthankful, but the chief Cause of his Friends Ruin and Poverty?*

A. Xenophon de rebus Persicis says, The Ungrateful are neither fit to serve the Gods, their Country, nor their Friends—— What such a Persons desert is, we forbear to limit, for fear we should be unjust, and speak too favourably of him, and his Crime, which is the *Abridgment of all Baseness* —— But if he be a Person of any sense, he may possibly be *sham'd* out of it, as an *ill Man* was, that was concern'd in the following Instance—— A mean Man preferr'd by one of Quality, came in time to such a Place as set him above his Benefactor, and then he made use of his Power to throw him down, who had raised him up——the Gentleman sent him a Picture, in which the *Sun* was Eclips'd by the *Moon*, with this *word* upon it——*Totum admittit quo nigrata refulget*—— it ingratefully puts out that light by which it shines.

Q. *Why a dead Corps should bleed when touch'd by its Murtherer?*

A. We meet with many Instances of this Nature, as the *Waters* of *Jealousie* amongst the *Jews* for the Tryal of Adultery. The *Roman Vestals Sieve*, in which (being falsly accus'd) she carried *Water* without spilling. In like manner some Courts of Justice admit this Tryal of bleeding as a Proof to good purpose, and such a one as shocks the Nature of a *Villain* more than many living Testimonies. Instances tell us that Blood Congeals in the Veins presently after Death, and afterwards in two or three days becomes *liquid* again, as its tendency to Corruption——some attribute it to the sense wherewith all things are endu'd, and which still remains in these *dead Bodies*, so that having a sense of their Murtherers, and perceiving them near at hand, they suffer two very different Motions, *Trembling* and *Anger*, which cause such a Commotion of Blood, that it flows forth from the Wound: And several other Opinions we have about it, but all of 'em inconsistent with Reason; for either there is a *Natural Cause* of this, or there is not; if there's none, the Dispute is at an end, and we must refer it to a *Miraculous Providence* of God Almighty, in discovering Murtherers by this way; but if it be by a *Natural Cause*, it must be either *Sympathetick* or *Antipathetick*; if by Sympathy, it follows from their way of arguing, that one kill'd by a Bullet at a distance (the murther'd not knowing who it was) can have no emotion of the Spirits when the Murtherer is by; and the *Animal Spirits* cannot be more *sensible* and knowing when the Man is *dead*, than when he is *alive*; as also, if the Person *murther'd* were kill'd in his *Wife's Arms*, and his *Relations* defending him, here his *Relations* should bleed (not he) at the sight of the *Murtherer*. If it be supposed to be effected by Antipathy, then it would concenter all the dead Persons Blood, and make it retire to the Heart instead of bleeding; so that we conclude such *Instances*

are merely *providential*, and the immediate Effects of *God's Juſtice*, when they really happen.

Q. *How Females were Circumciſed?*

A. Not at all amongſt the *Jews*, but we read the *Egyptians* circumciſed the *Nymph* of their Females for ſome Diſeaſes, and that ſome of the *Pagans* religiouſly obſerve this *Cuſtom*.

Q. *What Language was Balaam's Aſs ſpake?*

A. What Language is this?

מה־עשיתי לך כי הכיתני זה שלש רגלים׃

Q. *In what part of the* Body *is the* Soul?

A. 'Tis generally held that 'tis *every where*, (tho not ſo eaſie to define *how*) nor can it indeed be at all *properly in a place*, that being of the *Eſſence* of *Body*;--- at leaſt we are ſure its not in *a place* in the *ſame manner* that *Body* is, but a *Spirit*, if we knew how that was, In the mean while its nobleſt operations, *imagining* and *thinking*, are undoubtedly tranſacted in the Brain, (tho we doubt the *pretty fancy* of the *Glandula Pineali*, to be no more than a Fancy, there having been a much *better uſe* ſince found out for that part) This we are ſure of, that in *deep thinking* we feel our *Heads* otherwiſe affected than at other times, and afterwards we as certainly know they have been at *hard Labour*, by that *pain* and *laſſitude* we find in 'em, as that our *Feet* or *Hands* have been ſo, when after a long *walk*, or manual *operation*, they are affected in the ſame manner: We'll add *one Notion* more, which may not a little illuſtrate this *Subject*. In our former *Deſcription* of the *Soul*, we have plac'd the cleareſt *Notion* of its *Eſſence* in the *Image of God*, which may tend ſomething to the further Explanation of the *Caſe in Hand*. For as God is *every where* in the *greater world*, (nor can we allow any other *anima mundi*) ſo is according to its proportion and ſimilitude, the *Soul* in the *leſſer*, or the *Body* of Man. It fits perhaps in it's *Throne* in the *Head*, but its action not confined there, but diffuſed thro all diſtinct parts, having an entire power over 'em, and acting 'em according to their *Natures*, and ſometimes contrary to 'em.

Q. *What is Reaſon?*

A. Reaſon may be conſidered either in *Principle* or *Act*, or as the Schools expreſs it, *Reaſon Reaſoning*, or *Reaſon Reaſoned*, *Ratio Ratiocinans*, or *Ratio Ratiocinata*. The *principle* is a *power* deeply rooted in the *Soul of Man*, if not the ſame with it, whereby it can apprehend *ſimple* or *abſtracted* Notions, as Univerſals, &c. can joyn thoſe Notions together, and thence form Propoſitions, and from thoſe Propoſitions it thus forms, or from its own *innate Idea's*, and ſelf evident Principles, compared with one another, deduce true and legitimate *Concluſions*. The *Act*, or rather *effect* or *operation* hereof is a *Syllogiſm*; nor can any Man in the World *reaſon* without *making one*, tho not in its *juſt Forms*, yet eaſily reducible unto them. To be more plain, *Reaſon* in this ſence, is the drawing *true Concluſions from true Premiſes*; nay, ſo excellent an Art is it, that it extracts natural and undeniable *Truth* from the moſt notorious *Falſhoods*, by reducing the Adverſary

very easy to an *Artificer* by some *Lessons* and *Directions*, familiar to those who are acquainted with this Noble Art.

Q. *Whether Sight exceeds Sight, and the Cattle of the Eyes Motion?*

A. This Question is double, the first much shorter than the latter, and more difficult to be expressed. Seeing is a compound Act, as tasting or feeling is. The pupil of the Eye before it convey any thing to the Fancy, moves into a direct line with the Object that is to be conveyed, the Medium of this conveyance is *light*, which Medium being *diaphanous* or transparent, (as the Eye) helps on towards the fitting the Image of the Object in the Eye by reflection, as Water, and Looking-Glasses entertain a resemblance of such Objects as are placed near them. When we say we see a Horse, a Dog, and so on, 'tis only the Image of that Horse, Cock, Dog, &c. that reflects upon our Eyes, as they would do upon a Looking-Glass were they before it: —— If there be any Philosophers amongst Lovers, perhaps they may tell you of other remarks of Looking Babies in one anothers eyes. As to the latter part of the Question: 'Tis the Life that is the effective Cause of Motion, the Eye, a Leg, or Hand, &c. moving, when the Person *thinks* not, nor *wills* 'em so to do, but ordinarily the Will employs them.

Q. *Was the Fall of* Adam *on the Day of his Creation, or how long after?*

A. After the finishing of every days work, God Almighty pronounced all Good, therefore *Adam* fell not on that *day*, unless we would have him many days after the *sixth day*. The exact day is not revealed, nor is this Curiosity *significant*; nor can the Querist expect more, since he himself would fail in relation of some particular Actions which he has done within a few years, which if had been possible to have recorded all which helps are denied in this Case.

Q. *Why does Troubles of Mind, Distractions, &c. take away Reason?*

A. These things take away *Reason* just as much as a *Mist* takes away the *Sun*, or a Hand or a Wall before any Object, or too great a distance takes away our Eyes. Those Similitudes are more than common ones, for they enter into the Nature of the thing. The Soul is fetter'd in the Body, nor can it move, unless it takes its Chains along with it. It is there as well crippled as confined, and must use the Crutches of Sense to exert at least any Action, which depends on outward Images: Now if even those Crutches too are broken, the Man is a double Cripple. Our meaning is, that in *Distraction*, or any thing of that Nature, the *Animal Spirits* being affected, the *Fancy* must of necessity be disturb'd and all *Images* and *Notions* which we have from Sense, extremely distorted and deform'd; none of 'em, or but very few, lying in that Method or Order they formerly did, but appearing much like the Ruins of a noble Edifice, here one straggling Pillar, and there another: Now things being in this Condition, and the Soul having so much dependance on the Body, by its close connexion therewith, which we must own is ea-

ſier experienc'd than explain'd, it can't be otherwiſe, but that the external Acts thereof muſt be very confus'd and irregular —— What its Actions are in relation to its *innate Idea's, ſpiritual Objects*, &c. we can't ſo well reſolve; ingenuouſly acknowledging, we have never yet made Experiment; in the mean while 'tis probable that even thoſe Actions are diſturb'd too, though the Power and Principle ſtill remaining, the *Ratio Ratiocinans*, as before, or rather (might we uſe the word) *Ratio Ratiocinatura*.

Q. *What is Death?*

A. Not to be, and to ceaſe to be, is much the ſame: It ſometimes falls out that the more common a thing is, the more difficult it is to ſpeak well of it, as in many ſenſible Objects. Nothing is more eaſie than to diſcriminate Life and Death, and yet to explicate the Nature of both, is a ſevere task, becauſe *the Union or Diſunion of a moſt perfect form with its matter, is inextricable*; however, we ſhall offer thoſe things that have given us the greateſt ſatisfaction in our Enquiries —— *Death* (or *a Ceſſation of Doing and Suffering*) is generally agreed to be the greateſt Evil in Nature, becauſe 'tis a deſtruction of Nature it ſelf; but why it ſhould be repreſented ſo *terrible*, is as great a Riddle to me, as a certain Knowledge of what *Death really* is —— This is the common Plea of Mortals, *Here we know and are known*, and all the Enterprizes we take in hand we have the ſatisfaction of reflection, and a review when they are paſt, but Dying deprives us of knowing what we are doing, or what other State we are commencing. *'Tis a leap in the dark*, not knowing where we ſhall light: as a late Naturaliſt (to ſay no worſe of him) told his inquiſitive Friend when he was going to die. But this is a Weakneſs, which as it makes Men anticipate their Miſery, ſo it enlarges it too. We look upon Nature *with our Eyes, not with our Reaſon*, or we ſhould find *a certain ſweetneſs in Mortality*, for that can be no loſs which can never be miſt or deſir'd again —— As *Caligula* paſs'd by, an Old Man requeſted him that he might might be put to Death? Why, ſays *Caligula*, are you not *dead already?* —— There is ſomething in Death (ſometimes at leaſt) that is deſirable by wiſe Men, who know 'tis one of the *Duties of Life to die*, and that Life would be a Slavery if the Power of Death were taken away. —— We had the *Curioſity* to viſit two certain Perſons, one had been *hang'd* and the other *drown'd*, and both of 'em very miraculouſly brought to Life again;... we aſk'd what Thoughts they had, and what Pains they were ſenſible of? The Perſon that was Hang'd ſaid, *He expected ſome ſort of a ſtrange Change, but knew not what, but the Pangs of Death were not ſo intollerable as ſome ſharp Diſeaſes; nay, he could not be poſitive whether he felt any other Pain than what his fears created*; He added, *That he grew ſenſleſs by little and little, and at the firſt his Eyes repreſented a brisk, ſhining, red ſort of Fire, which grew paler and paler, till at length it turn'd it into a black, after which he thought no more, but inſenſibly acted the*

part

part of one that falls asleep, not knowing how or when. The other gave me almoſt the ſame account, and both were dead (apparently) for a conſiderable time. Theſe inſtances are very ſatisfactory in Caſes of *violent Death*, and for a *natural Death*, I cannot but think it yet much eaſier. Diſeaſes make Conqueſt of Life by *little and little*, therefore the ſtrife muſt be leſs where the inequality of power is greater.

Q. *What Defect is there in the Souls of Perſons born Naturals?*

A. None at all in the *Soul*, only in the *Body*. This is evident, becauſe Learned Phyſicians give both *Inſtances* of ſome ſort of *Fools* which may be recovered by *Art*, tho' born ſo, and alſo the *Reaſons* why, and the *manner how* it may be done.

Q. *If* Pompey *had overcome* Cæſar, *and* Hannibal Scipio, *whether or no they had been preferable to* Cæſar *or* Alexander?

A. Their true value depends much on the *Juſtice* of the Cauſe, cou'd that be at this diſtance diſcover'd: For *Pompey*'s and *Cæſar*'s, they were e'en much alike, the Quarrel being rather which of the two ſhould *enſlave* the World, than which ſhould *preſerve* it. For *Hannibal*'s and Scipio's, 'tis much the ſame, and ſeems very near a *Moot Caſe*.——Twas at firſt only a *Political War*, and *Carthage* was grown too great a Neighbour for *Rome*; nor wanted there real affronts on the *Africans* ſide, tho' the main Reaſon for which the Black Sentence, *Carthago eſt delenda*, Carthage *is to be deſtroyed*, was ſo often heard in the Senate, was indeed the firſt of thoſe two. But the Queſtion, we ſuppoſe is only intended for a compariſon of their *Military Glory*. And herein 'tis our Judgment that *Pompey* had been much greater than *Cæſar*, had he fairly overcome him, becauſe the *difficulty* advances the *Glory*, and he was to fight an Army of *Veterans*, who had been long try'd againſt the *Gauls*, as fierce an Enemy than as moſt in the World, had been uſed to conquer, and had a *Cæſar* at their Head; and to fight 'em with a parcel of Young Spruce Volunteers, who, as appears by *Cæſar*'s exhortation to his Souldiers, ——*Miles fers faciem!* were more concern'd for their Faces than their Honours. For *Hannibal*, we look upon him to be ſo *great a Man* as appears by his ſo long maintaining a War againſt the moſt powerful People in the World abroad, and in ſpite of a contrary Faction at home, cutting off ſo many (almoſt all) of the choiceſt of the *Roman Legions*, and beating 'em as oft as he fought 'em, till the laſt unhappy Battel, that no ſuddain turn of Fortune cou'd really leſſen him, he being in ſpite of his ill ſucceſs as much a greater Man than *Alexander*, as the *Romans* were better Souldiers than the *Perſians* or *Indians*.

Q. *How a* Corporeal Subſtance, *which conſiſts of parts, can act upon a* Spiritual Subſtance, *which is void of parts?* To which we add another we have received: *By what means do Spirits ſpeak, ſeeing they have not thoſe parts by which Speech is fram'd?*

A. To the firſt, If by a *Body*'s acting upon a *Spirit* by *touch* or *motion*, is meant, 'tis denied, till we have an Inſtance given us: If by *perſwaſion*, &c. then the

matter is thus ... Objects imprint Species upon the Sense, the Sense conveys the Species to the Fancy; which lodges them in the Memory, recollects 'em to the Judgment, such Experiences as she hath kept in her Treasury, the Judgment by comparing these Experiences (together with its general habit of Principles) with this new Species, draws from the latter some Conclusion, which the Elected Will of Soul approves or disapproves, according to the Arguments alledged by former experiences. —— But after all, we believe the Question was designed in the reverse, which would bear the same Sense as the latter Question does, viz. *How a Spirit can act upon Bodies by Motion, Speech, &c.* As we have daily Instances. To this last we answer, I do. A Spirit has a *Vertual Motive Faculty* over Bodies; as for Example, Can move a Chair, a Stool, &c. without making use of another Medium; I cast a Ball from me, this Ball moves when I touch it not; the first Cause of its motion was a *Contact* or *Communication of Action* between two Bodies; but the Cause of its continued motion when I touch it not, is this *vertual force* which a Spirit makes use of in moving Bodies.

Q. *How a Husband ought to behave himself toward his Wife, who notoriously violates the Honour of the Marriage Bed, and whether he may not lawfully detain an Honourable Satisfaction of the Adulterer, considering the small Amends the Law gives him, and the almost Impossibility of that Proof it requires?*

A. The ancient *Roman* Law ... in the Case of Adultery, to kill both, when taken in the Fact; and they [illegible] this day, the without any such Law, a very severe, more merciful. We confess there is no Inquiry of such a Nature, as that needs the very height of Christianity, or depth of Stoicism to forgive, especially when neither the Civil Common, nor Statute Law have taken much Care of it. But still, the more difficult there is in so high an Act of Mortification, the more still is the Glory. And indeed if we shou'd examine the Case by the Principles only of Gallantry and Reason, it seems absurd for a Gentleman to hazard his Life for so base a thing as one who has parted with her Honour; if it were to preserve it, we confess there might be some excuse, but who can recal what is past? Private Men have no Tribunal to fly to, as the Publick Rights there not; but that of Heaven or the noblest Revenge, therefore would be, in our Judgments, to slight and scorn a Person who had been guilty of such an Action, to let 'em know we thought 'em not worth our Concern, and to trust their Punishment to another World. Nor, holds this only in Women, but in Men as well; though since we have departed from Custom and Opinion, (both very unjust) the Crime is much the same in one as the other.

Q. *What are we to think of that Principle, who argues, that there were another way of creating Mankind, like that which Nature uses by two Sexes, and Power to continue their own Species.*

A. What shou'd we think of that Reason, which should come to the most ingenious, the most ... Whatsoever ... &c. and

&c. and tell him the Wheel whereby the Watch was kept in Motion was not well made or placed, but he might easily have invented a better, or the Line is not well drawn, you may suppose it, that we not think him a skilful Artist? and how presumptuous to correct an Artist in his own Art, whereof he himself might have but some little private Knowledge? This is a Fault somewhat of the hardnest, we had almost said Blasphemy of those Men, who like the proud King of Arragon, would teach God to make the World better. And 'twas this wise Architect, who after he had created Man Male and Female, and given em that Command, increase and multiply, added more to this days work than to all the rest. ——Behold it was very good. If then we have all things necessary to render us perfect and compleat in the Nature and Order of created Beings wherein we are fix'd, and if this days work be pronounc'd by him that made it to be all very good, we may with at least as much Civility find fault with this Gentleman's work, as he does with his Maker's. ——Tho after all, such a Complaint might very probably be but a Copy of his Countenance, and he thus falls at the Grapes, either because then out of his reach, or else he had taken some Surfeit, or been soundly griped with 'em formerly. And so much for Trees.

Q. Whether Marriage be of Divine Right, or only political Institution?

A. Both, though the latter seems to depend upon the former: The Law of Nature is the Law of God, and the Laws of Nature

are Divine Laws of their Nature, and whatever Political Institutions of all Nations, where there's any such thing as Law, (as there are those not?) cannot make Matrimony lawful and profitable, it cannot create both either and neither. Were there not something in Nature it self, which taught even this great Truth? So far is it from being any prejudice against the Divine Institution of Marriage, that 'tis inforc'd and guarded by Political Institution, that we let 'tis much rather an Argument for the affirmative; for were there indeed any weight in the Objection, we might as well argue that Blasphemy was no breach of God's Law, because the Magistrate orders those who are guilty of it, to undergo the most infamous of Punishments. That Marriage is not only of Divine Original, but even instituted in Paradise, and as old as the World: all both Christians and Jews have ever believed, and Moses, and a greater than he, even our Saviour himself assures us, In the Beginning, says he, God made em Male and Female; —— For this cause shall a Man leave his Father and his Mother, and cleave to his Wife; —— And they two shall be one flesh, for they are no more twain, but one flesh. Nor is it possible to give a more graphical description of Marriage than those words present us.

Q. Whether a Person by the bare Light of Nature would be disposed to think he has Souls?

A. By that light we can prove Men have Souls, undoubtedly Women must have em too, since the Male and Female Humane Species are alike. As for the Person who puts this Question, we only

only with him the reigning King is for Freedom to his Yoke fellow, who would quickly let see him whether her Sex has Souls or no.

Q. I once met with a Man that had been at the Top of Tenariff (whose Head is above the Clouds) he said there some dayes, and never felt nor perceived either any kind of Wind, nor at the same time there were continually Clouds below the Clouds, he could always see under him, when sometimes the People below could not see the least Cloud or Wrinkle in the Face of Heaven. What is the Reason of the Difference in the Optick Vertue of the Eye in this Case?

A. The Visual Power of the Optick Nerve is *dazled through abundance of Light*; as for instance, in the Heat of Summer, and in a clear Day there is not a Cloud to be seen to interpose betwixt it and the *Surface of the Sea*, when upon the same Day towards *Sunsetting* there are multitudes of Clouds to be seen: from this Reason it is, that the Person upon *Tenariff* might discern the Clouds, his Eye terminating upon a dark Body, the Earth, or at least looking *Obliquely* towards the Hemisphear, where the *Medium of the Visuality* is always most proper, when those below the Mountain had no Darkness to *temper the redundancy of Light*, but lost it in the *Transparency of the Skye*. This *Tenariff* is now supposed to be the highest Place in the World, mounting its Perpendicular above seven *English* Miles.

Q. *What is the Reason that two Persons are never alike in Face and other Proportions?*

A. Chiefly from two Reasons: The first, of the *Variety of Seminal Powers*, or Dispositions of the Matter; the second, *Diversity of Impregnations*. We shall not cover the Power of Imagination, since such Instances are extraordinary: here's one Mother Flegmatick, another Choleric, &c. one is less, and another is bigger; one eats thin Dyet, another that, when 'tis well known that the Nourishments of Plants are according to their Quality Some hot, some cold, some indifferent, some a second, third or fourth Degree of Heat or Cold: the different Postures of Sleeping and Millions of other *unthought accidents* must needs have their Effects in *Disparity of Productions*; but was a Woman and her Husband to be always of an *equal Constitution*, both as to their Body and Passions, at the *Act of Generation*, and shou'd the Mother after Conception always eat the same Dyet, use the same Motion of Body, the same time for Sleep, and so in every thing else, her Children would be very like, as is evident in the *Case of Twins*, which would also be yet liker, if the Mothers Posture in Sleeping did not hinder; for in the time of Sleep, the *Sensitive and Animal* Parts are more powerful in their Effects than at other times (which by the by, is the Reason why Nature gives to Children such a Necessity of Sleeping.) ——— This Similitude of Birth may by unequal Climates, Dyet, Labour, &c. alter two Twins as we see Men alter in two or three Years from what they were. This Similitude of Lineaments and Personage is very often accompanied with *Mental Kindness*, Pain, Sleepiness, &c. though

though it a distance, in Remarkable in two Instances, Sons out the Treasure in Debauchery, (See Bible's Parables) who soon under have private Consederacy pound exchanged Habit for Mirth, and act such Mistakes as were never thought of in the Antithesis of Plautus.

Q. Whether we may safely conclude Grace, that a Child quickned in the Womb, and yet dying before its Birth, is capable of the Rewards or Punishments of a Future State.

A. Yes, 'Tis not the continuance of a Soul's Operation in its Organs, but the *Reality* of its Operation *there*, which determines the Question; and that the Soul is supposed to be really there, is evident from the Effects, *viz. Life and Motion.*

Q. What Members might Humane Nature be deprived of, as not absolutely necessary, and yet be supposed to exist?

A. The Doctors say, without the Spleen, dismembered of Arms and Legs, dislocated, without Eyes, Nose, Teeth, Lips, Chin, Ears, Tongue, without part of his Skull, Shoulders, Buttocks, &c. which have been by many Instances found not absolutely necessary for existence: and no doubt but *Nature* would desire a protraction of its existence under worse inconveniencies: A remarkable Instance we have in a *Turkish Punishment*, viz. The Criminal has a strong *Bow-string* to put about his middle, with some Persons at each end to pull it, the Standers by prick the Sides of the Party with *Pins*, Needles or such like sharp Instruments, whereby (said the others pulling) he is contracted into a very small Compass; and when the Executioners think it at the smallest, some one amongst them takes a keen Hanger, and with one blow separates the Body in two; and immediately by taking the upper part, places it upon a prepared Board for that purpose, which *seals* the Wound, and *stanches* the Blood, in which posture the Party having his Intestines whole will live a very considerable time. And it has been observed, that when the Mercy stroke (as the *Turks* call it) is giving to the Wretch, he will move his Head, and (as much as may be) his Body from it, *chusing rather that Torment than Death*, although he must be satisfied of the necessity of his speedy Death.

Q. How does a Fright bring a drunken Man to his Wits?

A. The Spirits of the Liquor mounting into the Brain, which intoxicate the Animal Spirits, which are chiefly lodg'd there, and occasion Drunkenness, but when the Heart is *oppress'd by a Fright*, the Animal Spirits fly to its assistance, and in their passage through the Blood, are purified and clear'd from the Intoxication, as the Salt water by running through the Channels of the Earth loses its Saltitude, and becomes fresh.

Q. A Friend of mine in Garrison besieg'd, dream'd that a Bomb was shot into the Town, and fell upon his House, and set it on fire, immediately he awak'd out of his Dream, got up, and call'd up all his Family, and left his House, which as soon as he had done, a Bomb was accordingly shot, and burnt his House to the ground. Query, What Reason can you assign for this

this *Dream*, and the *Effect* of it?

A. Our Dreams are different, as are their Causes. The *Natural* Cause is the Constitution of our Bodies, as the Choleriek Dreams of Fire and Slaughter, and so of the rest. The *Imaginary* Cause is when some thing has been done or thought on in the day time, making a deep Impression upon the Animal Spirit, which the *Imagination presenteth again* when asleep, as the Souldier's Engagement causes him to dream of another fight: This is also Natural to Brutes, a *Hound* will dream of *Hunting*, &c. But the extraordinary Causes of Dreams (or rather Visions) are Angels, and these either good or bad, good when we are warn'd to avoid some imminent Evil, bad when the Suggestion tends to a greater Despair. Of the first was the *Querist's Friend*, of the last was Pope *Innocent* the Fourth, who was summon'd in a Dream, *Surge iniquè, & veni ad Judicium, Arise Wretch, and come to Judgment.* We have several Instances of both Natures, which we can rank in no other Order than amongst the extraordinary Providences of God Almighty.

Q. Whether Fire be visible, or not?

A. The Supposition of its *visibility*, has made many Persons to conclude there is no Element of Fire, because not visible: But here a false Cause is alledg'd, *Air is not visible, and Fire is a more pure sort of Air*; therefore let consistent with visibility. We see Coals, Sticks, Candles burn, &c. yet we see not the Fire, but the Nourishment of Fire. This Hypothesis is demonstrable from the Flame of a Candle, which feeds soon, and so Oily Substance, whose wicks joyned to the Inflamation, and visible when separate after extinguishment, but take away this Nourishment, and the Flame of the Candle becomes *Invisible*, because separated from gross matter.

Q. Which of our Senses can we best spare?

A. Smelling, when it is lost by such means as don't at the same time prejudice the *Taste*, which sometimes happens, the tasting and smelling have commonly that dependance of, and amity one with the other, as the Eyes have, of which, one being wounded or lost, the other through the anguish often runs the same fate.

Q. What is a Spell, *and why not lawful, if only* hard words, *and what are the meaning of these words*, Erthin, Dide, Sanna, Supphin, *what Language they are, and what their Vertue?*

A. By a *Spell* or *Charm*, has been always understood a certain form of words endued with a secret unaccountable power of performing *strange things* by their *Repetition*, the chief whereof, curing *Diseases*, procuring *Love*, and destroying *Serpents*. Thus *Theocritus* and *Virgil* from him, ——— *Frividus in lare rivi cantando rumpitur Anguis*, and again, ——— *Ducite ab urbe Domum, mea carmina, ducite Daphnim.* ——— The Scripture also refers to the same Practices, when it mentions The *Serpent* and the voice of the *Charmer*, forbidding also on pain of Death any such thing, which abundantly may testifie

that

that any such thing must be unlawful. The Reason is what is not performed by Nature, nor the immediate Power of God, nor the strength of Fancy, as can suppose to be done by any other way, but by a Compact with Evil Spirits. Hard words in themselves can have no power, and therefore, as such, indifferent; but if such things produce any real effects, as 'tis hard to say they do not, when we have such Grounds of Inference, they both directly tend to take off Mens Minds from a dependance on the Supream Being, and also to make 'em neglect all rational means, and grow weak and superstitious, and are herein justly to be suspected for the former Reasons. We deny not, that words joyned with Tunes may have great Vertue by their motion on the Air, and so on the Spirits, as in the case of the Tarantula, and perhaps formerly many others, which are now lost, ——— but that is *rational*, and we can give some tolerable account of it by the *Rules* of *Nature*, which we can't say of the other. For the words here produced, *Erthen, Dide, Semina, Sulphin*, they seem only some *Barbarous* Terms which the *Conjurers*, or those who would be thought so, make use of, without any *sense* in themselves, or *dependance* on each other, unless they may be made on purpose by the Querist to puzzel the *Cause*. There is indeed in some of em the Track of *Latin* and *English* words, others only *transpos'd*. *Erthin*, seems to be no more than *in Earth*. *Dide* may be *Latin*. *Semina* is only *Anima* turn'd backwards, and the first part of *Sulphin* when read

[illegible]

single is *plus*; and if any can make more of em, they are very welcome, and whether that's any Vertue in em, *Satan* knows from whom if they have any such, they must receive it.

Q. *A Gentleman of my Acquaintance having been formerly in Love, and disappointed, has again offer'd his Service to another Lady, who refuses to entertain his Amours, though upon Honourable Terms; tell the* THENIAN SOCIETY *resolve this Question, Whether 'tis possible for a Gentleman that has been in Love before, to love again with the same Ardour and Affection as at first?*

A. If we take in both the Sexes, (those Countries excepted where the Wife customarily survives not her Husband) we shall find above one half of the World unanimously give their Suffrage in the *affirmative*; perhaps we might have said a greater part if we consider how oft some are married, and how many have been disappointed in their Affections, either by *Parents*, *Compulsions*, their own falling out, or upon second and more advised thoughts; and yet after all, have proved happy Instances of an *extraordinary Affection*. Nor can we see any Reason to the contrary, since the Affection terminates not so much in the Person loved, as in the *Qualifications*; 'tis there only that a wise Man's interest or disinterest is fastned. This is so plain, since almost half our time is spent in the Love of Women, wherein we make no distinction of Persons, and yet the Love continues. I am ready to confess, *Sensual Love hates a Rival*, and perhaps cannot be *twice passionately*

fix'd;

fix'd; (and 'tis so much the better in many Circumstances; I'm sure 'tis in Christianity, when the Breach of the Evil Command lies at stake:) But the *Soul is unconfin'd until free*, is ignorant of the Name of Rival, as also of the distinction of Sexes, fixes and removes as *Unbyas'd* and sober Reason dictates: ——— Where that fixes and is secur'd, the lesser (I mean that of the Person) always submits, at least so far as is necessary for an easie and comfortable Life. An agreeable Converse, and an Union of Soul, never cloys or diminishes, but is equally vigorous in Youth and Age, and in all States and Conditions where the Fear of God and Reason are attendant. ———

Let the Gentleman evince *by Matter of Fact* the Conditions the Lady expects, and afterwards shew her this Answer, and she'll be doubly oblig'd to be of our Opinion.

Q. *If an Infant were kept from its Birth to twelve Years of Age without hearing any humane voice, what Language wou'd it then speak?*

A. 'Twou'd be fair enough to put the Quærist off till the Experiment could be try'd; but least he should be weary with waiting so long, we'll even make an End on't presently, and answer one *Supposition* with another. We suppose then, and perhaps somewhat more, that such an Infant would *speak no Language at all*, only express the Conclusions of his Mind by natural Signs, or some *inarticulate Voices*. For we see all Children speak that Language their Parents or Nurses learn 'em, and no other; whence it seems a fair consequence, that if they had not been taught that, they must have spoken none at all. Mr. *Heylin* tells us an odd Story of an Experiment of this Nature long since made, and that some Children educated in a Cave, at their being taken thence pronounced the Word *Beck*, which in the *Phrygian* Language signifies *Bread*, on which 'twas concluded that was the most ancient Language, till on a narrow Observation 'twas discover'd the sound they made was only in imitation of the Wild-Goats which grez'd on the neighbouring Mountains.

Q. *Upon the bare Relation of any thing, or Idea of the thing related it at the same time represented by the Imagination. But when we speak of God or the Soul, we have no Idea at all* —— Query, *The Reason of it?*

A. Imagination is not the Effect of the *rational* but the *animal Soul*, as we may perceive by the Dreams of a *Dog* or a *Horse*, and therefore no more capable of judging or representing *Immaterial Beings*, than the *Pallat* is of distinguishing *Sounds*, or the *Ear* of trying *Gusts* and *Sapors*.

Q. *How, or after what manner are our Souls in our Bodies?*

A. *Coextensio* and *Local Presence* are not consistent with the Nature of *Spirits*, which are in Bodies as God Almighty is in all the World. Our Souls perhaps can't be properly said to be Physically in our Bodies; 'tis only an impression to our Capacity, to represent to us that the greatest part of their thoughts and of their Idea's, their sentiments of Pleasure and Pain, are there by the means of the Body. They act upon the

Body

Body by the action of their Will.

or according to *Thomas Aquinas*, *Spirits are in Bodies after two manners, either by the Action which they exercise upon certain Bodies, or corporal Spaces; or else by the Action which they suffer, and which they receive by the means of certain Bodies.*

Q. *Whether our Souls going out of our Bodies, pass into any local Circumscriptable place, or whether, according to* Origen, Tertullian, *and other ancient Fathers, they do assume certain Vehicles or subtile Bodies, retaining the same Characterizing Forms which their Terrestrial Bodies had?*

A. As we said before, we urge again, that *Spirits* or *Souls* can't properly be said to be in *any place at all*, where we may conceive them to be by a *Coextension*, and a *local or corporeal Circumscription*, but only by a *pure relation of Operation and Activity*; it would be a Manichean Idea, a Chymerial and Monstrous Conception, to assign *Space and Circumscription*, (which are only proper to *Bodies*) to a *Soul*. When we say the soul is in the Body, we mean no more than a *relation of Empire and Servitude both at the same time*, which the Soul hath with the Body, and the Body with the Soul, as a Power of determing the Motions of the Body, and the Servitude of receiving (generally) her Knowledge and Sentiments by the Body; so when we say the Soul goes out of the Body, we mean no more than that she ceases to have that relation to the Body, in respect of Empire and Servitude that she had before — *Origen's* and *Tertullian's* thoughts were too like their Bodies, gross and corporeal, in assigning *circumscriptible Vehicles to uncircumscriptible Souls*, unless they would have em act as in Bodies, and that would revive the old *Platonick Transmigration*.

Q. *Whether seeing the Soul is immaterial, Heaven or Hell are Local, and if Local, where situated?*

A. We can't admit a *Locality* without *Extensions, Adjustment of Magnitude and Quantity*, and by consequence *Circumscriptibility*, which how inconsistent it is with the Nature of God, Angels, and the Spirits of just Men made perfect, every one knows. The only Objection and Difficulty which lies in this Assertion, is, the reconciling it with the *Site or Locality of our Saviour's Body*, which is in Heaven; in order to which let the *Objectors* first satisfie us, What *sort of Body* it is, or what *Change* is wrought upon it by putting on *incorruption*? Until it can be prov'd that such an *incorrupt immortal Body*, by its Change has not divested all those *Qualities* and *Accidents*, which to us are the proof of the existence of *common matter*, it will be no argument for the Locality of *Heaven*. I see no reason why *Matter*, according to that definition we here make of it, may not be changed to something else, and only call'd so to our apprehension as well as form of Matter. We have Instances of the different Forms our Saviour appear'd in after his Resurrection, and once that with his Natural Body he appear'd to his Disciples *when the doors were shut*, which considered,

may

may in part depend upon the Faith of the Receiver, yet needs not be there because our Saviour's Body is there. But this is only offered as our own sentiments, and we leave it to be determination of the learned.

Q. Whether Separated Souls have any knowledge of the affairs in this World, and how it is to be thought of the Apparitions of the Dead?

A. Altho it cannot be denied but in some grand and extraordinary Cases, at the Resurrection of those dead which appear'd upon our Saviour's Crucifixion, and the Apparition of *Moses* and *Elias* at the Transfiguration: And in some other Cases, as many Instances might be reckon'd up. The departed may converse with us, or appear, but perhaps ordinarily, Apparitions are not the Souls of the Dead, but of other Spirits, and mostly of Evil ones. *Augustine* was of this Opinion, and said, if 'twas a common thing, he was sure his Mother *Monica* would have appear'd to him, whose love was so extraordinary great whilst living.

Q. Whether Separate Souls know one another seeing they have not the Organs of Seeing, Speech, &c.

A. There is certainly a *Communication of Angels and Souls in Heaven*, as appear from several Texts, *Rev.* 7. 9, 10, 11, 12. 1 *Cor.* 13. 1. *Dan.* 8. 13. but we can conceive this Communication to be chiefly in an ability of insinuating their *thoughts* to each other *by a meer Act of their Wills*, just as we now speak to God, or our selves in our Hearts, when our Lips don't move, or the least outward sign appear. Whether there's any other Con-

[illegible] but when there's [illegible] to [illegible] and be known, we are [illegible] furnished.

Q. Whether departed Souls as soon as they go out of our Body enter upon Joy or Misery?

A. The imbodied Soul is clogg'd with Flesh, by a Body of Interest or Passion, and apt to with vain hopes, and false fears but when it comes to be free from its Clog, and takes a view of it self when naked and without Disguises, it sees and knows its future Lot, and by the Characteristicks Notes of Holiness or Impiety stamp'd upon it, it makes a Self-judgment, and accordingly begins its Bliss or Wretchedness, by expectation of the last day, which will be an actual Execution of this Self judgment. This we take to be the immediate Joy or Misery of a departed Soul, which in respect to an ill Man, is not unfitly resembled to a Convicted Criminal at an Earthly Bar, who before his Sentence is past'd, is assured of his Death, and takes the Earnest by forestalling it in unhappy and wretched Reflections.

Q. Whether do departed Souls go immediately upon their Separation from the Body?

A. The Scripture says, *The Spirit returns to God that gave it*, Our Saviour's Prayer, that we *might be in him, and he in us*, give us also the liberty to answer this Question Philosophically; and to assert, that all Souls as they are separated from the Body, are united into God, and yet without a Catachresis, if we consider, our Souls coming at first from God, he never loses his Soveraignty over em; (tis in him we live and move, and have our

Being

being, God governing all things; and can be governed or governed by nothing: Inquire of Questions, &c. ——— Augustine, said, You must answer to him who shall ask you where the world is, what was in God? &c. it behoved, that the Union between God and good Souls, and the Union betwixt God and evil Souls cannot be the same; we answered, it is the same as to dependance and existence, but different in the manner how. The good are united to God by an Union of Love, Tenderness, as good Living; but the Evil by an Union of Wrath, Enmity, and implacable Vengeance. God (say the Holy Fathers) is their first and true Hell, by giving them perpetually an Idea thereof, by means of which Idea he impresses on 'em dolorous Sentiments of real burning. There is a separation betwixt God's Goodness, and Sinners, but he is felt as nearly and immediately to the *Reprobates* as to the *Saints*.

Q. *Whether has a Man three Souls or no*, to wit, *the* Supream, *which they call the Mind, the* Sensitive, *which they call an Image, and* Rational, *which ties and knits together the other two?*

A. I am very well satisfied as to the Composition of Man, with the description St. *Paul* gives of it in his Prayer for one of the Churches, *viz. I pray God that your whole Body, Soul and Spirit*, &c. by the Soul meaning the Life, or Animal part, and by the Spirit, the rational, as he explains it in another place, *The Spirits of just Men made perfect*; I see no *Physical* or *Theological Reason* for a third, since these two with the Body render a Man capable of all the ends of his Creation.

Q. *What is the Seat, Place, or Mansion of Men to remain in after death?*

A. In the Favour or Wrath of God Almighty, not in any proper locality, because matter. The Soul or Mind is not confin'd: I can think of the four Elements, and so my mind ranges through the whole Creation all in a Minute, which shows that the Soul is not imprison'd in any one of them, and yet I may be under some extream horror all the time: And thus (for any reason I yet see) it may be with a *wicked Soul* after separation, as also the contrary with a *good one*.

Q. *What have the Philosophers (guided only by Natural Reason) conceived as to the future State of the* Soul?

A. One of the *Grecian* Philosophers writ a Book upon the Immortality of the Soul, that made so lively an Impress upon the Spirits of the People, that *Business began to be neglected*, as also the *Duties of Life*, and the *Affairs of the Publick*, and a great many hastened their own Deaths to enter into such a future state as was represented, insomuch that at the length the Book was forbid and suppress'd, for fear it should have depopulated the Commonwealth: But there's little fear now of any such accidents. When *Socrates* had the fatal draught in his hand, and looking upon the Officers of *Death*, said, *That it did not seem to him that they led him to Death, but that he was going to mount up to Heaven*. *Cato* embraced his Sword, after he had a while contemplated the Immortality of the Soul. *Plutarch* saith, *The wise Man goes with pleasure out of*

the

the Darkness of this Earth, to enjoy an Heaven, an immortal Light with the Gods. Have Courage (says another) let not Death affright us, since after Death we shall either be Gods, or like Gods. Let us not fear that our Bodies will bury our Souls under their Ruins when the Heavens shall fall, and this Corporeal Nature shall intirely perish and disappear, there is a necessity that the Spirit which animates us, and is the Foundation of our Being, must remain under these Ruins, without being hurt or endamaged by them.

Q. *How are we to understand the Union of the Soul and Body, since the Soul is a pure immaterial Substance, and the Body a gross Organiz'd Substance?*

A. We must not understand a Union of this kind, by coextention, penetration, or an *Adjustment* of *Figures* and *Magnitudes*, this Idea wou'd be proper enough betwixt Body and Body.——Suppose we then, to avoid these gross thoughts, what an *Union of two Angels wou'd be*——We can have here no Idea or Conception of other Union than that of *Thought*, *Will*, and *Sentiment*, that is, if these two Angels should necessarily think, will and understand the same thing, make the same Conclusions from the same Premises, be subject to the same Motion of Love, Hatred, and every thing else that is only proper to Spirits, then these two Angels are *properly united*, and are one single *whole* in two *individual Substances*. Now we know what is required of a Spirit towards a Union; we'll consider the Body, which is a marvellous Lump of Bones, Nerves, Membranes, &c. in a *Structure full of Harmony*, in which were only the Animal Life (which is communicated to Brutes) infused, it would act and move as guided by the Sense and Affections, from whence we conclude that there can be no other Union than this:——When the Sense represents something to the Affections, the Soul which belongs to this Body does at the same time choose, hate, love, &c. what the Body according to its Powers is *busie upon*, this is the Union; and when this Union or Correspondence breaks off, the Soul leaves its unequal Companion, and returns to (or into) God: We cannot conceive any other Union without the grossest *Absurdities*, as to think the Soul is in the Body as *juice* is in a Plant, or as Water is mingled with liquid *Chymical* Spirits. This would confound matter with immateriality, and make up a *Jargon* of Impossibilities.

Q. *What is* Individuation? Or, *wherein consist the* Individuability *of a thing?*

A. 'Twere an easie matter in the Resolution of this Question to mount the Argument above the Heads of most Readers, though hard, if not impossible, to manage it so that all may understand it. 'Tis we must confess of a very Nice and Difficult Nature, and is acknowleged such even by Mr. *Boyl*, in some Discourses of his, if we mistake not, concerning the *Resurrection*— and if such deep *Searchers* into *Philosophy* is not fully resolv'd therein, 'twill be no shame for us to come short of giving an *entire satisfaction* Something however must be said to it, nor are we willing to puzzle the Cause with telling the World— *Individuation* is— The *Unity of a thing* with

with it self, or *that whereby any thing is what it is*, which makes it little, if any thing clearer than 'twas before. It may'n't therefore be improper to run through the *different Orders* of *visible Beings*, and search 'em all for some *distinct Idea* thereof. To begin with those *Species* of *Body* which are not properly Organiz'd, which have neither Life nor Sense, as *Stones*, *Metals*, &c. In these *Individuation* seems to consist in nothing but greater or lesser; take the *less* part of a Stone away, you may still call it the same Stone; take an equal part with the remains, that *Individuation* ceases, and they are two *new Individuals*. Divide a Stone, &c. as long as you please, every part of it will be a Stone still, another *individual Stone*, as much as any in the Mountain or Quarry 'twas first cut out of, even though reduced to the minutest Sand, or if possible a thousand times less. But when we take one step further, and proceed a *Degree* higher to the *Vegetable Kingdom*, the Case is far otherwise, and indeed *Nature* seems to be still more distinct, and as it were careful in its *Individuation* the higher it rises, till at last it brings us to that *great Transcendental Individual* —the only proper *uncompounded Essence* —— the *One GOD*, blessed for ever. To return to *Plants* —— their *Individuation* consists in that singular *Form*, *Contexture* and *Order* of their *Parts*, whereby they are disposed for those Uses to which *Nature* has design'd 'em, and by which they receive and maintain their Beings: ——for Example in a *Tree* —— from whence though you take the Branches, it grows, receives Nourishment from the Earth, maintains it self, and is still a Tree, which the *Parts* thereof are not, when *separated* from the rest; for we can't say every part of a Tree is a Tree, as we can every part of a Stone is still a Stone; But now if this Tree be cloven in two, or more pieces, or fell'd by the Roots, this *Contexture* and *Orderly respect* of the *Parts* each to other, ceases: Its *Essence* as a *Tree* is destroy'd, its *Individuation* perishes, and 'tis no more a *Tree* but a *Stump*, or a piece or pieces of Timber. Let's proceed a Degree higher, to meerly *sensible Creatures*, who are not so immediately depending on *Earth*, the common Mother, as the *Plants*, nor rooted to it, and as it were a part of it as they are, but *walk* about; have, in respect of that, an *independant Existence*, and are sort of World by themselves: And here the *Individuation* consists in such a particular *Contexture* of their *Essential Parts*, and their *relation* one towards another, as enables 'em to exert the Operations of the sensible or animal Life: Thus cut off the Legs, or any other parts of an Animal, 'tis the same Animal still, but cut off its Head, or take away its Life, and 'tis no longer that Individual Animal, but a meer Carcass, and will by degrees resolve into common Matter again, or rather be *Transmigrated* into some other *Form*. To ascend now to the highest Rank of *visible Beings*, The *Rational*: The *Individuation* of *Man* appears to us to consist in the *Union* of that *thinking Substance*, which we call the *rational*

South with any convenient *Portion* of *fitly Organiz'd Matter*. We hope 'tis no *Heresie* to assert that any *Portion of Matter* duly *qualified*, and united to the Soul by such a Union as we experience, though we can't well explain, is immediately *individuated* by it, and together with that Soul makes a Man, so that if 'twere possible for one Soul to be cloath'd over and over at different times with all the *Matter* in the *Universe*, it wou'd in all those distinct shapes be the same *Individual Man*: Nor can a Man be supposed in this Case to differ more from himself than he does when he's an Infant, or just past an Embryo, from himself when of adult or decrepid Age; he having during that time chang'd his Portion of Matter over and over; has been Fat and Lean, Sick and Well, lost by Bleeding, Excrement, Perspiration, &c. gain'd again by Aliment, and perhaps not one Particle, or but very few of the *first Matter* which he took from his *Parents* and brought with him into the World, now remaining. —— And thus much by way of *Essay* towards the *Resolution* of this *Noble Question*.

Q. *Whether Snow is white or black?*

A. Perhaps neither, but like the *Christalline Humour*, without any real Colour and Receptive of all; thus bring any real Object near it, we may perceive a red Cast thereon, and so of Blew, Green, &c. Nay, we have a strange Account in the Transactions of the Royal Society, of *Snow* which fell near *Genoua* in *Italy*, first *white* as usual, then *red* upon the *white*, and the *liquor* press'd and melted out of it was of the same *Colour*. But to speak truth, this seems only accidental, and we have as great Evidence that Snow is white, as that Paper, Chalk, Milk, or any thing else is so; namely, the Testimony of our Senses. We are not ignorant that Colours are divided by some Philosophers into real or apparent —The first they reckon those we see in Vegetables or other Terrestrial Objects, as *Green* in Grass, *Yellow* in Gold, &c. which are fix'd and permanent, and alter not without an alteration in the Subject —— The second which they call apparent, or appearingly only, they tell us, are to be found in the beautiful Clouds of a Summer-Evening —— But we believe those Colours as real as any others —— indeed properly speaking, whatever is in this Case appearing, is also real, for 'tis such or such a particular Ordination of the Parts with the Light reflected from 'em to the Eye in such or such a manner, which makes all Colours and Difference in them. —— And this happens at least whenever it so appears to us: For which reason *Snow* appearing to be white, we may conclude it is really so.

Q. *Wherein consists the Venom of* Vipers?

A. This Question has divided all the *Virtuosi* in *Europe*, who are rang'd into two different Squadrons: Monsieur *Charas* is the Captain on one side, and Signior *Redi* on the other. The first affirms the dreadful Noxious Quality of *Vipers* lies only in their *enraged Spirits*, the latter fixes it in a yellowish sort of a *Saliva*, or Juice reserv'd by Nature

ture for that purpose in *little Veſicles* at the Roots of their *Teeth*, which after the Biting of that Creature, flows into the Wound. The *French-man* anſwers, that this *Saliva* is perfectly innocent, and has no manner of effect, when taken from the Viper, and applied to any green Wound. The *Italian* tells us that the *Viper's* Anger or Rage is nothing but after he has ſeveral times bitten any little Creature, and this *Saliva* is all ſpent, he's as harmleſs as any other Worm. There want not Experiments, we had almoſt ſaid Demonſtrations, on both ſides, and thoſe appearing Diametrically oppoſite to each other. Monſieur *Charas* in his Book of *Vipers*, tranſlated into *Engliſh* ſeveral Years ſince, puts it beyond Diſpute, by a thouſand Experiments, that this ſo much talked-of Juice in the *French Vipers*, is a pure ſimple harmleſs *Saliva*, with no more Poyſon or Enmity to Nature in't than that of a Man. And on t'other ſide, Signior *Redi* and the *Italian Virtuoſi*, have not only prov'd the contrary, by many repeated Tryals, related in a Book publiſh'd in *Latin* under his Name, but alſo made the Experiment before ſome *Engliſh Gentlemen*, on ſeveral little Creatures, *Kitlings*, *Chickens*, &c. who having ſome ſlight *Inciſions* or *Punctures* made in the fleſhy Parts of their Bodies, and ſome of this *yellow Juice* convey'd therein, fell dead in a ſhort time with the moſt horrid *Convulſions*, ——— others who were bitten by the *Vipers* enraged to the uttermoſt, after this Venom exhauſted, receiv'd thereby no Injury in the World ——— (vid. *Tranſactions of the Royal Society.*) The Difficulty is how to reconcile all theſe ſeeming Contradictions; which we don't apprehend can be any way done but by Trimming betwixt both; and ſince we can't with any modeſty deny the matter of fact on either ſide, acknowledging that the *Italian Viper's Poiſon* does really conſiſt in this *yellow Juice* (as we are inform'd the *Rattle Snakes* alſo does) but that the *French Viper* is ſomething finer, and either to be plac'd in their *enraged ſpirit*, or ſomething elſe not yet diſcovered.

Q. Is it true, that a Lyon won't prey on a pure Virgin?

A As true as that the lame noble Creature is afraid of a *Cock*, as the ancient Naturaliſts report ——— whereas very late Experience tells us, they are ſo far from being afraid of 'em, that they have broken into the Apartment of the Poultrey, (if we miſtake not at *Dreſden*) and made a hearty Meal upon them, making no difference betwixt Cocks and Hens. In the mean time we deny not that ſuch a thing may have happened, *viz.* that a Lyon may have ſpared a Virgin; for Hiſtorians tells us, they'll not willingly ſet upon any thing that's humane, unleſs provok'd with Hunger, and ſooner on a *Man*, than a *Child or Woman*. We our ſelves have been preſent at the *Tower*, when a Woman with Child has been there to ſee the Lyons, who immediately on her Entry have made a hideous roaring, but whether from ſome ſecret Antipathy or meer Chance; 'twould be very raſh from one ſingle Inſtance to determine. On the whole, as we believe there can be no graver Hiſtorian brought to

assert the Truth of Matter of Fact in the present Case, than the *Seven Champions*, or *Valentine* and *Orson*, so we may, without being uncharitable, firmly believe that very few of our *English* Virgins wou'd be willing to try the Experiment.

Q. *Why looking against the Sun causes Sneezing?*

A. It holds not universally, for some Persons may look on the Sun till their Eyes are out, without finding any inclination to *Sneez* on their so doing——— However in others it does certainly hold, and that perhaps in the most part of Men. The most probable account to be given thereof, seems to be this——— the *liquid Substance* contain'd in the parts adjoyning to the *Processus Mamillares*, receive by being thus turn'd towards the Sun, a sudden *Rarefaction*; as *Water*, when brought near the *Fire*; and *Air*, when the *Hand*, or any other warmth is applied to the *Thermometer*. From this *Fermentation* arise infinite small *Sparks or Spirits*, much at the same rate (to use a gross Comparison) as the Attoms in Bottl'd-Ale, which flies hither and thither, strike on the Parts near 'em, and by the brisk Motion they make thereon, produce much the same Effect with Sneezing-Powder, or any light thing thrust up in the Nostrils.

Q. *Near* Corbridge, *not far from* Hexam *in* Northumberland, *the late Rains having washt away the Earth in a place where a Torrent was made by the Winter-rains, there was discover'd the Skeleton of a prodigious Monster; the Skull capable of holding three Gallons, the Hollow of the Back bone was so large that a Boy of eleven Years old thrust his Hand up it to the Elbow, the Thigh-bone is two Yards long, lacking two Inches, his whole height computed to just* 12 *Foot, or* 7 *Yards; the Skeleton being found by Boys, they broke it in many parts, which my Lord* Darwentwater, *who hath a great part of it whole, would have given some hundreds of Pounds if he had it entire; the Skull hath* 24 *Teeth in it, I my self have seen one of 'em in* Newcastle, *which is one Inch and six tenths of an Inch broad, and three Inches deep, and is now four Ounces, although dryed: There is also another Tooth of the same to be seen at* Widow Ingram's Coffee-house *in* Prescot-street *in* Goodmans-fields ——— Quere, *Your Thoughts of this, and how long it has lain there?*

A. Because we wou'd neither be imposed upon our selves, nor impose upon others, we have been very Curious in our searching into this Relation, and find it a very real Truth, and are assur'd that the Skeleton must be humane ——— We have no History or Tradition that gives us an Account of what stature and bulk those *Giants* were which were mentioned in Sacred Writ to be *before the Flood*; and since the Flood we can find but very little difference in all Ages as to humane Stature. One great Instance we meet with in History, that there are Tombs amongst the *Ægyptian Pyramids* of several thou-

thousand Years standing, which are but about two Yards in length; and 'tis well known that they never used Burning, but Embalm'd and Buried their Dead at the length: So that we may conclude all Ages have produced *something Monstrous*, rather than that Mankind were larger formerly than now, and have by degrees degenerated into a *little dwarfish* Race; as also that in all Ages there have been some *Dwarfs*, or very little Men.——In 1584. there was found a Skeleton at *Lucerne* 19 Foot, which is 6 Yards and a Foot long——*Maximinius* the Emperor was 8 Foot and an half high——In 1575. the *Tartarians* made an Inroad upon the *Polonians*, at which time a *prodigious Tartar* was slain by a *Polander*, whose Brow (according to *Leonardus Coretrus*) was 24 Fingers broad, the rest of his Body of that Magnitude that when it lay upon the Ground was so thick, that it reach'd to the *Navel of an ordinary Person*——But the most prodigious Monster we ever met with in History, was that which found in the *Cretan* War, (*See* Solin, *cap.* 5. *p.* 188. *and* Kornman, *lib. de Mir.*) the Rivers and Waters rose to an unusual heighth, which made great Breaches in the Earth; when the Floods were gone, in a great Cleft or Fall of the Earth, there was found the Skeleton of a Man thirty and three Cubits long; which if reckon'd according to the common Cubit is 16 Yards and an half. *Lucius Flactus* was then Legate, and *Metallus* himself a Lord

lured with the Novelty of the Report went on purpose to the Place to take a View of it, and there they saw with their Eyes that which upon hearsay they had refuted as a Fable.

Q. *Reading in the* Present State of *England*, *written by one of the* Royal Society, *he is Opinion, that if a Young Gentleman of a very good Family becomes an Apprentice, he loses his Gentility*:——Query, *Whether you think so?*

A. The World is abus'd by *Custom* and *Opinion* in this Case as much as in others. If we reckon our Gentility from long *Pedegrees* or *Empire*, then the common Father of us all, who was more a *Lord* of the *whole World* than ever *Alexander* was, got his Bread by the *Sweat of his Brows*, if we reckon it from *Learning*, or *Greatness of Soul*, we are not without the greatest Instances from mean Origines. *Socrates* was no Patrician, *Cleanthes* was but an *Under-Gardiner*, and *Plato* dignified Philosophy by his *Goodness*, *not his Birth*. A long Series of Revolutions has made a topsie-turvy of things and Estimations too, tho' in some Nations we find it otherwise. The Grand *Turk* and his Nobles in the Retirements from Publick Affairs, exercise themselves in *Mechanicks*, whilst other Nations in pursuit of Titles, spend their time for a *Noisy Epitaph*. The more busie and active we are, the liker we are to God, who is a pure Act, and the less we have to do with the *Devil*, who fixes at least three quar-

ters of his Temptations on Idleneſs.

Q. In Mr. Philip Ayre's *Lyrick Poems*, P. 99. *I find a Sonnet thus Entituled,* ——— A Sonnet tranſlated out of *Italian, written by Signior* Fra. Gorgia, *who was born as they were carrying his Mother to her Grave. Now I wou'd fain know whether this were ſo in the Perſon of the ſaid Signior* Fra. Gorgia, *as above, or ever was known of any other, or is poſſible to be?*

A. The Hiſtory of the *Netherlands* makes mention of a Woman ſhot in two by a Chain-ſhot, which took one half of her into the Water, where it was ſeen to ſtir for ſome time after; ſhe was big with Child, and the Child made its way into the World out of that part of the Body which was taken up, and the General Commander had it carefully look'd after, and educated to Man's Eſtate. Some have been buried in Fits, having been dead to all appearance, and have afterwards been found (when the Vaults were opened) brought to Bed with a Child in their Arms, and dead. Many Inſtances of this Nature are in Authors.

Q. Whether there is any Critis of time wherein Perſons have extraordinary Accidents as to Fortune or Misfortune; and if ſo, what are we to think of it?

A. The Sacred Writ cenſures the *Obſervers of Days.* Times and Seaſons, the noted Superſtition which at that time was very common, and at this day is not quite defaced, many People without either Reaſon or Wit fancying things, which by the *Devils aſſiſtance* often comes to paſs, who if permitted improves ſuch ungrounded Faith to his Intereſt. That upon certain revolutions of Time ſome things extraordinary have happened, and to ſuch Perſons as were not at all ſuperſtitious in that point, is very certain. We read (*Heyl. Geog.* p. 734.) that on a *Wedneſday* Pope *Sixtus* the Firſt was born, on the ſame *day made a Monk, created General of his Order, made Cardinal, choſen Pope, and finally on the ſame day inaugurated.* Alſo 'tis obſerv'd (in *Stow's* Annals, *p.* 812.) *Thurſday* was obſerv'd to be a day fatal to King *Henry* the VIII. and to all his Poſterity, for he himſelf died on Thurſday the 28*th.* of *January*, King *Edward* the 6*th.* on Thurſday the 6*th* of *July*, Queen *Mary* on Thurſday the 17*th* of *November*, and Queen *Elizabeth* on Thurſday the 24*th.* of *March*: but theſe Obſervations are warrantable, being made after the time was expir'd, and reputed rather as accidental than neceſſary, as by chance a Man may throw *Ambs ace* three or four times together, without being compell'd by fate or deſtiny; for if a Man throws, he muſt throw ſomething, and there's as much reaſon that he ſhou'd throw *Ambs ace* four times together, as any other four Numbers that ſhall be nam'd ſucceſſively, *he that acts without reaſon, and believes things for which he can give no account at all, deſerves to be excluded*

cluded from the Society of rational Creatures.

Q. *Whether is Death such an Indisposition of the Organs, as hinders the Soul from performing its usual acts, or the Separation of the Soul from the Body, as a consequence of such an Indisposition?*

A. Things are known best by their opposites; Life, 'tis granted, is the Union of the *Soul* and *Body*, and consequently Death must be nothing but their separation, or the Dissolution of such an Union. Life results from the right and true Disposition of the Organs, but is not that very Disposition,—— *Death* therefore must be something consequent to their *Indisposition*, and not that it self. Indeed this Indisposition can no more be call'd *Death*, than a *Sword* run into the Heart, or a *Disease* in the Body;—— these cause that *Indisposition*, as that *Indisposition* causes the separation; and there's nothing plainer, than that the *Effect* and the *Cause* must be different from one another.

Q. *Whether* Elijah [*or* Elias] *mentioned in the last Chapter of* Malachy, *be any other Prophet than what hath already been in the World?*

A. The Gentleman who proposes the Question holds it in the *Affirmative*: His Judgment is, that *Elias* here Prophesied of, is yet to come. The Reasons he brings to favour his Opinion, are taken from the Text in the 4th. of *Mal.* 5, and 6. *I send Elijah the Prophet before the coming of the great and terrible Day of the Lord.* And, *He shall turn the Hearts of the Fathers to the Children*, &c. *least I come and smite the Earth with a Curse.* Hence he argues—— If this mutual Love *Elijah* is to work, is to continue to the end of the World, then he is not yet come; and accordingly interprets—— the *great and terrible Day of the Lord* here spoken of, by the Day of *Judgment* and final *Consummation* of all things. And indeed it was the Opinion also of *Tertullian*, and perhaps of most of the *Ancient Christians* as well as 'tis of the *Jews* and *Papists* at present and of some *learned Protestants* 'also, that *Elias* shall come before the general day of Judgment. On the whole, we first *Remark*, that suppose it true, that *Elias* were then to come, as Mr. *Mede*, and others are of Opinion, it does not hence follow that he is not come already, for he may come twice, in which supposition we can discover no manner of Incongruity. That he is once already come, and that *John Baptist* was he, and the same who was Prophesied of in *Malachy*, we are more than once assur'd by the Infallible Oracles of Truth it self: He was the *Messenger* that was to *prepare the way of the Lord*, *Mat.* 3. 3. He was to go before the Lord in the Spirit and Power of *Elias* (with his Zeal and Fervour, and manner of Life) to turn the *Hearts* of the *Fathers* to the *Children*, and to *make ready* a People *prepared*, &c. 1 St. *Luk.* 17. Our Saviour speaks in such a manner, that the Disciples understood

he meant *John the Baptist* when he spake of *Elias*; and well they might, for he tells 'em so positively, St. *Matt.* 11. 12, 14. From the days of *John the Baptist*, &c. This is *Elias* which was for to come. Again 17. 12. *Elias is come already.* For that Argument brought to prove he is *not yet to come*, because the *Love* he was to produce was to continue to the *End of the World*, a little before which, it's thence concluded he was to appear in it, it is grounded on a false Supposition, namely, that by the *great and terrible Day of the Lord*, must be meant the *general Day of Judgment*; whereas that Phrase is not seldom taken for the *particular Judgment of Jerusalem*, a Type indeed of that at the *great Day*; thus *Acts* the 2d, and in several other places, (though perhaps not so many as some great men have thought.) For the *Earth* here mention'd, all who are any way vers'd in the Old Testament it signifies no more than *Land*, that particular *Land* of *Judea*, whenever 'tis found without any thing else affix'd thereto. Now the Inhabitants of this Land the *Baptist* did in great numbers restore, by Preaching to them Repentance, and thereby prepared the way of the Lord; and had sav'd the Country from utter Destruction, and that Curse which afterwards fell upon them for refusing and Crucifying the *Messias*, whom he Preach'd unto them, had they generally Believ'd his Doctrine.

Q. *Whether the common Notion o'th' World be true, that those latter Ages for some Centuries past, have a less share of Learning, Judgment and Invention, than those which have preceded, because we find them deficient in finding out such advantageous Arts as their Fore-fathers have done?* —— *If true, whether it proceeds from their Carelessness in informing their Minds, or that God did in a more especial manner Capacitate those of former Ages for the Discovery of such things as were requisite for the Necessity, Instruction, and Pleasure of all Mankind:* —— *if false, how comes it to be the Opinion not only of Indifferent, but very Ingenious Men, that it is so?*

A. It is disputable, whether the Invention of useful Arts is infinite or not; but upon a Supposition of Truth in both Cases, we see no reason to conclude this Age comes short of the preceding Ones, as to priority in Arts and Sciences; we'll consider the first part of the *Dilemma*, and suppose the Invention of useful Arts infinite: if so, we must conclude (as we find by daily experience) that at length arising to be too numerous, some would be lost and supplanted by others, which would not be, if the first were more useful. —— Again, if the Invention of useful Arts be *finite*, they can be but once invented: So that those which have already done it, cannot pretend a Preheminence to those that follow who also would have found the same out if they had lived before, as is seen by the great Improvements daily made of what is invented: Further, 'tis a vulgar Error, that any *valuable Art is of one Man's inventing*; as for instance in Sailing, how many Ages passed be-

fore

fore the Invention of Sails, or a commodious Building of Ships, or before the Compass was invented, and how long before the Invention of the Compass was the Nature of the Load-stone discovered? If we take a view of the *liberal Sciences*, can we believe that *Aristotle*'s Philosophy was all his own, or rather a Compendium of what other Philosophers had writ before, and by him methodically compil'd, with some additions? As to *Curious Mechanicks*, as some are improved, and as the Subject is large, so some are invented. *Ælian* and *Pliny* mentioned one *Myrmecides*, that wrought out of Ivory, a Chariot with four Wheels, and as many Horses, in so little room, that a little Fly might cover them all with her Wings: ——— As also a Ship with all the Tackling to it, no bigger than that a small *Bee* might cover it with her Wings. Though these were great Curiosities, and probably of one Man's Invention, we need not seek beyond the Limits of our Island for its parallel. In the 20th Year of Queen *Elizabeth*, one *Mark Scaliot* made a Lock, consisting of eleven pieces of Iron, Steel, and Brass, all which, together with a Pipe Key to it, weighed but one *Grain of Gold*; he made also a Chain consisting of forty three Links, whereunto having fastened the Lock and Key before mentioned, he put the Chain about a *Fleas Neck, which drew them all with ease*. See the Inventions and Experiments of the Royal Society, which will abundantly convince the Querist, that our Age has as active and busie Spirits for Invention as any former Age in the World. We suppose the following Poetical Question came from the same Person who sent us a Complaint of a bad Wife, whom we advis'd to the Wars.

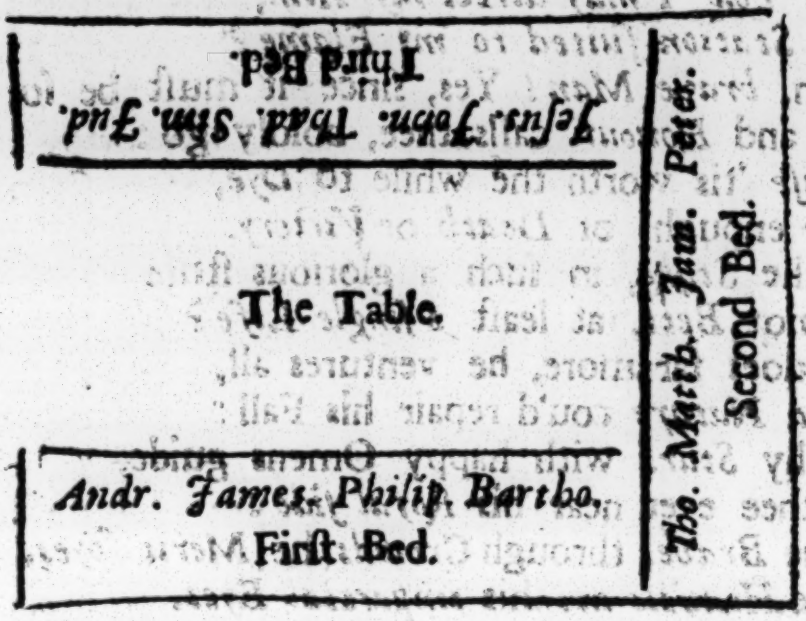
Q. 'TWAS Nobly thought, and great as my desire,
A Service done me nothing could be higher:
All over manly, and more friendly still,
At once you pity and wou'd Cure my Ill.
Dread Mars, my Dear-lov'd King and Countreys Good
Shall have at least the tender of my Blood:
I'll dare to dye, and seek my Refuge there,
Amidst the warmest Actions of the War,
And if I fall, with Life lay down my Care.
My bold Endeavours shall surmount my Fate,
Spite of ill Luck I will be fortunate.
Shou'd Death grow sullen, and refuse the Prey,
Nor take me hence the dull and common Way,
Perchance I may revenge the spite and live;
At least my dear bought Fame shall me survive;
That spurs me on, and bids me something do
Worthy our God like King and Country too.
I have no Spark of brutish or vulgar Fire,
Already glows my Breast with Martial Ire:

Then

Then tell me how I may direct my Aim,
And get my Station ſuited to my Flame?
A. Go then, *brave Man!* Yes, ſince it muſt be ſo
Where *Fate* and *Honour* calls thee, boldly go:
In ſuch a *Cauſe* 'tis worth the while to *Dye*,
There's *choice* enough, or *Death* or *Victory*.
The *World's* the *Stake*, in ſuch a glorious ſtrife
Who wou'd not *Bete*, at leaſt a *ſingle Life*?
Great *Cæſar* does far more, he ventures all,
Nor *Bankrupt Nature* cou'd repair his Fall:
" May thee thy *Stars* with happy Omens guide,
" And place thee ever near his *Royal ſide*:
" He loves the *Brave*, through *Crowds* he *Merit ſpyes*,
" Piercing like *Heav'ns* are his *impartial Eyes*.
But haſte, leſt he the *mighty Work* begin,
Which *Europes* Chains muſt break, e'er thou come in.
Such *Dread* does even *Expectation* give,
The *Traytor* dares not that, or th' *Atheiſt* Hell believe.
The *Gallick Wolf* already ſhrinks away,
Already fears for his ill-gotten prey.
In deepeſt *Dens* from the far diſtant ſhore
Still thinks he hears the *Brittiſh Lyon* roar.
Go then the foremoſt on the trembling Strand,
Go wade, though 'tis in thy own *Blood*, to *Land*:
Let meaner *ſordid Souls* at home remain,
And boaſt their Fathers mighty Names in vain,
The *Cowards* in the *Traytors Vizard* hide,
For their Old King ——— ———
Becauſe they wou'd not be o'th' *fighting ſide*.
Embark'd i'th' bold *Attempt* with the *brave Few*,
Let all admiring *Europe* ſee in you
What the *true Engliſhman* was wont to do.
While ſome New *Battle Rolls* ſhall ſpeak thy *Fame*,
And twenty Ages hence preſerve thy *Arms* and *Name*.

Q. *In what Poſture and Order did our Saviour eat the Paſſover and his laſt Supper with his Diſciples?*

A. 'Twas *Accubation*, or a lying down upon the left ſide with the Head born up by the Elbow, they lay upon *three Beds*, placed at a convenient height, round about a Table, *four* upon a Bed; the Head of the *ſecond*, leaning upon, or againſt the Boſom of the *firſt*, and the *third* againſt the *ſecond*. The Order was thus: The Third Bed was for the *Maſter* and whom he pleaſed, the Firſt and Middle were for the *Gueſts*; but here they were all Gueſts, and our *Saviour* eat only with his Diſciples; ſo that ſuppoſing them to be in Prehemmence as they are named, *Matth.* &c. they were placed as in the Figure annexed;



for though the first place in the First and Third Bed was most honourable, it was not so in the Second; but the last place in the *Second* Bed, which was neareſt to the Maſter of the Houſe, or in this Figure to our Saviour, where *Peter* lay——— This was not only the Cuſtom of the *Jews*, but of the *Parthians*, *Perſians*, *Greeks* and *Romans*. According to the Deſcription of *Saluſtius*, *Sertorius* who lay in the place of *Peter* (as in the Figure) was ſlain at Dinner by *Perpenna*, the Maſter of the Feaſt, (*who lay where our Saviour did.*) For the above Triclineal Deſcription read *Benmaimon*, that great Rabbi, as alſo *Sophocles*, *Euripides*, *Athenæus*, *Mercurialis*, *Lipſius*, &c. *Juvenal* and *Ariſtotle*, ſay ſomething of it. The Learned conclude the firſt Original of Leaning and *Accubation* at Meals were taken from the *Gymnoſticks*, who after their Bathing retired to Bed, where they took ſomething to refreſh them.

Q. *Where is the Original of the* River Nile, *and through what places does it paſs to come into* Ægypt?

A. All our Maps with *Ptolomy* place it a good way beyond the Æquinoctial, but Erroneouſly, if we may believe the Ingenious Monſieur *Tavernier*, who as his Curioſity was great in this particular, ſo his Aids, and the Advantages he had of ſatisfaction were extraordinary; his very Words (as Tranſlated) are theſe ——— *I have already ſaid in another place, that at the time when the two Embaſſadors of* Æthiopia *were at* Dehli, *my* Aga Danech-mend-hau, *who is extraordinarily Curious, ſent often for them, to inform himſelf in my Preſence of the Condition and Government of their Country; and one day amongſt other things we occaſioned them to Diſcourſe of the Source of the* Nile, *which they call* Abbabile, *whereof they ſpake to us as a thing ſo known, that no Body doubted of it, and where one of theſe Embaſſadors and a* Mogolian, *that was return'd with him out of* Æthiopia, *had been in Perſon; they told him, that it takes its Origin in the Country of the* Agans, *and iſſueth out of the Earth at big bubbling Springs near one another, which form*

form a ſmall Lake about Thirty or Forty Paces long; that at the coming out of this Lake it is then already a pretty River, and from place to place receiveth other Rivers which enlarge it: They added, that it runs bending, and forming a great Penninſole, and that after ſeveral Coſſala's from ſteep Rocks, it falls into a great Lake, which is not above four or five days Journey from its Source in the Country of Dumbia *or* Denbia, *three little days Journey from* Gonder, *the Metropolis from* Æthiopia, *that having traverſed that Lake, it iſſueth thence ſwell'd with all the Waters that fall there—— paſſeth through* Sonnar, *the principal City of the King of* Funges *or* Barbaris, *Tributary to the King of* Æthiopia, *running on and making the* Cataracts, *and ſo entring into the Plains of* Meſſer, *which is* Ægypt——

Q. *What is the beſt Method for a Perſon to uſe to approach worthily to the Participation of the Lords Supper, who has not Communicated for a Year or two laſt paſt; partly, by Relapſes into formerly committed Sins, partly through great Fears of Unworthy Receiving, and partly by violent Temptations of Satan, perſwading to the Omiſſion of that great Duty of being a Communicant, which our Saviour poſitively commanded, when he Inſtituted the Bleſſed Sacrament.*

A. We deſign'd this for the latter part of our ſecond Volume, as being proper to be treated upon amongſt other Divinity Queſtions, but being importun'd for an Anſwer, the Queriſt ſtill ſtrugling with his great Temptations and Doubts, &c. We have thought it our Duty to give him what ſatisfaction we are able in the three particulars of his Query, *viz.* Relapſes, Fears of Unworthy Receiving, Suggeſtions not to Communicate. 1. To Relapſes into a formerly committed Sin, they are indeed great Aggravations to it, but the greater they are, the ſooner they ought to be left, becauſe the danger is greater —— Yet God Almighty takes not ſuch meaſures with his Creatures, as we do with one another: *Repentance cancels the greateſt Debts.* The returning Prodigal was no leſs lov'd than the always dutiful Son. Not but that even our forgiven Impieties ought to impreſs a deep ſenſe of Humility and fear of Apoſtatizing, for frequent Relapſes create an Habit, and an Habit of ſin generally ends in a State of Reprobation and Impenitency; but we hope better things of our Queriſt, whoſe trouble at his Weakneſs and inconſtant Reſolves, ſhows ſome meaſure of Penitence, and that he has not yet grieved the Holy Spirit ſo as utterly to depart from him. 2. 'Twas *Luther's* Paradox, *That none came Worthy but thoſe that are Unworthy*, that is, in their own ſenſe and feeling —— A true ſenſe of a Perſon's Unworthineſs, which is attended with Repentance, Holy Reſolutions, and a ſtricter Watch over himſelf, is never without true Faith; by conſequence ſuch a Perſon is not unqualify'd for a Commemoration and Participation of the Object of his Faith, *I mean our dying Saviour.* 3. We have little Reaſon to believe the Father of Lyes, who is always moſt buſie with thoſe he is in danger of loſing —— Thoſe that came not to the Wedding Supper were deſtroyed as well as thoſe that

that came without a Wedding Garment, *Matth.* 22. 5, 6, 7. compared with 11, 12, and 13. verses, ——*Christ tasted Death for all men*; therefore those frustrate his Love, who wilfully exclude themselves from the benefits thereof in excuses and delays, and neglect a Concern of so great Moment. *Numa Pompilius*, being upon a time told that his Enemies were in Arms, and coming against him, he made this Answer, *At Ego rem Divinam facio*, But I (saith he) am Sacrifysing to the Gods. He would not omit what he thought his Duty, (although he was a Heathen) when the Enemy was at the very Gates. In short, let the Querist repent of what he knows he is guilty of, and if he has wrong'd any Person in any Nature, let him make what satisfaction he can, God requires no more; let him resolve to be more Watchful for the future, and avoid the Occasions of his Sin, and then let him Communicate, and Doubt not, for an honest hearty endeavour to Fear God, never wants the Divine Assistance.

Q. *Who is the greatest Usurper in the World?*

A. 'Tis a hard Matter to resolve: The *French King* bids fair for it, who as near as he can Usurps and Lords it over the Lives, Rights and Privileges of as much of *Europe* as he can: But I believe the Pope out-bids him, in breaking in upon the Rights of Heaven, and exalting himself above all that is called God, by answering the Character of *Revelat.* 17.

Q. *When I lived in* Bedford *Town, there was a Man of a quick wit, a bold Spirit, and a fluent Tongue, but of a* loose debauch'd Conversation; *who in my hearing affirm'd, that we did believe that there was neither* God nor Devil, Heaven nor Hell, *and I told him that he did very rashly to utter those words, being greatly deluded by the Devil; and that I was confident if I lived to see him die, I should hear him contradict such unworthy impious Assertions. He replyed, At the present he was assured of what he said——— Not long after, this Person was apprehended, and for a Notorious Crime, condemn'd by a Judge of Assize to be hanged, and about a* Day before his Execution *I went to him, on purpose to see if the Thoughts of approaching Death had not made him change his former Atheistical Principles: And coming to him, he did with many Tears bewail his former Delusions, and told me that a* Prison *and the* Serious Mediation of Death *had opened his Eyes; and that when he had formerly said to me, there was no God, yet he did not then heartily believe What he said. ———What's your Thoughts upon all this? And whether do you think there ever was a real Atheist?*

A. We are all naturally inclin'd to believe what we would have to be. *'Tis an ill Man's Interest there should be no God,* because no Punishment, and this Interest passes into Argument, but yet not so concluding as to pass into a *Satisfaction.* I know not how far a deep *habitual Course* of Impiety may deprave the Judgment, and render the Delinquent uncapable of taking a *due Estimate of Futurity*; but I cannot believe any Person that will give himself the liberty of thinking, and yet deny

form a ſmall Lake about Thirty or Forty Paces long; that at the coming out of this Lake it is then already a pretty River, and from place to place receiveth other Rivers which enlarge it: They added, that it runs bending, and forming a great Penninſole, and that after ſeveral Coſſala's from ſteep Rocks, it falls into a great Lake, which is not above four or five days Journey from its Source in the Country of Dumbia *or* Denbia, *three little days Journey from* Gonder, *the Metropolis from* Æthiopia, *that having traverſed that Lake, it iſſueth thence ſwell'd with all the Waters that fall there—— paſſeth through* Sonnar, *the principal City of the King of* Funges *or* Barbaris, *Tributary to the King of* Æthiopia, *running on and making the* Cataracts, *and ſo entring into the Plains of* Meſſer, *which is* Ægypt——

Q. *What is the beſt Method for a Perſon to uſe to approach worthily to the Participation of the Lords Supper, who has not Communicated for a Year or two laſt paſt; partly, by Relapſes into formerly committed Sins, partly through great Fears of Unworthy Receiving, and partly by violent Temptations of Satan, perſwading to the Omiſſion of that great Duty of being a Communicant, which our Saviour poſitively commanded, when he Inſtituted the Bleſſed Sacrament.*

A. We deſign'd this for the latter part of our ſecond Volume, as being proper to be treated upon amongſt other Divinity Queſtions, but being importun'd for an Anſwer, the Queriſt ſtill ſtrugling with his great Temptations and Doubts, &c. We have thought it our Duty to give him what ſatisfaction we are able in the three particulars of his Query, *viz.* Relapſes, Fears of Unworthy Receiving, Suggeſtions not to Communicate. 1. To Relapſes into a formerly committed Sin, they are indeed great Aggravations to it, but the greater they are, the ſooner they ought to be left, becauſe the danger is greater —— Yet God Almighty takes not ſuch meaſures with his Creatures, as we do with one another: *Repentance cancels the greateſt Debts.* The returning Prodigal was no leſs lov'd than the always dutiful Son. Not but that even our forgiven Impieties ought to impreſs a deep ſenſe of Humility and fear of Apoſtatizing, for frequent Relapſes create an Habit, and an Habit of ſin generally ends in a State of Reprobation and Impenitency; but we hope better things of our Queriſt, whoſe trouble at his Weakneſs and inconſtant Reſolves, ſhows ſome meaſure of Penitence, and that he has not yet grieved the Holy Spirit ſo as utterly to depart from him. 2. 'Twas *Luther's* Paradox, *That none came Worthy but thoſe that are Unworthy*, that is, in their own ſenſe and feeling —— A true ſenſe of a Perſon's Unworthineſs, which is attended with Repentance, Holy Reſolutions, and a ſtricter Watch over himſelf, is never without true Faith; by conſequence ſuch a Perſon is not unqualify'd for a Commemoration and Participation of the Object of his Faith, *I mean our dying Saviour.* 3. We have little Reaſon to believe the Father of Lyes, who is always moſt buſie with thoſe he is in danger of loſing —— Thoſe that came not to the Wedding Supper were deſtroyed as well as thoſe that

that came without a Wedding Garment, *Matth.* 22. 5, 6, 7. compared with 11, 12, and 13. verses, ——*Christ tasted Death for all men*; therefore those frustrate his Love, who wilfully exclude themselves from the benefits thereof in excuses and delays, and neglect a Concern of so great Moment. *Numa Pompilius*, being upon a time told that his Enemies were in Arms, and coming against him, he made this Answer, *At Ego rem Divinam facio*, But I (saith he) am Sacrifysing to the Gods. He would not omit what he thought his Duty, (although he was a Heathen) when the Enemy was at the very Gates. In short, let the Querist repent of what he knows he is guilty of, and if he has wrong'd any Person in any Nature, let him make what satisfaction he can, God requires no more; let him resolve to be more Watchful for the future, and avoid the Occasions of his Sin, and then let him Communicate, and Doubt not, for an honest hearty endeavour to Fear God, never wants the Divine Assistance.

Q. *Who is the greatest Usurper in the World?*

A. 'Tis a hard Matter to resolve: The *French King* bids fair for it, who as near as he can Usurps and Lords it over the Lives, Rights and Privileges of as much of *Europe* as he can: But I believe the Pope out-bids him, in breaking in upon the Rights of Heaven, and exalting himself above all that is called God, by answering the Character of *Revelat.* 17.

Q. *When I lived in* Bedford *Town, there was a Man of a quick Wit, a bold Spirit, and a fluent Tongue, but of a* loose debauch'd Conversation; *who in my hearing affirm'd that we did believe that there was neither* God nor Devil, Heaven nor Hell, *and I told him that he did very rashly to utter those words, being greatly deluded by the Devil; and that I was confident if I lived to see him die, I should hear him contradict such unworthy impious Assertions. He replyed, At the present he was assured of what he said—— Not long after, this Person was apprehended, and for a Notorious Crime, condemn'd by a Judge of Assize to be hanged, and about a* Day before his Execution *I went to him, on purpose to see if the Thoughts of approaching Death had not made him change his former Atheistical Principles: And coming to him, he did with many Tears bewail his former Delusions, and told me that a* Prison *and the* Serious Mediation of Death *had opened his Eyes; and that when he had formerly said to me, there was no God, yet he did not then heartily believe What he said.* ——*What's your Thoughts upon all this? And whether do you think there ever was a real Atheist?*

A. We are all naturally inclin'd to believe what we would have to be. *'Tis an ill Man's Interest there should be no God*, because no Punishment, and this Interest passes into Argument, but yet not so concluding as to pass into a *Satisfaction.* I know not how far a deep *habitual Course* of Impiety may deprave the Judgment, and render the Delinquent uncapable of taking a *due Estimate of Futurity*; but I cannot believe any Person that will give himself the liberty of thinking, and yet deny

deny the Existence of a Deity, both as to Creation and Providence. I knew a Person that used to *damn that idle thought of thinking*, which to me appear'd a greater Argument of an Atheist, than the professing of one's self so. I believe there may be a drunken injudicious Atheist, but not a sober thinking *Atheist*.

Q. *What is Love?*

A. 'Tis very much like Light ——— a thing that every Body knows, and yet none can tell what to make of it: 'Tis not Money, Fortune, Joynture, Raving, Stabbing, Hanging, Romancing, Flowncing, Swearing, Ramping, Defiring, Fighting, Dying, ——— though all those have been, are, and still will be mistaken and miscalled for it. What shall we say of it? *'Tis a pretty little soft thing that plays about the Heart* ——— and those who have it will know it well enough by this Description. 'Tis extreamly like a *Sigh*, and could we find a Painter could draw one, you'd easily mistake it for the other: 'Tis *all over Eyes*, so far is it from being blind, as some old Dotards have describ'd it, who certainly were Blind themselves. It has a *Mouth* too, and a pair of pretty *Hands*, but yet the Hands speak, and you may feel at a distance every Word that comes from the Mouth, gently stealing through your very Soul ——— But we dare not make any further Enquiries, least we should raise a Spirit too powerful for all our Art to lay again.

Q. *Why love generally turns to Coldness and Neglect, after Marriage?*

A. Had the Question been proposed universally, as if it always had done so, we must have denyed it, since we have in our knowledge, instances of some Persons who have their *Flames* and *Raptures*, and all that, as *Hudibras* calls it, as much after the Nooſing, as before; and to say Truth, those who have so, are in so fine a *Dream*, *that it were both a pity and a cruelty to wake 'em.* But the Question is very cautiously and prudently put; ——— Why Love generally *turns to coldness*: In which sence 'tis undeniably true, and the Reasons thereof we shall attempt to give: One great cause we believe to be the Custom of the Age. We have seen some Kings Reigns, wherein it has been thought an abominable *Scandal* for a Man to Love his own Wife, whatever he might do by others. 'Twas esteemed an argument of a *low Spirit*; and if things had gone on, as they were fairly going, the *Cross bar* must have been chang'd from the *Bastards* Scutcheon to the *Legitimates*, and nothing would have been thought a greater disgrace, than to have been lawfully begotten, or born in Wedlock. Decency obliges us to forget whose Example it was, extreamly contributed to this bad Custom; but we ought not easily to do so, as to those who took so much pains to bring us to it. The *Invincible Monarch* himself of *France*; nay, his Confessors and all, thought it not below them to be Pimps to *England*; their Nation supply'd the Court, City and Country in the Devils Name with *French* Misses, Stallions, false Counts and Footmen, they resolving, if possible, to make us of the *half-blood* with themselves, that,

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as by the Transfusion of that of a Sheep or Calf into a *Man*, they might render us by degrees, more tame, and easie, and fitter to make *Slaves* and *Footballs*. This *French* Poyson working into a great part of the Body of the Nation, as their *Disease* into that of a *Man*, is not easy to be got rid of, but will at least leave some ugly *symptoms* a long time after: And this we look upon to be one great Reason of this coldness and neglect, but too often observed after Marriage. But to be ingenuous, there seems yet something deeper in the case, and a larger Cause than this we have now assigned. *Variety has, to say Truth, a strange Charm in it*, and must have, from a sort of necessity of Nature; because we find nothing which gives the Mind that satisfaction which it is made for, and which it will still vainly seek in *Sensible Objects*, out of fondness to the Body to which it is so nearly joyn'd. *Satiety* commonly breeds Loathing, and even Manna every day would make one weary on it. But this variety may be obtained, this satiety may be cured, where there is at first a *virtuous Love*, grounded on Sympathy and Similitude, where there is besides Wit, and Descretion, all which have *Charms* that are almost infinite, and can never be *exhausted*. Discretion hides those *Faults* which are generally discovered after *Marriage*, or by *degrees* removes them; if not, *Virtuous Love* excuses, or at least ballances them, and *Wit* has always something entertaining and new, that's the *Salt* and *Spirit* which keeps the sweets of Matrimony from growing rapid, dull, and disagreeable. If 'tis very seldom all these *Qualifications* meet, 'tis no wonder that the *first Order* as seldom continues; but where these are, it cannot fail. Thus we have not only shown the Reasons of this coldness and neglect so very common after Marriage, but we hope too the manner how to avoid it.

Q. *What are the best Remedies for Love, and what cure is there for a desperate Lover?*

A. These were proposed singly, but being the same, or near akin, for we suppose none will desire Remedies for Love, but such as despair of attaining the beloved *Object*, we here intend to answer them together. *Ovid* has enough of them, but 'tis too tedious a work to transcribe him. He advises those who would love no longer, amongst other things, to endeavour to surprize such as they have lov'd, in their Undress, which may be in some cases a very *effectual*, in others as *dangerous* a Remedy. There's an unlucky Story in some of our old Writers, of a certain Monk, that was desperately in love with a Barbers Daughter, who lived near his Monastery, which proceeded even to Dotage, and though an Ingenious Man, made him, as commonly happens, absolutely unfit for any business. His Abbot had a great kindness for him; and finding no Arguments could work upon him, and that no other way would cure him, very carefully and fatherly order'd them both to be shut up together in a close room, and no Soul to come near them, only what Provisions they wanted to be put in at a small Wicket every day. The Monk for the first week thought

thought himself in Paradise, the second 'twas pretty well, but the third he was in *Purgatory*, and the fourth in Hell it self; begging at the Wicket, of all Loves, that the Abbot would let him out again, though he were to live on nothing but *Bread* and *Water*. A *pleasant Remedy* enough, but such a one as our *desperate Lover* will hardly find practicable; we therefore advise him to a long *absence*, hard *labour*, work it out; for some say 'tis a lazy *Disease*. Or if this suit not with their Circumstances, let 'em affront the *Person lov'd*, and thereby get themselves more absolutely *scorn'd* and *hated*, and if that don't do the work, they almost deserve no other but a *Hempen Remedy*.

Q. *Where is the likeliest place toget a Husband in?*

A. Poor *distressed Lady!* had we but her Name, we should go near to insert an Advertisement for her at the end of this Book. But since she has left us in the dark, she must e'en be contented with the best directions we can give her in this *weighty matter*. We answer then, That 'tis the likeliest place to get a Lover where there are *fewest Women*; and accordingly, if she'll venture to ship her self for some of the Plantations by the next *Fleet*, if she's but any thing *marketable*, ten to one but one or other there will *save her longing*.

Q. *Whether is absence best for Love?*

A. The latter in the beginning of an *Amour*, the former when 'tis *confirm'd*, and already settled. It is dangerous at first, because it gives a Rival opportunity to make *Addresses*, and 'tis somewhat in *Loving*, as 'tis in Racing, where if once a Horse gets the start, 'tis not so easily recovered: But where the main dispute is once over, and the *Heart* fairly won, the case is much alter'd, then perhaps being always present is one of the most *dangerous*, though *desired* things that can befal a *Lover*. As *Acquaintance* grows more intimate, our *Lovers* are still less upon *their Guards*, they don't shew their best side to one another, as at first. Faults will daily be found, unluckly *accidents* will fall out, such things will be *discover'd* as wou'd never have been *suspected* nor *believed*, a thousand little Quarrels and Piques will arise, which at least produce *vexation*, oftentimes a final *parting*: But now in absence the quite contrary happens; we willingly forget the *Faults* of those we love, and magnifie their *Excellencies*; we embrace and cherish their dear *Ideas* and *Memories*; we are daily expecting and wishing to *see* and *hear* from them, and if we *hear*, especially by *Letters*, our Love is extreamly encreased by those little subtile Messengers: There's all the *Soul* and more to be seen in them. We say therein whatever we please, without being put to the trouble of a suitable *Repartee*, or pumping for a kind and yet discreet Answer: All our Thoughts are there dress'd at the best advantage, and we may give them just what turn we please. The Man may write with as much Passion as he will, he may set his *Adorable* before him, dress'd in as many *Beauties* as his *Fancy* can form, without having the *Original* by to confute him, and write according to the new form'd excellency of his *Ideal Mistress*, and

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bring in e'en all the fine things he thinks of. The Lady may with all the *Caution* ſhe pleaſes anſwer him again, and let as much Love as ſhe will look out through her *Prudence*; make what Promiſes ſhe pleaſes, yet with ſuch *Reſtrictions* and Modifications, as ſhall bind her no more than one of the King of *France's* Treaties, or Edicts: ——— And when they come, once to meet again, there's ſuch ado with Tranſports, Raptures, and the reſt, that in a word, we dare *think no longer on't.*

Q. *By what way may thoſe who read much, beſt preſerve their Eye-ſight?*

A. There are a hundred Medicines to be uſed which every Old Woman will tell you. For preventive Remedies, Study not much by Candle light, nor drink often of ſtrong Liquors, unleſs you are of his mind, who ſaid, ——*Farewel dear Eyes*! when his Phyſicians told him, if he did not forbear Wine he'd certainly loſe 'em. Waſhing 'em every Morning with good Spring-water, is a cheap and excellent Remedy for 'em when ill-affected. The Philoſophical Tranſactions, *Vol.* 4. *P.* 1157. tell us, that Verjuice is a Remedy for ſore Eyes: But the prettieſt way of cure is, what they give us, *Vol.* 3. *P.* 727. which take in their own Words: *A Gentleman of ſixty Years of Age, which by Reading had ſo extremely impair'd his Sight that he cou'd now Read no longer, nor cou'd any ſort of Spectacles afford him any relief, till at length he recovered the Uſe of his Eyes by this Method: He took Spectacles with the largeſt Circles next the Semicircles on the over-part, on both ſides he cut the Bone, then taking out the Glaſſes, he put black* Spaniſh *Leathers Taperwiſe into the other Circles, which widened enough, together with the encreaſing wideneſs of the Leather, took in his whole Eye at the greater end, the leſs being only big enough to put in the top of his little Finger, and through the leſſer End he thus read the ſmalleſt Characters like large Print. This may alſo be done with Paper, black'd in the inſide with ſomewhat that does not ſhine*——— Thus far they ——— for the Succeſs of the Experiment, we have try'd it our ſelves, and find it anſwers Expectation, as we doubt not will any one elſe, who ſhall have occaſion to make uſe on't, we hope without any Offence to the Spectacle-makers.

Q. *Whether the Grand Devil be a Corporeal Subſtance, and if ſo, of what Colour?*

A. Angels, Souls and Spirits are Immaterial Beings, *not clogg'd with*, or confin'd to Matter and Form, therefore without Colour, for——— *Colour is an Accident, and can't be independent of Subſtance.* The Devil may appear by aſſuming Matter to act in, ſometimes in one Form, ſometimes in another; and at ſuch times *ſome Colour is to be ſeen*, but this aſſumed Matter and Colour, *however diverſifyed*, is not Devil, for the Devil can't be ſeen any more than a Thought, or ones Mind, which are Objects more inconſiſtent with Viſibility than the Object of Smelling is with Audibility.

Q. Q. *Whe-*

Q. *Whether were thoſe Devils drowned with the Swine, that ran violently down a ſteep place into the Sea?*

A. The Occaſion of this Query might poſſibly be from the Story of the Prieſt, who Preaching upon that Text, declar'd he knew no means how the *Poor Devils* could avoid the ſame Fate as the Swine underwent, being not only under Water, but alſo Impriſon'd in the Swine; but the real Solution is parallel to that of the preceding Queſtion. Drowning or Suffocation is an Act of Violence upon the reſpiring Organs, but the Devil has no Throat, Lungs, *&c.* becauſe immaterial, therefore not to be drown'd; 'tis all one to him, whether he is in the Bowels of the Earth, the Air, Fire or Water; he is equally proof againſt thoſe Effects that all of 'em have upon Material Beings.

Q. *Is the Story of the* Tarantula, *&c. real, or only a Fable?*

A. We having ſo many Inſtances both of that Creature, and the Effects its Biting produces, and ev'n a form'd Hiſtory of the Animal, and of the Diſeaſe Printed at *Leyden* in *Twelves*, no longer ſince than 1688. We have all the reaſon in the World to believe it true, and none that we can conceive, for which we ſhould queſtion it. The Account that Author gives of this ſtrange *merry Spider*, and its effects, take as follows: *The Diſeaſe occaſion'd by its biting*, he tells us, *lurks in the Blood generally two Years before it arrives to the height, only producing Fevers*, &c. *after this ſome Symptoms there are common to all who are bitten, as that they delight in Muſick, and are ſtrongly inclined to Geſticulation, or a kind of Dancing; others are proper and peculiar to ſome only, as weeping, laughing, fancying themſelves Kings*, &c. *which humour, whatever 'tis they firſt light upon, remains till their cure. Others of 'em are ſtrangely delighted and affected with different Colours, Red, Blew, Green, or as it happens. This for the Diſeaſe. As for the Cure, 'tis either common to all, as Muſick and Dancing; or elſe more peculiar and proper, namely, different Tunes to different Perſons, according to the different Symptoms of the Diſeaſe, wherein it ſeems lies the great Art of curing 'em, ſince what eaſes one, torments another.* He proceeds to the *Cauſe* and *Manner* both of *Diſeaſe* and *Cure.* The firſt he thus attempts to explain. *The Salivous Poyſon of the Spider ſeizes principally on the Nerves and Muſcles, and in them the Spirits, and by its periodical Heat ſtirs up and increaſes the Heat of the Heart, or corrupts the Bile in the Veſſels, and when the Poyſon once affects the Spirits, it thereby cauſes an unnatural Motion at the beginning of the Nerves, which by Vellication of the Muſcles, inclines the Perſon to Geſticulation, or a ſort of Dancing. As for the manner of the* Cure: ——— *The* Air *moved by the muſical* Motion *of the String or Inſtrument, moves the next, and ſo onwards (as we ſee in the circular increaſing* Motion *of the Water, when a* Stone *is caſt into it) till the like be produced in the* Spirits *of the* Body, *to which the*

the Air *is impell'd. Now the Commotion of the Paſſions depends on the* Spirits, *and the viſcous Humour of the* Tarantula *is a very capable ſubject of ſound. Hence the next* Air *being mov'd by a* muſical Air *ſuitable to the Patient, the lurking Poyſon and Spirits of a Man are put into a Commotion, by which Agitation the Nerves being vellicated, the Spirits vehemently ſtirr'd, and Muſcles moved, the* Dancing, *or ſomething like it, muſt of neceſſity enſue, by which the* Cure *is perform'd; for by vehement Motion the Blood is heated, the Pores are opened, and the Poyſon rarify'd, which can't be done by common* Sudorificks, *becauſe the Medicines can't reach, or at leaſt can't ſtir thoſe little Particles where the Poyſon lies, as Dancing does.* —— Thus much we have thought fit to tranſcribe from this judicious Author on ſo curious a Subject. Such as would be further ſatisfied concerning the ſtrange Efficacy of Muſick, let 'em conſult the Learned *Voſſius de Poematum Cantu.*

Q. *Whether it be lawful for a Young Lady to pray for a Husband; and if lawful, in what Form?*

A. He muſt renounce Humanity, and confeſs himſelf a ſort of an *Aggreſſor* upon the Priviledges of *Nature*, that would not make it as immortal as poſſible, which is only honourably effected by *Marriage*, whereby we ſurvive in our Children. *Miſery* without a Friend to bear a part is very *afflicting*, and *Happineſs* without Communication is *tedious, and* (as *Seneca* has obſerved) *ſometimes inlines us to make a voluntary Choice of Miſery for Novelty.* We ſhould be a vagrant ſort of Animals without *Marriage*, as if Nature were aſham'd of our Converſe; We ſhould contribute to the Deſtruction of States, condemn the Wiſdom of the firſt Inſtitutor, and cenſure the *Edicts* of ſuch Commonwealths, who upon very good grounds have diſcountenanc'd and puniſh'd *Cœlibacy.* Nay, ſuppoſing all the Miſeries that Marriage-haters ſuggeſt ſhould fall upon us, 'tis our own Fault, if with *Socrates* we don't *learn more by a ſcolding Wife, than by all the Precepts of Philoſophers.* —— Now if it be lawful to Marry, 'tis lawful for Ladies to *pray for good Husbands*, if they find their Inclination, Concerns in the World, or other Motive (which they are to be Judges of) conſiſtent with the Ends of ſuch Society. As to the *Form of Prayer* required, they may, if they pleaſe, uſe the following, if they are not better furniſhed already.

From a profane Libertine, from one affectedly pious, from a profuſe Almoner, from an uncharitable Wretch, from a wavering Religioſo, and an injudicious Zealot —— Deliver me!

From one of a ſtarch'd Gravity, or of ridiculous Levity; from an ambitious Stateſman, from a reſtleſs Projector, from one that loves any thing beſides me, but what is very juſt and honourable —— —— —— Deliver me!

From an extacy'd Poet, from a modern Wit, from a baſe Coward and a raſh Fool; from a Pad and a Pauper—Deliver me!

From a Venus *Darling, from a* Bacchus *Proſelyte, from a Travelling Half, from a Domeſtick Animal; from all Maſculine Plagues not yet recounted* —— Deliver me! —— *But*—

Give me one whoſe Love has more of Judgment than Paſſion, who is Maſter of himſelf, or at leaſt an indefatigable Scholar in ſuch a Study, who has an equal Flame, *a parallel Inclination, a Temper and Soul ſo like mine*, that as two Tallies we may appear more perfect by Union.

Give me one of as genteel an Education as a little Expence of time will permit, *with an indifferent Fortune, rather independent of the ſervile Fate of Palaces, and yet one whoſe* Retirement is not ſo much from the Publick as into himſelf: *One (if poſſible) above Flattery and Affronts, and yet as careful in preventing the Injury, as able to repair it: One*, the Beauty of whoſe Mind exceeds that of his Face, *yet not deformed ſo as to be diſtinguiſhable from others even unto a ridicule.*

Give me one that has learn'd to live much in a little time, *one that is no great Familiar in Converſe with the World, nor no* little one with himſelf: *One (if two ſuch Happineſſes may be granted at one time to our Sex) who with theſe uncommon Endowments of Mind may (naturally) have a* ſweet, mild, eaſie Diſpoſition; *or at leaſt One who by his Practice and frequent* Habit *has made himſelf ſo before he is made mine; but as the* Maſter-perfection and chiefeſt Draught, Let him be truly Vertuous and Pious; that is to ſay, Let me be truly Happy in my Choice.

Q. *A Lady deſires to know when ſhe ſhall have a Husband?*

A. We read of a waggiſh Boy, that went to the *Delphick* Oracle, with a live Sparrow in his hand, and propoſed this Queſtion, *Whether the Sparrow was dead or alive?* Deſigning, that if the Oracle had anſwered dead, to have ſhewn it alive, or if the Oracle had anſwered alive, to have cruſh'd it in his hand, and produc'd it dead, but the Oracle anſwered, *In te ſitum*, &c. 'Tis in thy Power to produce it either alive or dead. I am ſenſible the Lady needs not to be inſtructed in the Application, which if ſhe deſigns in the Affirmative, I would not have her to neglect her *Form of Prayer.*

Q. *Whether is it better to live ſingle, or to marry?*

A. This Queſtion is much the ſame with the former part of the Firſt Queſtion, however we ſhall add —— *Marriage is all in the Extreams, nothing moderate in't*; 'tis either accompanied, with Hatred and Bitterneſs, or full of Sweetneſs and Affection, *'tis either a Paradice or a Hell*, but it is never the latter from its own Nature, but from the fault of the Perſons, who know not how to uſe it as they ought: Nay we might add, That though generally People are by the Prejudices of Education or otherwiſe unfit to make a proper Choice for ſuch an *Endearing Society*, yet they are generally ſo happy in't, that they would not leave it though they might be put to their choice; we ſhall give you a *pertinent Inſtance* of a whole City at once. *The Emperour* Conrade *the*

the Third beſieged Guedelphus *Duke if* Bavaria *in the City of* Wensburg *in* Germany; *the Women perceiving that the Town could not poſſibly hold out long, petition'd the Emperour that they might depart only with ſo much as each of them could carry on their backs; which the Emperour condeſcended to, expecting they would have loaden themſelves with Silver and Gold,* &c. *But they came all forth with every one her Husband upon her back; whereat the Emperour was ſo moved that he wept, received the Duke into his Favour, gave all the Men their lives, and extolled the Women with deſerved Praiſes.* (Camer Oper. Subciſio. 1. *Cent.* c. 51. *p.* 228. I think there needs not a greater Inſtance of ſomething generally taking in Marriage, beyond any other Enjoyment in the Word: But I leave the Ladies to judge, ſince their own Sex were Parties concern'd herein.

Q. *It ſo happened, that a Man having a Wife ſeveral Years, but as I remember no Children by her; at laſt he fell in Love with his Maid, being ſomewhat Handſome, whom he importun'd and beſet very hard to fulfil his deſires, which at laſt ſhe ſeemingly conſented to, by appointing both the Time and Place, which was a dark Cellar. In the mean time the honeſt Maid acquaints her Miſtreſs with the whole deſign, who could not but commend her Honeſty, Wit, and Juſtice, and bid her about the prefix'd time to be out of the way, and ſhe would ſupply her room in the dark; and accordingly did, managing the Impoſture with that cuning, that her Husband perceiv'd not his Miſtake, but being more vigorous than ordinarily, by the ſtrength of Fancy he got his Wife with Child of two Boys at the ſame time: Pray reſolve me, whether the Children were Baſtards or not?*

A. The Man certainly committed *Adultery with his own Wife*, all the Circumſtances and Qualifications that make up an *Adulterous Act* being joyned together on his part. But becauſe a Man cannot beget a Man without a Woman, it follows that the Children were partly his, and partly his honeſt Wifes: And therefore, ſo far as the Man was ſo concern'd in their Generation, ſo far only they were *Baſtards*, *wholly as to his intentionality*, and partly as to his Potentiality of an Act.

Q. *What is the Reaſon that the* Frenchman *is ſo much incens'd with the Lye?*

A. They ſuppoſe themſelves to be the moſt civiliz'd Nation in the World, as may be ſeen by their Writings; but I wonder not that 'tis an affront to them, or any body elſe, that has the leaſt *Senſe of Honour and Reputation.* This *Vice deſtroys the ends of Society and Converſe*, which are founded upon Speech, the Mind's Interpreter; but if there be no Aſſurance of this, then Humane Society is deſtroy'd: Wherefore, to be thought or call'd a *Lyer*, is the worſt Character and Term that can be fixed upon a Rational Being; Therefore no wonder at all that any one bears the Affront ſo reſentingly.

Q. *Whether is there any ſuch thing as the* Salamander, *and will it, as vulgarly reported, live in the Fire?*

A. Obſerve moſt of theſe Vulgar Reports and Traditions, and you'll find ſome grounds or other,

which gave Occaſion for them, though they generally make more on't than there really is: So here ——— there is ſomething of Truth in the Salamander's living in the Fire, though perhaps not by half ſo much as is generally reported. Take the moſt Authentick Account we can give you thereof from the Tranſactions of the Royal Society, *Vol.* 1. *p.* 377. Where they tell us, that one *Signior Corvino*, an *Italian*, brought one of thoſe Creatures from the *Indies*, and made an Experiment Publickly upon it at *Rome*, caſting it upon hot burning Coals, at which it immediately ſwell'd and Vomitted a black Subſtance on the neareſt Coals, which put them out; When new ones were put in their rooms, he repeated the ſame Experiment, and ſaved himſelf thereby from the Force of the Fire by the ſpace of two hours: But when New Coals were apply'd the third time, the poor Creature's ſtock was ſpent, his Engine would play no longer, and he ev'n fairly gave up the Ghoſt, and was burnt to Death.

Q. *Is there any ſuch Creature as the Baſilisk, and whether is it true that it kills with its Look, where it ſees firſt, and dies if a Man firſt ſees it?*

A. There's no great heed to be given to what Old Authors tell us on this particular, though here, as 'tis before ſaid, we verily believe that Truth and Falſhood are mingled together. There are Serpents, as Naturaliſts inform us, which generally go *erect*, and have ſomething like a Crown upon their Heads. There are alſo to this day ſome Serpents of ſo ſubtil a Poyſon, that they kill with their very Breaths, as we receive it from good Hands in the modern Deſcriptions of *Æthiopia* and other parts of *Affrick*. ——— Now ſuppoſing any ſuch Serpents, as we ſee no Reaſon to doubt the Authority of the Relators, it's certain that if they firſt diſcover a Man, when near enough to breathe on him, he's dead ——— if the Man firſt ſees the Serpent, undoubtedly he'll do his beſt to kill him, if he can't eſcape him ——— and this is the furtheſt Probality we can reach to in this matter.

Q *Gentlemen, your* Form of Prayer *for the Ladies Choice of Husbands is like to make but half of the Age happy, unleſs you continue your Goodneſs by affording the like aſſiſtance to the other half, I mean your own Sex in chooſing Wives; which we expect at your Hands with the firſt Opportunity, for fear the Ladies ſhould get the ſtart of us?*

A. When you find your Devotion warm with thoughts of this Nature you may change the following Character into a Prayer for——

One whoſe Piety and Virtue has meaſured the Chains of Providence, and accordingly makes a due Eſtimate of all Occurrences----Whoſe Soul is too great to be cruſht under the weight of Adverſe Stoxms, and yet at the ſame time of a ſoft, eaſie, affable Temper------Who is a ſtranger to diſguiſe, yet not ſo free and open as to give grounds for Contempt, One to whom Nature has been liberal in good Features and Proportions of Body, but yet with a fairer Mind, Witty without Abuſes, Modeſt without Weakneſs,

nels, Jealous of nothing but the decreaſe of her Kindneſs to you: Generous, yet not profuſe. One whoſe Prudence can ſecure you from any Inſpection into her Family-Accounts, and divert the Curſe of trifling into Poverty. A good Houſewife, that can appear as great in the World with one hundred Pounds a Year, as her Neighbours with two. One who believes her Perſon ſhould be a Figure, and her Portion a Cypher, which added to her advances the Summ, but alone ſignifies nothing; rather the Heir of her own deſerts, than barely the Off-ſpring of Virtuous Parents----One that without the Tryal of her Virtue can out of a Principle of Generoſity be juſt to your Bed----Whoſe Virtue, Wit and Modeſty can rather be imitated than equal'd by her Neighbours. ——— In ſhort, One whoſe Carriage exceeds this Character, and attains to that of the Apoſtle, 1 *Pet. chap.* 3. or that of the Wiſeſt of Men, *Prov.* 31. from *Ver.* 10. to the End.

Q. *What are we to think of the little clinking Noiſe called a Death-watch?* To which we add one from another's Hand. *I have been from ſome time ſince accompanied in my Chamber with the Noiſe of what the common People call a* Death-watch: *One Evening above the reſt I ſat down by a Table, from whence the Noiſe proceeded, and laid my Watch upon the ſame, I perceiv'd to my Admiration that the ſound made by this* inviſible Automation (*if ſuch it be, was louder than that of the* Artificial Machine: *Its Vibrations would fall as regular, but withal quicker; I ſtruck a Box upon the Table,* whence I am confident the Noiſe came, *and hereupon it immediately ceaſed ſtriking, After ſome ſmall Intermiſſion it began again, I moved the Box a ſecond time, and it was preſently ſilent: Upon the third Repetion of its Motion, I opened the ſaid Box, and although I uſed the moſt diligent and ſcrutinous ſearch to ground a Conjecture of what it might be, yet it eſcaped my ſight. I have ſince heard two of them together in the ſame place ——— Now I deſire to be ſatisfied if this Noiſe might proceed from any Inſect? If in the Affirmative, I would gladly know from what; as likewiſe whether the* Preſage of Death *grounded thereon has any other Baſis than Superſtition. If in the Negative, I would gladly know from whence it is, and what is your Opinion thereon?*

A. We our ſelves could give ſeveral *related Inſtances* of this Nature, but ſhall offer only one which we *Experimentally* know to be Matter of Fact; 'tis this: There was ſuch a Noiſe as this heard in a plain Wall, where there was a little hole *eaten with a Worm*; we us'd what Endeavours we could to get the *little Diſturber* out of its hole, and after ſome time, with a little Care, and a *Paper Trap*, we took it, and it was only a *ſmall ſort of a Spyder.* We are informed that the ſame Noiſe is effected by a ſmall Grub or Worm, but whether true or not we can't affirm, becauſe we have no certain Inſtance. It's a common thing in ſome places to hear ſo many together, that by the *confuſed* mixture of their ſounds, they are not to be Num-

ber'd. I doubt not but the Queriſt look'd into the Box, when he ought to have look'd into the Wood of the Box. We cannot conceive (though we hear of many Inſtances) that they are any thing elſe but *Inſects*; for a Spirit needs not fear or deſiſt at our ſtriking upon the place; nor that they commonly are *Signs of Death*, for thoſe Perſons who die out of ſuch Families would have dyed, if theſe *ſuppoſed Monitors* had been abſent: Not but that upon ſome particular Caſes God Almighty may make uſe of *Spiders*, *Crickets*, &c. to warn us of our approaching End, as I knew a Family never without one Cricket before ſome one dy'd out of it; another, that an *unknow Voice always call'd the Perſon that was to dye*; another, that had ſomething like a *Wand* ſtruck upon the Walls; and another where ſome Bough always falls off a particular Tree a little before Death: but theſe are particular unaccountable Inſtances: *Ordinarily ſuch Talk is Nonſenſe*, and depends more upon Fancy than any thing elſe; *'tis all one to a good Man whether he has a Summons or no, for he is always ready either with or without?*

Q. *What is the cauſe of Baſhfulneſs?*

A. Some have prettily called *Bluſhing the Colour of Virtue*, but perhaps not with overmuch reaſon; for why ſhould a Man be aſham'd of any thing but what is ill: *'Tis weakneſs of Judgment, a Miſunderſtanding of things, a confounding a falſe Notion of Good and Evil, want of Converſe, and the Prejudice of Education*, that are the Cauſes, and not Vertue, which by how much the greater it is, by ſo much 'tis the *more Bold, Brave and Daring*. 'Tis only excuſable in Children, as being a Sign of a *flexible* eaſie diſpoſition, which if well managed, is the moſt ſuſceptive of the deepeſt impreſſions of Virtue.

Q. *How is it naturally poſſible that an Aged Man nigh an hundred years, both Blind and Lame, beſides many other imperfections incident to Old Age, ſhould on a ſudden recover his former Vigour and Senſe, in as high a degree of perfection, as when he was but Forty Years old?*

A. The uſual reparations of Nature might by ſome new *Courſe of Dyet*, or other Accident, meet in ſuch a due and proper *Criſis* as to effect a *Rejuveneſſency*, or a renewing of Age, or the God of Nature might immediately concern himſelf in a few ſuch Inſtances, for ſome ends beſt known to himſelf. We are ſatisfied by very good Authority of ſome ſuch Examples, we ſhall only mention the following——— *Fuller* in his Worthies has ſet down a Letter ſent him from Aldermen *Atkins* his Son thus.——— *There is an Acquaintance of mine, and a Friend of yours, who certified me of your deſire of being ſatisfied of the Truth of that Relation I made concerning the old Miniſter in the North. It fortuned that in my Journey to* Scotland, *I lay at* Alnwick *in* Northumberland, *and underſtanding from the Hoſt of the Houſe where I lodg'd, that this Miniſter lived within three miles of that place I took my Horſe after Dinner, and rode thither to hear him preach* for my own ſatisfiaction; *I found him in the Desk, where he read unto us ſome part of the* Common Prayer,

ſome

ſome of the Pſalms, *and two* Chapters without Spectacles. *The Bible out of which he read the Chapters was a very ſmall Printed Bible; he went afterwards into the Pulpit, where he pray'd and preach'd unto us about an hour and half, his Text was,* Seek ye the Kingdom of God, and all other things ſhall be added to you. *In my poor Judgment he made an excellent Sermon, and went clearly through without the help of any Notes. After Sermon I went with him to his Houſe, where I propoſed theſe Queſtions to him.* Whether the Book Printed concerning the change of his Hair was a Truth? Whether or no he had a new ſet of Teeth come? Whether or no his Eye-ſight never fail'd him? And whether in any meaſure he found his ſtrength renewed to him? *He anſwered me diſtinctly to all this, and told me, he underſtood the News Book reported his Hair to become a dark brown again, but falſly, as he took off his Cap, and ſhewed me his Hair, like a Childs, but rather flaxen, than either brown or gray; for his Teeth, he had three come within theſe two Yeary, nor yet to their perfection; whilſt he bred them he was very ill, forty Years he could not read the biggeſt Print without Spectacles; and now he bleſſeth God there is no Print, nor Writing ſo ſmall, but he could read without them. For his ſtrength, he thinks it as great as twenty Years ſince. Not long ſince, he walked to* Alnwick *to Dinner, and back again ſix North Countrey Miles. He is now one hundred and ten Years of Age, and ever ſince laſt* May *a hearty Body, very chearful, yet ſtoops much*———*He had five Children after he was eighty Years Old, four of them luſty Laſſes, now living with him, the other dyed lately, his Wife is ſcarce fifty Yeary of Age, he writes himſelf* Michael Vivan: *He is a* Scottiſh *Man, born near* Aberdeen, *I forgot the Towns Name where he is now Paſtor, he hath been there fifty Years.*

Windſor, *Sept.* 28. 1657.

Your aſſured, Loving Friend,

Thomas Atkins.

Q. *Sometimes ſince I entreated the Solution of the following Queries, I do ſtill earneſtly deſire your thoughts of it,* viz. *Whether the Soul of Man be by Traduction, or immediate Infuſion; if the former, what tollerable conceptions may we have of the way and manner of a Body's begetting a Spirit; if the latter, how comes it to be defiled with Original Sin?*

A. To this Queſtion we now anſwer, That the Intellective Soul of Man is not by Traduction, but the Senſitive only, which is common to other living Creatures, either by Seminal Traduction, or the Generative Power which lies hid in the Putrefaction of *Elementary, Bodies*, as we find ſome Creatures produced of Mud Filth, *&c.* or according to that in *Gen.* 1. *Producant Aquæ reptile Aninæ viventis*; but the intellective Soul is an Immaterial Subſtance, and 'tis impoſſible for an Active Power, which is in Matter to extend its Action to the Production of an *Immaterial Effect*, becauſe the Intellective Principle in Man

is a Principle *tranſcending Matter*, and therefore it muſt have its Exiſtence and Creation from ſome Immaterial Being, *viz.* *God*. ——Nor can I ſee a neceſſity for the Souls being defil'd with Original Sin, (conſidered in the Abſtract) but all the Pollution it receives is by means of the Body, for it is not of the Nature of Angels, who act by the Power of their Will, for the Soul Acts by the Senſes, by which it is defil'd; as a Man is ſaid to have contracted a Womans Debts, when he makes her his Wife and Companion.

Q. *why Men dream of things they never thought of?*

A. We deny they ever do; nay, 'tis impoſſible they ever ſhou'd, unleſs in a *Divine Dream*, and that of ſuch a Nature, that both the *Thing* and the *Notion* thereof ſhould be revealed together; the *Fancy*, we own, has power to joyn things together, when they are before in the *Mind*, or to *coyn Monſters* and Impoſſibilities out of real things, *ſleeping* as well as *waking*: For Example, I have the *Notion* of my ſelf, a *Horſe*, a *Road*, *Thieves*, *Water*, *Fire*, a *Houſe*, *Night*, or what elſe you'll name, treaſured up in my *Memory*. Theſe my *Fancy* in a *Dream* may chance to ſhuffle together, and make me think, I'm a *Horſeback*, and upon the *Road*, that I there meet with *Thieves*, that I take the *Water* to avoid them, and lodge in a *Houſe*, which in the *Night-time* happens to be a fire. Theſe things we have all thought on *before*, taken *diſtinctly* or *aſunder*, but never juſt in that very order. So in *Fictitious Beings*, *Beings* of Reaſon, as ſome Metaphyſicians, or more properly of *Fancy*, as others, when we make impoſſible *Conjunctions* of *Things*. I have ſeen a *Man*, I have ſeen a *Dog*; out of theſe two *real things*, *Fancy forms one Fictitious Being*, either ſleeping or waking, and makes a *monſtrous Creature*, partly *canine*, and partly humane, which a *Painter* can deſcribe on Paper, a Wall, *&c* though it firſt muſt have a being in his own Fancy. All this we own the Fancy has power to perform, but never to ſtart any Notion *abſolutely new*, and independent on the Frame of Things before treaſured in the Memory: And for this we appeal to any Man's Experience, and when the Queriſt (or any other) can inſtance in any thing he ever dream'd of, that he never thought of before, in that Senſe wherein we have here explained it, we'll then tell him *why he does ſo*.

Q. *Since bright* Althæa *did my heart ſubdue*
By one kind Look of her reſiſtleſs Eyes,
Why can't a thouſand Frowns the Charm undo,
Which from ſuch ſmall beginnings took its riſe?
A. Cupid's is ſharper far than *Anger's* Dart,
More deep 'twill pierce, yet with more *pleaſure wound.*
Perhaps the *Fair One* meant to try your *Heart*,
And ſmil'd in *earneſt* when in *jeſt* ſhe frown'd.

Q. *What*

Q. *What becomes, of Smoak?*
A. It aſcends into the Air, and if in great *Quantity*, forms a ſort of a *Cloud*, as we may ſee if we'll but take the pains to go half a Mile out of *London*; if in ſmaller, is diſſipated by the Winds, or loſt in the vaſt Tracts of Air, as a little *Water*, when ſpilt on great *heaps of Duſt*: For that 'tis *annihilated*, none can be ſo fooliſh to conceive.

Q. *How to know when God reveals himſelf in a* Dream, *and when we only* dream, *he* reveals *himſelf?*

A. There may be more *Poyſon* in this Queſtion than at firſt ſight appears; and we are apt to believe 'tis grounded 'on a Notion of Mr. *Hobbs*,—— ' That when ' the Scripture relates the extra- ' ordinary Dreams, Viſions and ' Revelations of Holy Men, the ' true meaning is, that they only ' *dream'd* they *ſaw* ſuch *Viſions*, ' or heard ſuch *Revelations*. But as 'tis plain enough, that this ſtrikes directly at the *Deſtruction* of all *Reveal'd Religion*; ſo no Chriſtian Ear can endure it. However, leſt the *Objector* ſhould think it unanſwerable, we ſhall ſay ſomewhat concerning it —— If he means, how we ſhall know at preſent when a Dream is from God? We anſwer, There is no ſuch thing now to be expected. The Canon of the Holy Scripture is compleated, and we have the Light of *Revelation* and aſſiſted, by *Reaſon* to direct us, nor ſeems there any need of more. We confeſs we dare not abſolutely pronounce, that there are never any ſuch things as *Divine Notices* and *Warnings* given to ſome good *Men*, even in this Age, by *Supernatural Intelligencers*; and ſhould be our ſelves a little concern'd, if in any thing of moment we ſhould have ſuch a *Dream* as would oblige us to deſiſt from any Action or otherwiſe, not only *firmly impreſs'd*, but *repeated ſeveral times* exactly in the ſame manner —— But this we are pretty ſure of, that no ſuch thing as this is either to be commonly *expected*, or much *depended* on, nor ever ought to hinder an honeſt Man from diſcharging what he knows to be his *indiſpenſible Duty*. As for Example—— Were I reſolv'd to *aſſiſt* or *ſuccour* a Friend who needed my *Aid*; or to ſerve my Prince or my Countrey in any difficult *Emergency*. ——Here we ſay, or on ſuch Occaſions, not a thouſand *Dreams* or *Deaths* either, ought now to hinder me from the Proſecution of what I deſigned. If by the Queſtion is intended, How we ſhall know thoſe *Dreams* related in the Scriptures were from God, and not meerly cauſual *Dreams* ariſing from common *Natural Cauſes*? We anſwer, By the higheſt Authority that can be, that of God himſelf, who ſent them, and tells us, he has done ſo, in Holy Scriptures; thus in the cauſe of *Joſeph*, we are told in the Firſt Chapter of St. *Matthew's* Goſpel, *Then the Angel of the Lord appeared to him in a Dream.* And who dares, but a *Blaſphemer*, change that Expreſſion into ——*He Dream'd that the Angel of the Lord appeared to him.* If it be further ask'd, How the Perſons ſhould know *one* of theſe Dreams from the other. We anſwer, That does not at all concern us, who have ſuch of them

as were really ſent from God, when he himſelf thought fit, tranſmitted to us in his own Oracles.—— But that thoſe concern'd did know the difference, we can't doubt, ſince otherwiſe any ſuch *Warnings* would have been in vain. Nor is it at all impoſſible for God to *reveal* his *Will* to his Creature, *ſleeping* as well as *waking*, nor that the *manner* of ſuch *Revelation* ſhould carry its own Evidence with it, that it comes from God. For as we eaſily diſcern a humane *Voice* from another, why may we not that of *God* from *Man*? Nor can any think that 'tis not poſſible for him to make ſuch Manifeſtations of himſelf, either by a more eminent and diſtinct degree of Glory, or otherwiſe, as may have incommunicable Characters of Divinity inſtampt upon them.

Q. *Whether Vertue does not conſiſt in Intention?*

A. We don't very well take the Gentleman's meaning. If by *Intention* he would have us underſtand the *End* which a Man propoſes to himſelf in any *Action*, 'tis granted by all good *Caſuiſts* that it can make an Action bad, but not good; ſince 'tis a common Axiom, *Bonum ex qualibet causâ, malum ex defectu*: All Circumſtances muſt concur to make an Action properly *vertuous* or *good*, one only ſuffices to make it *evil*. However, an *Action* with a *good Intention*, and *bad Means* or *Circumſtances*, has leſs of evil than where both are bad, and a leſs Degree of *Vice* is a *comparative Virtue*. If he means by *Intention*, *Application*, or a ſort of *Attention* of the *Mind*, fixing it ſelf upon *Objects* as propoſed to be *refuſed* or *choſen*, and comparing 'em with themſelves and one another, wherein ſome ingenious Men have placed the *Root of Liberty*; we reply to *this* as well as *that*, That if it be not *Virtue*, we at leaſt can't ſee how *Virtue* can any way conſiſt without it.

Q. *What Matter is the Sun made of, and whether or no is it a Flame?*

A. Take the neweſt and beſt Account thoſe Modern Aſtronomers give us, who have for many Years conſidered this glorious Star by the help of the Teleſcope: And they tell us, *That 'tis a Body of Fire, unequal in its Surface, and compoſed of ſeveral parts of a different Nature, ſome fluid, others ſolid; that it appears, his* Diſque *is a Sea of Fire, wherein is perceiv'd a perpetual Agitation of waves of Flame: That in ſome parts may be ſeen as it were burnings, in others ſpots like thick Smoak, neither without the Sun, but ſeeming to proceed from his* Diſque, *appearing and diſappearing, encreaſing and decreaſing, the Fire ſhowing it ſelf caſually among thoſe black Smoaks, which are the Spots we perceive in this great Luminary. Father* Kircher *thinks they are the Foams, or Froth of the Fire, which the Sun exhales and evaporates out of its Body; but Mr.* Azout, *and Mr.* Hugens *rather think that they are only appearances occaſioned by the Undulation, or waving of the Air. One of theſe Spots was, as Chronicles tell us, viſible to the naked Eye in the time of* Charlemaign: *And this in all probability is the Reaſon, why it has at other times appear'd not in its perfect brightneſs, as for a whole Year when* Cæſar *was murthered;*

thered, of which the Poet;

——*Impiaque Æternam timuerunt ſæcula Noctem,*
——And guilty Nations fear'd Eternal Night;

and thus it alſo appear'd for four days together in the Month of Auguſt, *in the Year*, 1547 *dusky and reddiſh, and not ſo bright as the Moon in her total Eclipſe.*

Q. *Whether Riches, and Honours are really of that Intrinſick value, as the Eager and General Thirſt after them wou'd argue?*

A. It has been affirm'd by *no little pen*, (and now almoſt grown a Maxim) that *Opinion is the Rate of things*, I can willingly yield that it goes far, and farther with Haters of thinking, than others.——— A great Philoſopher puts his *Friend into his Inventory*, and perhaps its a pardonable Breach of Privilege (if any) to place Opinion amongſt the goods of Fortune, and in the Claſſis of thoſe that are moſt Variable: *Reaſon is the true Rate of things, and Truth is always it ſelf without Change*: When if I take my Meaſures in any thing according to my Opinion, to day, I may change 'em again to Morrow, and both times miſs the Truth, and ſo make a *third Choice*; which without the help of the Schools, fully ſhews the Etymology of an *Opinioniſt*, *viz.* one that looks only on the Face, or Appearance of things, which is a very mean Character to be own'd by a Rational Being ——Riches, or Poverty are as they are uſed and not as they are Eſteem'd, unleſs by wiſe Men: *A Man cannot be unhappy under the moſt Depreſſed Circumſtances, if he uſes his Reaſon* (not his Opinion) for thoſe ends it was ſent him, and the moſt Exalted Fortunes are (if Reaſon be not Conſulted) the Subject of a Wiſe Mans pity ——*Bajazet* the firſt, after he had loſt the City of *Sebaſtia*, and therein *Orthobulus* his Eldeſt Son, as he marched with his great Army againſt *Tamerlane*, he heard a Country Shepherd merrily Diverting himſelf with his homely Pipe, as he ſat upon the ſide of a Mountain feeding his poor Flock. The King ſtood ſtill a great while liſtning unto him, to the great Admiration of his Nobility about him; at laſt fetching a deep Sigh, he brake forth into theſe words; *O! Happy Shepherd, which hadſt neither* Orthobulus *nor* Sebaſtia *to loſe* [Knowles Turkiſh Hiſtory, *p.* 216.]

Q. *What is the Cauſe of the Rainbow?* —— *If it proceeds from a natural Ground, then it was before the Flood: And why cannot Aſtrologers as well aſſign the preciſe time of its appearing, as of Eclipſes?*

A. 'Tis only a *Reflection of the Sun from a watery Cloud, conveniently ſituated for our Horizon:* For we don't at all queſtion, but that there may be *thouſands* of Rain-bows undiſcernable to us, being only properly placed in ſuch or ſuch a Longitude, according to the Poſition of the Cloud. There is one thing perhaps newly remarkable, That, *The Sun is always Diametrially oppoſite to the Rain-bow*; and the Centre of the Sun, and of the Rain-bow are in an equal heighth above the Horizon:

rizon: So that if the Sun be a great heighth, you ſee almoſt a whole *Circular Rain bow*; if it be Setting, you ſee but a little *Segment* of the Rain bow's Circumference.— Aſtrologers know the Eclipſes of the Sun and Moon, becauſe they have their Regular Motion; but there's no *Regularity in Winds*, nor (conſequently) in the Poſition of the Clouds, and therefore no certain Knowledge when they will happen. ——Upon the Coaſts of *China*, near *Pipli*, *Dehli*, *&c.* are ſeen Rain-bows from the Reflexion of the Moon.—— We believe with the *Queriſt*, *That they were before the Flood*, but were not made uſe of as a Token of the Covenant, that the World ſhould not again be deſtroyed with Water; as Baptiſm was made uſe of amongſt the *Jews*, in proſelyting the *Gentiles* to their Religion; though it was not made *a Badge of the Covenant of Grace*, until our Saviour's Time. Some have obſerved, that the two chief Colours in the Rain bow, to wit, Blue and Red, fitly reſemble the double Deſtruction of the World; to wit, the firſt by Water, the laſt by Fire, As to that which ſome call the *Water-gall, or the Mock-Rain-bow*, that is only the Reflexion of the Rays of the firſt Bow upon a *neighbouring Cloud*; whence the Colours of ſuch ſecondary Bow are not ſo lively as thoſe of the firſt, but are *revers'd*, the Yellow being the loweſt, the Green always middlemoſt, and the Red uppermoſt; for ſo, by reaſon of *Catoptricks*, we ſee, that the Species reflected have a different Situation from the Body which produces them, (things on the Right Hand appearing on the Left, and contrarily;) and ſo *Images in the Concave of a bright Spoon*, or the Shadows of Bodies which paſs along the Streets, entring by a ſmall Hole, into a dark Chamber, are revers'd.

Q. *A Friend of mine came from* Horſey-down *in* Southwark, *to* Fenchurch-ſtreet, *in his Sleep, at Midnight: He ſwore to me, that he never awak'd till he came into* Fenchurch-ſtreet, *where a Dray-man run againſt him, and ſo awaked him. He had alſo put on his Cloaths himſelf, not knowing that alſo. Pray, Can this be a Truth? And if ſo, The Reaſon of it.*

A. Some Perſons have been of Opinion, that this ſtrange ſort of *Sleeping-walking* cannot be attributed to any thing but to *ſome Spirit, good or bad*; whether ſuch as they call Aerial *Hobgoblins*, or others, which inſinuating into the Body, as into a Ship whoſe Pilot is aſleep, govern and guide it at pleaſure, and, as a thing abandon'd to the *firſt Occupant*, carry it where they liſt, and then return it to its former place. To ſtrengthen which Opinion, they bring the Inſtance of the Man mentioned by *Levinus Lemnius*, who walk'd with his Feet againſt the Rafters, and his Head downward, in his Sleep; the Cauſe of which cannot with likelihood be attributed to our Spirits, how light and *Aerial* ſoever they be. But this Opinion is a little too ſtrained and foreign, ſince we may, without great ſearching, find a natural one nearer home, *viz.* The *Imagination* receives the Impreſſion of Objects in a very great degree; ſo that they are conſtrain'd *to move, and go towards* the

the things represented, and wake not altho' they swim over Rivers, (of which, I know one Instance,) by reason of the great quantity of thick and *glutinous* Vapours that seize the Brain, obstructing *its Out-lets*, as the Smoak of Tobacco is sometimes kept in our Bodies for a Day or two: And this may be help'd on by a great quantity of *subtile Spirits*, *quickness of Wit*, *a Habit* and Custom of doing some Action: As the *Postilion*, *who sadled*, *bridled*, *and rid his Horse asleep*; *and after some Cariers*, *brought him back again to his Stable*. Extraordinary Motions may as well be referr'd to Dreams, as any other Motions which are made in Sleep, considering that they came from the same Cause, are made by the same Organs, and differ not but in degree, the one being made by a bare *Representation of the Species*, and the other by a strong Impression ——So that to me it appears no more Wonder for a *Man to rise out of his Bed*, *walk*, *get up the Ridge of a House climb a Tree*, and do other like things without Waking, than it is to see another Dreamer to speak in his Sleep, *laugh*, *cry*, *stir his Arms and Legs*; both of them being led thereunto by the same Means.

Q. *Whether 'tis possible for any person to die of Conceit?*

A Fancy is very strong in some persons, especially, such as are of a *Melancholy* Disposition; the Relation of the Doctor in the *Reign of King* James *the First*, who undertook either to Kill or Cure by Fancy, is no foreign Answer to the Question: The Doctor begg'd some condemned Persons to make the tryal, and choosing one amongst the rest, whose *Constitution* he thought might be most proper to work upon, he preserv'd him till the last, setting the rest, one after another, up to the Chin in warm Water, afterwards breath'd a Vein, and let them bleed to death; using to those that stood by such Remarks as, *now such and such Veins are exhausted*, *now so so*, till they expir'd; and coming to the last person, he was accordingly stript, and placed like the rest, when the Doctor made a *false Orifice* that would not bleed, using the same Remarks of him, to the Bystanders, as he did of the rest, and when he was going to make the *last Remark* he made for the rest, the Person Swouned away and died without loss of Blood, purely by Fancy.

Q. *SAd strains I sing*, Melpomene *inspire*,
And make my Musick with my Soul keep time!
Sighs be the Points, *and equal Groans the* Rhyme:
Of such soft Languishments compose the fire
which shapes each Verse, *and forms each Line*
That it appear all Melancholly, *all like mine.*
Unbounded Verse my Griefs must show,
Since they alas no Limits know:
Sorrow's my Soul, *and as inspir'd by Heavenly Art*,
'Tis all in all, and all in every part.
Declining Fortunes with their weight oppress,

Base

Baſe defamations urge my Soul no leſs,
Betray'd by one who was my Boſom Friend,
Who had by me a growing Name and Fortune gain'd.
Suſpected by the neareſt of my Blood,
To whom I pay ſuch perfect Love
I'd die *to ſerve them, or their Tears remove.*
Oh that I could!

But 'tis in vain. I know not what. My Soul is in a Maze,
And I've no Clue the Labyrinth to trace.
I'd tell you more, and then I'd aſk Advice,
For ſtill my fears are greater than my miſeries.
Through theſe I ſee ſome glympſe of happineſs.
But what's to come's without redreſs.
No Amulet ſecurity will prove.
No Charms, no Herbs that plague remove,
Alas! 'tis Love.
My Soul that long his power had brav'd,
Is now alas almoſt inſlav'd.
But let it be ——— *I'll deſp'rate throw up all*
For then I can no longer fall.
——— *Yet ſtay, I that mean* Thought *recall:*
Nor ſhall the Conqueſt *eaſie prove,*
As a brave Town beſieg'd, does Foot *by* Foot,
I'll point *by* point *my* Heart *diſpute,*
Since he deſerves to Love, who willingly's in Love.
If e're you felt what 'tis to rave like me,
Still ſtruggling in the depth of miſerie,
O Athens *help me to redreſs my* Woe,
Or with more Patience *teach my Fate to undergo!*
If my own, Yours *L. S.*

1.

A. Weak Plaints afford but ſmall relief,
Tears ſeldom Cure the Fever, *Grief!*
By ſuffering *bravely*, let *Ill-fortune* ſee
How little thou *deſerv'ſt* thy *miſery.*
Be thy *own Friend*, nor *murmur* nor *deſpair*,
If others injure or *diſtruſt*,
To thy own *ſelf* at leaſt be *juſt*:
'Tis leſs to *do*, than *bear.*

2.

If *juſt Eſteem* be with thy *Paſſion* join'd,
To *Virtues* and to *Reaſons* bounds confin'd
'Twill *ſtrengthen* and *exalt* thy *Mind.*

But

But if ungovern'd *Paſſion* gets the *reins*
Like ſad *Hippolitus*, who piece-meal torn
Was by his *Headſtrong Courſers* born,
'Twill drag thee croſs the *Plains*.
Few Love th' *unhappy*, yet be *wiſe* and *brave*,
And *Love* (and *Fortune* too) ſhall be thy *Slave*.

Q. *Are uneaſie, painful, and unreaſonable thoughts which inceſſantly ſtart up in the Mind at Devotion, Buſineſs, or Divertiſement, the natural effects of a Melancholy Habit or Conſtitution, or the Suggeſtions of the Wicked Spirit, or what elſe? ——And if ſo, how ſhall a perſon that hath a long time lain under this ſad and heavy preſſure, be reſtored to a Sedateneſs and Vivacity of thoughts, to a clear Judgment, and an undiſturb'd Imagination?*

A. We are ſtrangers to the Queriſt's Life and *Actions*, and therefore cannot be poſitive in the Cauſe of ſuch an unhappineſs, but let the Cauſe be what it will, there's a certain Remedy, a *particular Repentance* of what he knows he is guilty of, and a general one for his forgot Impieties. No Counſel, Advice, Enjoyment, or Preferment whatever, in this World, are comparable to the *Pleaſures reſulting from Penitence and a Holy Life, this calms and makes all eaſie*; let the diſturbance proceed from what Cauſe ſoever, 'tis laſting and will not be pall'd when the *pleaſures of Senſe* are quickly over, and leave a diſſatisfaction behind 'em.

Q. *Whether, in any Sciences, the Practick or Theory is moſt preferable?*

A. The Genteleman that ſent this Queſtion pretends a *Diſſatisfaction*, from what Grounds I know not. ——The End of Thinking and Knowing, is Action; therefore theſe being ſubſervient to Action, muſt neceſſarily be leſs noble. If the Gentleman pleaſe to make his Objections, or give us the Occaſions and Grounds of his Unquietneſs, we ſhall endeavour a particular Satisfaction to him.

Q. *There is a Wager laid, and it is refer'd to the Deciſion of the Athenian Oracle, which we deſire as ſoon as can be; 'tis this, ——There is no Smoke, but there is ſome fire; whether truth or not?*

A. The Learned have Diſtinguiſh'd *Fire into three Species*, 1. *Light*, that is Fire in its proper matter, 2. *Flame*, that is Fire in moiſt Air, 3. *Cole*, that is Fire in a burnt Stick, or other Deficated matter; The *preſent Queſtion* comes under the ſecond Head; which we may Reſolve in the *Affirmative*, fire and heat (although ſome wou'd puzzle themſelves, and others with the Diſtinction of *res and ratio*) are but one, for if *heat be an accident of fire*, it may be ſeparated from it, without the Deſtruction of the pretended Subſtance, *viz. fire*, but take away heat from fire, and you take away the very nature of it; for fire is properly diſcernable but by heat. Now this being prov'd I wou'd ask the Aſſertor of the Negative, whether there can *be any Smoke, without Heat*, or warmth;

which is a Degree of Heat? He will answer; Yes, or *deny his Senses*, and that proves what is before affirmed. Perhaps he may Object, How can there be fire in a Sweating Horse Dunghil, or in other Creatures when they Sweat, so that the *Smoak is very visible*: The Answer is, we must *know things by their Effects*; but Smoak is the Effect of Heat, *and Heat is Fire.* We are not to think there can be no Fire that is Invisible, for Fire works according to the Nature of the Subjects it meets with, and according to the intensness of it's own Nature, some things, as inflam'd Spirits, *&c.* are *said* to be a hotter sort of Fire than other Fire, when there is only a great deal of Fire in a little Room, which the matter by its own Aptitude is Receptive of; the Heat of the Sun (or to speak properly) *the Fire it diffuses to the distant Objects of the World*, as to impregnate Trees, Herbs, *&c.* to heat Rocks, Stones, Buildings, *&c.* it plainly appears, that this Communication of Heat is Fire; because it may grow hotter and hotter, till it *appears Visible*, as is seen by the Effects of a *Burning-Glass*, the place which the Contracted Rays settle upon, is first warm, and heats by degrees (that is, grown to be a greater Fire) till it visibly appears by its Effects; from which Arguments 'tis Demonstrative, that even *warmth it self is Fire*, Remiss, or in a very little Degree.

Q. *Whether Vertue is an harder Task to an ill Man, or Vice to a good Man?*

A. This is a Question of a large Extent, if Moral *Vertue* or Vice be understood by the Question, we must return this Answer: That a Person that is not prepossest by *Prejudices* and ill Habits, can much easilier comply with Vertue, than Vice. Our Reason is, that there is no Evil in Humane Actions; because to Appearance, they are all good and pleasing, otherwise the *Will, the Object whereof is that which is good and taking*, wou'd not be inclin'd thereto, since good is that which all desire; and no Man can choose Evil as Evil, but as a good, in respect of some Evil (either Real or Imaginary) which he laboured under: Thus *Francis Spira* in his Desperate State, desir'd Hell, not as Hell, but as a Retreat from a *greater Evil* which he thought he endur'd, to wit, his Conscience: Now all Actions that are Evil, are so accidentally, by a Depravation of the Will and Understanding, which oftentimes choose at all adventure, without *a due Inquisition into the Nature of their Choice.* Again, Beings and Substances are more amiable than Privations are Odious; because Love respects the things that are Amirable, when Aversion cann't possibly be extended to *what is not.* Whence it follows, that 'tis a greater trouble to do Evil, in regard ignorance of what is not, is not so Charming as a Knowledge of Real Goodness, the desire of which is naturally Stampt upon our Wills and Affections: Thus much to persons that have *Contracted no Habits*; but in respect to those that have, (*and indeed, to such the Question more particularly belongs,*) we Answer, that a General Habit is made up of all the particulars that constitute it,

it, and if we descend to the first, we shall find a greater Freedom of Mind in choosing or refusing, than is commonly taught; so we shall see People naturally mov'd at a *Spectacle of Piety, generous to forgive an injury upon Submission, all Admiration and Reverence to Just and Good Men*, using the Names of Vertue to cover their Wickedness, which with many more such Instances of pure Natural Instinct, shew that *Adams* fall has not utterly extinguisht the *Power of Vertue* in our Souls. This is farther evinc'd by the Great Morality of several Heathens: And we doubt not, but that Religion was a Trade of present Interest, and the *Whole* for this World, we shou'd see a great number of Professors and Zealots, who now have set up their end, their God, and Heaven here; the Reason of so much *Atheism and Dissolution* of Manners amongst us, is the *little Practice of Vertue and Piety*. But if we move a step higher, and search above the power of *Moral Vertue*, and Natural Religion, we shall find the wisest Men Fools, and shut out of Heaven, when the most Illiterate poor wretches are chosen; as if God took a Pleasure in Confounding those that are wise in their own Conceits, by Exalting others which such People think not worth their notice. Here indeed we are at loss, and as we admire the *Measures of the Almighties Proceedings*, which is *against* our Reason, so by our Reason, we dare not think fit to Judge or Determine any thing in't, further than what we have daily Instances in, *viz.* That many that have appear'd very good, have *Apostatiz'd*, and many that have been very ill Men, have been *Reclaim'd*; we hope more of the last; but then the Number that have always lived in *one unchangeable State of Impiety*, will overballance the Account, and we fear, give such an answer, as we had rather think of, than mention.

Q. *Suppose your* Society *were put to their Choice, whether had they rather know all that is known; or be ignorant of that, and know all that is yet unknown?*

A. Indeed 'tis very Tempting to Recollect many *lost Curiosities*, as the making of Lamps to burn 12 or 1500 Years, and not extinguish'd but by the letting in of Air, as particularly in the Tomb of *Tullia Cicero's Daughter at Padua*, the Invention of a *perpetual Motion*, which animated *Archimedes* Sphere, and died with him; that of *Malleable Glass*, with its Inventor, who was wretchedly Slain by *Tiberius*, the melting or making *Artificial Stone*, such as the Pillars now in *Westminster Abby*, and many more *Curiosities*, which by some strange indiligence, death or something else, have escap'd our knowledge; as likewise 't would be no *unwelcome Lesson* to learn the *Wisdom of Demons*, who by Natural Causes, effect strange things, only so to us, because we are ignorant of 'em: But after all, when *Solomon* tells us *All is Vanity*, *Pythagoras*, *That we know nothing*, *Pyrrho*, That Man must not pretend *to know themselves ignorant; but that they must be contented to doubt of it, yea, and to doubt of their very doubting*. When we consider these things, we are at a loss, and cannot *find our selves*, unless we look

into the Providences of Heaven, and there a little Learning will teach us to ſit down content with *his Diſpoſal* of things, and think our ſelves very happy in that we know enough to make us happy; and what abſolute need of more? So that we had much rather know what is known, than only know what is yet concealed; Beſides there's ſtrange Alterations in Tongues, *Confuſions of Sciences*, and things appearing in *new Dreſſes*, which have been formerly, that makes us think our Choice much the better, eſpecially when we conſider that the Wiſeſt of Men has told us, that *there's nothing new under the Sun*, but a Repetition of things o'er and o'er again.

Q. *Whether Fruition diminiſhes Love?*

A. 'Tis according to the Nature on't and the Reſolution, is Various according to the Qualifications, both of the *Love*, and *the Subject Loved.* If the Love Terminates upon the Senſes, and fixes not upon the Soul, we muſt aver that *Humane weakneſs is ſoon weary, and naturally carry'd to a Change; the Familiarneſs of it breeds Contempt.* But ſuch a Love as centers upon Vertue, Modeſty, and the gifts of the Mind, can't be pall'd and cloy'd; becauſe 'tis always encreaſing, and the *Mind always as Active.* To queſtion whether we love ſuch a Subject, when we poſſeſs it, is to ask whether *Love be Love*; what proportion there is betwixt a Picture, and the Miſtreſs, the ſame is found betwixt *ſuch Miſtreſs*, when ſhe permits her Servant no *Privacy*; and her ſelf, when ſhe is Marry'd to him; the Actions of one being but the Shadow of the other, which is *diſcovered by Fruition*: We may ſay therefore, that *Paſſion before Enjoyment, is deſire; but Poſſeſſion alone is capable to produce true Love.* Now the Perfection of any thing muſt be its Completion, and not Deſtruction; Friendſhip (or to uſe anothers Expreſſion, *Grateful Friendſhip*) is by Act encreaſed, and we doubt not, but if there was occaſion, there might be found many *Marry'd Perſons* that wou'd not ſtick to imitate the Noble Contention of *Gracchus and Cornelia*, by chooſing to die for one another.

Q. *Several Perſons who died, and were bury'd, very quietly, have by Revolutions of State, and ſometimes by other Accidents, been taken out of their Graves, abuſed, and treated Ignominiouſly*: Query, *whether the Soul hath any knowledge of the uſage the Body meets with upon ſuch occaſions?*

A. To Anſwer this Queſtion, we ought to premiſe, That Man conſiſts of two parts, a *Soul and Body*, and that the Powers of the Soul, as to underſtand, will, *&c.* Act by the Powers of the Body, which are the Senſes and Paſſions, and are common to *Brutes*, for as to all Material Objects, the old Maxim holds true, That *there's nothing in the Intellect which is not firſt in the Senſe.* Now the Soul knowing and working by the powers of the Body, as its proper Inſtrument, when theſe are taken away from it, it ceaſes ſuch its Operation, and its knowledge *is confus'd, being only Potential and Imaginary*; as a good Muſician cou'd play, if he had an Inſtrument to play on; and if you bid him play without an Inſtrument

as

aswell as he can, he can only tell you, that he has the power of playing; but wants the *means of putting it into Act*; and all that he can do, is to Imagine, Suppose, or Reflect from *former Ideas*; which is only a confused Notion of *Musick* in General: Thus much to every Bodies Apprehension, but if this fall into a Philosophers Hands, I wou'd add, That *Generals are known by Reason, and Particulars by Sense*; to prove which, *the begining of Particularity in Material things, is individual Matter*, hence the Sense Acts directly, (*for no more is requir'd for seeing; but an immediate Union between the Visive Power, and the things seen*) but the Intellect indirectly by reflexion, or by Abstracting the *intelligible Species, or phantasm from such Matter as is Represented by the Sense*; but that which is Abstracted from *Individual Matter*, is Universal, as above, from whence we conclude, that the Soul separated from the Body, does know all Material things *Potentially*, as a Musician does Musick, though he plays not; but not particularly, and in Act; for then we shall bring it to *Individual Matters*, which is the Object of Sense, when the Soul only knows Abstractedly as before, for 'tis the greatest Nonsense imaginable, to suppose there must not be a Coherence and Proportion betwixt *a Power and its Object*. But the Intellect is immaterial, therefore the Object of its Knowledge must be immaterial, and such is the *Ratio*, Abttract, or Quiddity of Matter. Hence the Soul, unless inform'd by an Angel or Spirit, knows not what particular Treatment its Body meets with, when separated from it.

Q. *Does the World hang upon nothing? And how can you prove plainly that it does so?*

A. It does so, which will appear by proof, and that the surest, namely, our own *Senses*. All grant that there's no proper upper or lower side in the Earth, nay, no *Zenith* or *Nadir* in the Heavens, any more than right or left here. Hence it follows, that we are as much *Antipodes* to those below us, as they again are to us, and that the weight of the Earth learns or bears, as much one way as t'other. Now 'tis evident to any who will but put forth his Hands, or believe his Eyes, that there's nothing, or no solid Body above it, for the Earth to rest upon, nor is there any more below it; which two *Points* or *Positions*, for distinctions sake, we conceive: It moves round *upon its own Center*, as all the rest of the Planets upon theirs, according to that sort and regular Order, wherein they were first disposed by their All-wise Maker.

Q. *Wether or no is matter Divisible into infinite parts?*

A. Yes, it is *Potentially*, but not *Actually*, for there's nothing so little, but it might be made less, if the Eye was strong enough to discern it, and we had Instruments fine enough for such Subdivisions.

Q. *What are we to think of the Kings of* England, *who by their touch only cured the Evil?*

A. They healed not themselves, but God,—— according to the Words used by the Bishop, *viz.* the *King Touches, but God Heals*; so that we ought not to ascribe

ſuch Cures to any Natural Cauſes, though in Hiſtory, we meet not only with private perſons, but whole Families that have a *particular Gift of healing ſuch and ſuch Diſtempers*, and of others that could inflict ſuch and ſuch *Diſtempers*; of the laſt, it is related of the *Pſylli*, *Tribales*, and *Illyrians*, who bewitch'd whom they touch'd; and *Philoſtratus* makes mention of one in the Life of *Apollonius*, who killed with his very Aſpect, as the *Baſilisk* does; of the former, *Veſpaſian*, *as Tacitus affirms in his fourth Book of his Hiſtories*, reſtor'd to a blind Man his Sight, *Adrian*, *as Ælius Spartianus* relates, healed a Man born blind, only by touching him, and *Plutarch*, mentions that *Pyrrhus King of the Epirotæ*, healed all that were troubled with the *Spleen* in his time, by touching their Spleen with the great Toe of his Foot, of which Toe there was a far greater Opinion conceiv'd after his Death, in that it was found entire, and not conſum'd by the *Fire*, as all the reſt of his *Body was*; 'tis related, that the Family of St. *Hubert in France*, Heal ſuch as are bitten by Mad Dogs: In *Italy* the Families of St. *Paul* and St. *Catherine*, do as ſtrange things, the firſt curing the Stings of *Serpents*, and the laſt Cure burning, and handle burning *Coals* themſelves, without any hurt at all. In *Spain* the Families of the *Saludators* and the *Enſalmadores* have the Gift of healing many (otherwiſe) incurable Diſeaſes, only by touch; ſome of which Inſtances being done by ill perſons, 'tis ſuppos'd were aſſiſted by the *Devil*, God Almighty ſometimes permitting ſtrange things to be done, for ſecret Reaſons, beſt known to himſelf.

Q. *Whether the* Iriſh Maſſacre, *and the* Maſſacre *of* Paris, *together with the* growth *and progreſs of* Mahometaniſm, *be not greater Arguments that the* Machine *of the* World *follows the* dead Chain of Cauſes, *than any can be produced, that can rationally convince us of* God's Providence, *or his care of* Chriſtianity?

A. We muſt not, for every *little difficulty* in *Providence*, immediately *unhinge* the *Univerſe*, and deny any ſuch thing as a *Supream Being*, ordering human Affairs; *both becauſe* we can, at leaſt, *Morally demonſtrate*, that there *is* ſuch a *Being*, and that he *made* the *World*, and conſequently *all perfection* being included in his *Eſſence*, muſt and does *diſpoſe* of, and *govern* it according to *fixed* and *equitable* Rules; any Objection againſt his *Providence*, being therefore only like a *Proteſtatio contra factum*, a *Proteſt* or pretended *Reaſon* againſt indubitable and *neceſſary Matter of Fact*: And *alſo*, *becauſe* we cannot only oftentimes *account* for theſe *difficulties* by the *fixed Rules* of *Providence* and *Juſtice*, but alſo uſe thoſe *very things* as *Arguments* for their *Exiſtence*, ſince many of 'em were ſo clearly *foretold* by the *Spirit of God*, ſo many *hundred years* before they happened. Beſides, they may be both *natural Conſequents*, and *juſt Puniſhments* of *Sin*: For example, the *Apoſtacy* of the *Eaſtern Churches* to *Mahometaniſm*, and *Weſtern* to *Popery*, were both the *effects* of that Vice, Lazineſs, Debauchery, *Irreligion*, *Diſcord*, and Ignorance which had over-

run

run the *World*, and alſo, *juſt Puniſhments* for 'em, and *both* clearly *foretold* before they came to paſs; thoſe *men being juſtly given over to ſtrong Deluſions, to believe a Lie, who firſt held the Truth in unrighteouſneſs*: And one would think *Rewards* and *Puniſhments* were rather an *Argument* for *Providence*, than any Objection *againſt it*; the very *want*, or *unequal Diſtribution* whereof, is often urged againſt its *Exiſtence*, though this too with the higheſt *Abſurdity*, by thoſe *Men* who deny any ſuch thing as *Vice or Vertue*. What has been ſaid on this Head, may eaſily be apply'd to the *Pariſian* and *Iriſh Maſſacres*, ſince it reaches to much larger Inſtances; but beſides, if we conſider the *horrid Ends* which thoſe Wretches had, who were principally *engaged* in thoſe *black Villanies*, we ſhall find viſible *Marks* of God's *Providence* and *Juſtice*, in *puniſhing* as well as *permitting* them. Add to this one Conſideration more, and a good Man may prove this againſt all *Earth and Hell*, and that is, A *future World*; without which we are perſwaded, in *ſome Inſtances*, it's next to impoſſible to *defend a Providence*, which we are ſure *is*, and is both *Wiſe* and *Juſt*: 'Twould be in vain to *own a God*, which yet we are as *certain* of, as that we our *ſelves exiſt*; and 'tis true enough, that the *Virtuous* and *Religious* would often be, as the Apoſtle expreſſes it, *of all men moſt miſerable*.

Q. *Whether the Notion of the* Omniformity of the Divine Idea's, *the Seeing all things in God*, &c. *be not* Enthuſiaſm?

A. Whether it be or no, the *School-men* had great *reaſon* both to *invent* and *defend* it, ſince 'tis the only *tolerable way* they have, to get off with their *Praying to Saints*; who, they ſay, *ſee all things*; and, among the reſt, *our Prayers* in the *Beatifick Viſion*, or *Speculo Trinitatis*, as others call it: Which *Notion* of theirs is both *abſurd*, and *impoſſible*. 'Tis *abſurd*, to ſend the *poor Petitioner* ſo *far about*; nay, according to this Fancy, he ought to change the *Form* of his *Ora pro nobis*, and rather pray to *God*, that the *Saint* might *pray* for him, than to the *Saint* that he would *pray to God*. Next 'tis an *impoſſible Suppoſition*: —— *God ſees all things*, ſay they; or rather, the *Idea's* or *Images* of *all things* are *contained in him*, as we ſee the *Images* of *things* are in a *Glaſs*. And here a great ado they make about the *Ideal* or *Intellectual World*: —— But firſt, That there be ſo much as any ſuch *Idea's*, really *diſtinct* from the *things* they repreſent, will hardly be granted. —— Again, Their *Notion* of them *in God*, is *incongruous* and *blaſphemous*, or elſe merely *Metaphorical*: —— If the *Images of things* are *repreſented* in *him*, as in our *Fancies*, they make him *Matter*, and *Paſſive*: If they intend a *Metaphorical Repreſentation*, we'd fain learn what they *mean thereby*: —— Is it only that he *knows all things*, and *reveals* 'em to the *Saints*? —— But what's this to the *Speculum* they talk of? And this will unavoidably, as has been ſaid, render their *Prayers* to *Saints in vain*: —— Again, They muſt either ſee *all things*, thus repreſented,

uno intuitu; or else *distinctly*, one after the other.—— If the *first*, the *Saints* are made *Gods*; for they *comprehend all things*, and *God* does *no more*.—— If the *latter*, they must be *to Eternity looking over* the *Idea's* there, till they happen to find those *Prayers* which were made to *'em* from all *parts of the World*.—— Add to this, the universal Opinion of the *Primitive Church*, which, at least, we esteem a *probable one*, that *Paradice* is a place *distinct from Heaven*, and that *few* of the *Saints* enjoy the *Beatifick Vision* till the *End of the World*; and we need say no more to prove the *Uncertainty*, and *Folly* of this, at first sight, so *glittering a Notion*.

Q. *Whether 'tis* Prudence to *lodge in a Room* haunted by Spirits?

A. 'T had been more cautiously express'd, if 't had been,— In a *Room reported to be haunted*; for we'll grant all the *Witch-Advocates*, that there may be *Ten*, nay, for ought we know, a *hundred* of those *Stories false*, to *one true*; —— though if that *one be true*, 'tis in vain to cry out, *All the rest are false*. To the *Question*, we reply, A *good Man* may *lodge any where*, for he has his constant *Guards* both *without* and *within* him.—— For an *ill Man*, he *need not tempt* the *Devil*, but wou'd do best to keep out of *Harms way*, —— and learn *Wit* from the Story of the *Lawyer*, in the Account of the *Devil of Mascon*.

Q. *I ever did, and do* fully believe, *that there is a* Deity, *that* made, *and will one Day* judge *the World*; *yet notwithstanding my* Faith *is firm in this* Point, *I am sometimes, especially when by* Reason *I go about to* comprehend *that* great Mystery, *vexatiously troubled with wicked* Thoughts *concerning the* Existence of God *Millions of Worlds past, if we may conceive such a Time*: —— *My Query is*, —— *Whether by* Reason *these* Thoughts *may be eas'd? Or what's the* best way *to dissipate and banish them?*

A. The *Being of God* is no *Mystery*, but a *plain Truth*, discoverable even by the *Light* of *Nature*; —— but this *God* can never be *comprehended*, that is, fully known, by our *finite Capacities*, any more than a *lesser Circle* can *contain a greater*. 'Tis a great *Stratagem* of the *Devil*, when by *Reason* he cannot conquer us, to throw whole *Showers* of *ill Thoughts* into the *Mind*; which, being a *Spirit*, and so *subtile* an one, he may, if permitted, easily do — Among the rest, he may with most *Facility* impose upon us, where we are at the greatest *Loss*, and where he finds our *Guard* the weakest, and our *Reason* the shortest. Now, being our selves *finite* and *temporary*, we can have no *proper Notion* of what's *eternal* and *infinite*, but still are apt to *Roll back* farther and farther, and suppose thousands of Ages in our Conceptions, to find what this *Eternal* is, whereas we having our selves once had a Beginning, can for that Reason never *fully know it*.—— And this we say, 'tis no wonder the *Devil* makes use of, to *stumble* those who are *weak in the Faith*; nay, sometimes dares assault with the same, even the

the *beſt of Men*. *Reaſon*, 'tis true, may ſilence for the *preſent* any *Objection* which *he*, or our own *Infidelity* can make on this Subject, by re-minding us of the *Notion of God*, who *could have no Beginning*, *no Point* aſſigned or conceived, wherein he was *not God*, —— ſince he muſt then have once *receiv'd* his *Being*; —— but this, 'tis *abſurd* and *impoſſible* that he ſhou'd do, either from *himſelf*, or *another*: —— If from *another*, that *other* wou'd be *God*; if from *himſelf*, he muſt *have been* before *he was*. Thus much, as is ſaid, *Reaſon* may do, but it avails but little: —— The *Enemy* has a more *compendious way*, than pretending ſtill to *Reaſon* with us; —— he injects *numerous ill Thoughts of the ſame Nature*, ſo faſt, ſo frequently, and ſo violently, that 'tis impoſſible, without *Aſſiſtance*, we ſhou'd be able to ſtand againſt him —— "For we *wreſtle* not "againſt *Fleſh and Blood*, &c. And whence is this *Aſſiſtance* to be had, but from *Heaven*, —— by that *Faith*, whereby alone we may be able to *quench all the fiery Darts of the Devil*? —— and that *Faith* is, —— a firm *Dependance*, and humble *Hope* of Help from *Jeſus*, who has promiſed, when he pleaſes, to *tread down Satan under our Feet*.

Q. *Whether the* Devil *knows inward* Thoughts? —— *And whether it be true that he can't ſay*, —— Verbum Caro factum?

A. To ſearch Hearts, or, which is the ſame, to *know Thoughts*, is *God's* ſole *Prerogative*: The *Devil* can but *gueſs* from *outward Signs*, which being *equivocal*, may perhaps ſometimes *deceive* even the *great Deceivor*, ——, Whether he can pronounce the words, "*Verbum Caro fa-*"*ctum*, —— *The Word was made Fleſh*, —— we ingenuouſly confeſs, we have not ſufficient *Acquaintance* with him to *know*, but are apt to believe, 'tis only an *Old Wife's Story*, or a ſort of a *Charm*; ſince we are thus far ſure, that ſome *other Scriptures* he *could* and *did pronounce*, in his *Diſputation* with our Saviour.

Q. *If* Adam *had vigorouſly* reſiſted *the* Temptation *of his* Wife, *when ſhe gave him to* Eat *of the* Forbidden Fruit, *wou'd not* his Sex *have continu'd in their* native *and* unſpotted Innocence, *and the* Race of Women *only been the* Apoſtate People *of the Creation*?

A, This being only a *Queſtion* upon *Suppoſition*, can be of little *Concern*, that we can conceive, either to the *Queriſt*, or any other. —— However, to ſatisfie his *Importunity*, we ſhall here give it a ſhort *Anſwer*. —— If *Adam* had *not ſinned*, undoubtedly he had not *fallen*, one being the *natural* and *neceſſary Conſequence* of the other, if not indeed the *ſame thing*: And if he had not *fallen*, neither had he been the unhappy *Father* of as miſerable a *Poſterity*, which as they are *like* him *now* in *Sin*, ſo muſt have been *then* in *Purity* and *Innocence*. But then, to talk of the *Race* of *Women*, as *diſtinct* from that of *Man*, nothing can be more *abſurd* or *ridiculous*. As for *Eve*, 'tis very certain, had ſhe *only ſinn'd*, ſhe *only* had *dy'd*, and that perhaps *immediately*, it being no more difficult for *Infinite Power* to make *another Conſort* for *Adam*,

dam, than it was to make the *firſt*.

Q. *Did not* Eve *loſe great part of her* Beauty, *with her* Innocence?

A. We think it *more* than *probable* ſhe *did*, for theſe *Reaſons*: ——— By *Sin* ſhe became *obnoxious* to all the *Diſeaſes* which her *Sex* hardly know how either to *bear* or *number*, ——— to all the *Fatigues* of *Life*, the *Inclemencies* of the *Weather*, ——— her *own Paſſions*, and perhaps *Adam's* too. She muſt needs be *exquiſitely tormented* with the *Senſe* of what ſhe had *loſt*, and being beſides, the *fatal Cauſe* of *Adam's loſing* it. In *Sorrow ſhe was to conceive*, and *bring forth*, ——— a greater *Plague* than all the reſt. ——— Now *any* of theſe *Cauſes*, eſpecially *all together*, with the *Change* of her *Air* and *Diet*, after the *Loſs* of *Paradice*, muſt needs make a great *Alteration*, not only in her *Complexion* and *Air*, but even in the whole *Frame* of her *Body*, and render her much *more a Woman*, and *leſs an Angel*, than at her firſt *Creation*.

Q. *How many* years before *the* Creation *was* Lucifer caſt *from* Heaven?

A. A *wiſe Queſtion* ——— How *many years?* when there was *no ſuch thing as Days*, or *Months*, or *Years*, or even *Time* it ſelf, which is only the *meaſure of the heavenly Bodies*. For which reaſon we can have no clearer *Notion* of *Duration* before the World began, than we have of *Infinite* or *Eternal* ——— Nor is't ſo much as *certain*, the *Angels* were *created before the World* (tho' they might in the very *beginning* of it, the *Heaven* and all the *Hoſt* of *Heaven*, as *Moſes* tells us, being part of the *ſix days Work*, and conſequently, we can have no *certainty*, that the *Apoſtacy* of the *Angels* was at all *before* the *Creation*.

Q. *On what* grounds *doth* Mr. Cowley *ſay that the* Q. of Sheba *had a* Child *by* K. Solomon, *when no* Author *beſides* mentions *it*?

A. If Mr. *Cowley* ſays ſo, he has *Authority* enough for a *Poet* to ground a *Fancy* on ——— For beſides *old Tradition*, all the *Ethiopian* or *Abyſſinian Hiſtories* poſitively *affirm* the ſame; nay, ſhew us a long *Succeſſion* of *Kings* from this *Son* of *hers*, tho' 'tis more than *probable* they were *miſtaken*, both in the *Queen* and her *Son*.

Q. *We read in the* Hiſtory of *Cain* ——— *that he deſired God ſhould* ſet a mark *upon him, leſt any finding him, ſhould* ſlay *him*, ——— *How could any* ſlay *him, there being* no People *at that* time *in the* World *beſides* Adam, Eve, *and himſelf*?

A. Suppoſing there had been *no others* in the World, yet *Guilt* cauſes *Fear*, and *Fear*, we know, is *unreaſonable* ——— But the Querieſt is very haſty in ſaying, there were then *no other Perſons* in the *World* beſides *Adam*, *Eve*, and *Cain*, which he can never prove; and the contrary thereof is almoſt *demonſtrable* from the *Sacred Hiſtory*; for immediately after his *Murther* of *Abel*, when *Cain* went out *from the preſence of the Lord*, mention is made of his *Wife*, ——— and in the ſame verſe, of a *City* which he *built*, probably within a *year* after; which none can think he could

could do without the *assistance of others*. *Abel* might have *Children*, whom he would have *reason to fear*; ——— *Adam* might have *more Children* than are *named*; nay, we are certain he had so, for *Gen.* 5. *v.* 4. we read, that besides *Cain Abel*, and *Seth*, he *begat Sons and Daughters*.

Q. *Our* Saviour *said to the* good Thief *on the* Cross, ——— This day *thou shalt be with me in* Paradise. ——— *The Apostles Creed says* ——— *Our Saviour*, ——— *the third day* arose *again from the* Dead: *Is't possible to* reconcile *these together?*

A Very *easily*. None are so foolish to think our Saviour's *Body* and *Soul died together*. ——— His *Body* we are sure *descended* into the *Grave*, or *Hell*, and rose not again till the *third day*. His *person*, all that was *Man* in him, was in the *state of the Dead*, or *state of separation*, ——— but his *Soul* was in *Paradise*, where he promised the *good Thief*, he should, *that very day*, be with him, and undoubtedly he was as *good as his word*.

Q. *Did our Saviour's* Humane or Divine Nature *most* display *itself while he was upon* Earth; ——— *since, tho' he was* Sinless *and* wrought Miracles *like a* God, *yet he was in* all other things *like a* Man, *both in his* Life *and* Death?

A. Undoubtedly there appeared much *more* of his *Humanity* than of his *Divinity* while he was here; for his *Divinity* was indeed *shrouded* or *hid* in his *Humanity*, he being then in his state of *Exinanition* and *Humiliation*. And 'twas *necessary* that he should be so, otherwise he could not have *died* to have made us *happy*.

Q. *Why did not God create* Man uncapable of sinning?

A. The very Question is little less than *Nonsense*. ——— If he had been *created uncapable of sinning*, he had not been *man*; ——— which he could not have been without a *Root of Liberty* and *Rational Powers*, *capable* of *chusing* and *refusing* Good and Evil: ——— Now, *why God* did *create such a creature as this*, what can be a better reason than that thereby he might manifest himself, and both *exercise* and *demonstrate* his *Wisdom*, *Goodness*, *Mercy*, *Justice*, *Power*, and all other his *Divine Attributes*, which are the same with his *Essence*; for nothing but what's *rational* is a *proper Subject* for proper *Punishments* and *Rewards*.

Q. *Why did* Christ *take upon him the* nature *of* Man *on purpose to suffer* Death *for our* Redemption, *and yet pray that* that Cup might pass from him?

A. He did not *absolutely pray* that it might *pass from him*, but only, *if it were possible*; ——— and this to shew himself a real *man*, and as such *sensible* of *pain*, and desirous to avoid it; ——— but this still with the most entire *Submission* and *Resignation* to God's *Will*, ——— as appears from the following words, *Not my Will*, but *thine be done*.

Q. *What* Notion *can we have of the* nature *of that* Being *which never had a* beginning?

A. An *imperfect* one, for could we *comprehend* him fully, we must be not only as *great*, but also *greater* than *he*. *Imperfect*

fect therefore in *relation* to *us*, as are even moſt or all our *Notions* even above *Senſible Objections*, ever preſent with us, whereof we know but very little as to their *Properties* or *Natures*, ——— what ſtrange things then is't, if we can't *comprehend* the *Incomprehenſible*, if we are *loſt* in what's *Spiritual*, *Infinite*, and *Eternal*? Our beſt *notions* of God are only *negative*, in reſpect of our ſelves and our own *weakneſs*, ——— we *remove* all thoſe *Imperfections* which are in our *ſelves* and *attribute* the *contraries* thereof to that moſt *glorious Being* in whoſe very Eſſence is included all *poſſible perfection*.

Q. *Who was moſt in the right*, Democritus *for* laughing, *or* Heraclitus *for* weeping?

A. Both *equal* in the *wrong*, one *running* as far in one *extream*, as the *other* in the *contrary*. The *world* is not ſo *bad* nor *miſerable*, but *Heraclitus* might have found ſomething in it to have made him *ſmile* with a little more *reaſon* than ſeeing an *Aſs mumble Thiſtles*; nor ſo *happy*, but *Democritus*, if he had had much *good nature*, might have found Objects in't, more than enough to have *ſpoiled his Laughter*. In the mean time, as there are few perſons will be *laughed* out of their *faults*, ſo a man may *cry* his *Heart out*, before even they'll *amend* 'em; and upon the whole, 'twas not at all likely either of theſe *Extravagants* ſhou'd produce any good *effect* by their *behaviour*, on the *minds of men*, only making themſelves *equally ridiculous*.

Q. *How* Witches *can* contract *their* Bodies *into ſo* narrow a Compaſs, *as to convey themſelves through a* Key-hole?

A. The *Queriſt* might as well have ask'd, ——— how they can be in *two Places* together, ——— ſince we have *Authentick Evidence* they have been *really wounded* at a diſtance, and given *exact Accounts of things* which have happen'd *many Miles* from 'em, at the ſame Moment. Theſe things are performed by the *illuſive Arts* of a *præſtigious Dæmon*: ——— *Wounds* may be *inflicted* by *him*, on the *ſame part* of the *Witch* or *Wizard*, wherein thoſe *Airy Forms*, which he has *made up* in their *Shapes*, may have been *ſtruck* at, or ſeemingly *wounded*: And ſuch *Shapes* as thoſe, being nothing but *Air*, may eaſily enough *paſs any where*, through *Chimneys*, *Key-holes*, or wherever the *Devil pleaſes*.

Q. *Why*, *the* Sea *being in* ſome places higher *than the* Earth, *all* Rivers *naturally tend to the* Sea?

A. The *Sea* is no more *higher* than the *Earth*, than the *Earth* is *higher* than the *Sea*: They indeed both make one *Terraqueous Globe*, and none will be ſo *fooliſh* to ſay, one *part* of a *Globe* is *lower* or *higher* than *another*, ——— that is, *ſenſibly* or *conſiderably lower* or *higher*, tho' *Inequalities* there may be, and are in the moſt *exact* and *poliſh'd Globe* that can be made by the *Art of Man*, as we plainly enough *perceive* by Microſcopes, and that ſuch *unevenneſſes* as are as *conſiderable* in ſuch a *Globe*, as any *Cavity*, or *Mount* on the *Surface of the Earth*. Now ſuppoſing the *Earth* but *even* and *equal*, the *Water* of the *Rivers*, as *all Water*, being a *Lubricous Slippery Body*, muſt be ſtill *protruded* or thruſt forward by that which follows it, and *run infinite*.

infinitely, were there not a *Receptacle* made to *retain it*, ——— this the *Sea* it ſelf does as far as it *can*, being *ſhut* in by thoſe *Gates* and *Bars* which it cannot *paſs*. But thoſe little *inequalities*, we have granted in the *Earth*, will abundantly ſatisfie this *Scruple*. *Water* generally *Riſes* in *Mountainous places*, and in its *Current*, has a Senſible *Fall* before it *Diſembogues* its ſelf into the *Ocean*.

Q. *Seeing there is daily ſuch a* prodigious quantity *of* Water *from all the* Rivers running into the Sea, *how comes it not to be* filled, *and ſo* overflow *the* World?

A. There is indeed an *Inconceiveable quantity of Water*, every *hour* diſcharged into the *Sea*, from thoſe vaſt *Rivers* which *empty* themſelves into it. As the *Nile*, the *Volga*, the *Danube*, the *Rhine*, the *Severn*; and others in our World, not to mention thoſe vaſtly larger in *America*, all which, if exactly Computed, wou'd puzzle a good *Naturaliſt* to conceive, or give any *Tolerable Account* how the *whole Body of the Earth* ſhou'd be ſufficient for its perpetual *Secretion*, and *draining it* through its ſecret *Ducts* and Channels. Indeed, were all thoſe *Waters* to *run in*, and have *no Vent* or *Circulation*, 'twere impoſſible, unleſs there were a *proper Abyſs* to contain it; but that it muſt almoſt *immediately overflow the World*: As were all the *Blood* which paſſes thro' the *Veins*, to ſtay in the *Heart*, a *Man* cou'd not live a *Minute*. But beſides the huge *Cavities* or *Ciſterns* that *Nature* has made to contain theſe *Waters* on the *Surface of our Globe*, the *Sea* being rather *larger* than the *Land*, and ſome *Seas* to us *unfathomable*; and thoſe yet much more vaſt *Receptacles* in the *Bowels* of this *Globe*, whoſe Diameter being near ſeven thouſand Miles, ſuppoſing we allow'd it 500 Miles thick, would have yet above 6000 Miles *Capacity*; I ſay, beſides all this, here is undoubtedly a *Circulation of Water* through the *Globe*, the *Salt Water* by *ſecret paſſages*, being forc'd down through the *Veins of the Earth*, and by this *Percolation*, caſting off its *Salt*, and flowing *Freſh* agen in *Spings and Rivers* ——— all which Reaſons are together, a Satisfactory Account, why the *Sea* does not *over flow the Earth*.

Q. *How a* Silk-Worm *lives when it has* left eating, *and is encloſed in its* Webb?

A. It *lives* on that *Stock* which was *before laid*-in, and which ſuffices it's *little imperfect Life*, much more eaſily by its being *encloſed* in the *Web*, then if to live without *eating*, when *expoſed naked to the Air*. ——— There are ſeveral things which make *new Aliment* continually *neceſſary* to *Living Creatures*, when in their *Natural State*, among which *Tranſpiration* by the *Pores* from within, and the *preying of the Air on the Body* from *without*; by the *firſt* of thoſe as *Philoſophers* tell us, a vaſt *quantity* of *matter* is every day *thrown off*, which muſt be *ſupplied*; by the *latter* we ſee even *Stones*, *Iron* and other the moſt *Solid Bodies* are worn away ——— neither of which *accidents* the *Silk Worm* ſeems *obnoxious* unto, or at leaſt is ſo in a much *leſs degree*, than ſuch *Creatures* as are openly *expoſed to the Air*, and therefore can live *longer* and *better* without

Nouriſh-

Nouriſhment, than others can.

Q. *Whether a* Spiritual Subſtance *hath* diſtinct parts?

A. No diſtinct *Phyſical parts*, as a *Body* hath, for then 'twou'd be a *Body*; but *Metaphyſical*, of Eſſence and Exiſtence, *&c.* or ſuch like may be granted; —— we mean in ſuch *Spiritual Subſtances* as admit of *Compoſition*, for there can be no *Compoſition* without *different parts* to be *compounded*. —— But in that moſt *ſimple Being*, the firſt *uncompounded Eſſence*, and *Father of Spirits*, thoſe who allow any *parts* deſerve as heavy an *Anathema* from *Philoſophy*, as *Divinity* has already given 'em.

Q. *Whether the* Seat *of the* Soul *be in the* Glandula Pinealis?

A. That the *Soul* operates in the *Head* in *another manner*, than in any *other part* of the *Body*, and that the *Function* of *Thinking* or *Reaſoning* is perform'd there, our very *Sences* do almoſt *teach* us, by that *ſort* of *pain* which we *feel* there after any *intenſe Meditation*; as we have formerly *obſerv'd*. *There* we ſay it muſt *be*, becauſe there it *operates*, *one* of which unanſwerably *follows* upon the *other*; but *how* it *is*, we are as much to ſeek as *how* it *operates*, and *where* as *how*, if the *preciſe point*, or *place* be *demanded*. Monſieur *des Cartes* Opinion was generally embrac'd in the *laſt Age*, who finding that ſmall *Gland* in the *Head*, which had no uſe by *Anatomiſts aſſign'd* thereto, he concluded it the *Principal* and *immediate Seat* of the *Soul*, but later *Anatomiſts* have ſince found a much *lower Office for it*, and that *Fancy* of his is as much *decry'd*, as it was heretofore *almoſt* univerſally *embrac'd*.

Q. *Whether the* Queen *of* Sheba, *if* now living, *might not receive as* ample Satisfaction *from our* Modern Virtuoſi *in* any of the Queſtions *ſhe propoſed, as ſhe did from* Solomon; *and if ſo, whether he ſtill* deſerves *to be reputed the* wiſeſt of Men?

A. To the firſt part, —— we anſwer, —— *No certainly*, —— for his *Wiſdom* was *inſpir'd*, as well as *gotten* by *Obſervation*, whereas our *Philoſophers* have only the *latter way* of *attaining* it. If the Queſtion had been, —— Whether *Solomon might not be ignorant* of many things which *we now* know, the *caſe* had been much *alter'd*; though this might even there be ſaid, —— that we know not of any *ſuch Queſtions* he *propoſed* to him; and beſides that, many things we *now know*, and look upon as *new Diſcoveries*, *Solomon* might then be well *acquainted* with. There's ſcarce any *new Invention* in *Philoſophy* has made ſuch noiſe as that of *Circulation*, which yet ſome *Ingenious Men*, not improbably aſſert to be known to *Solomon*, and that he *Ænigmatically deſcribes* it in the 12th. of *Eccleſiaſtes*, —— by the *Wheel* broken at the *Ciſtern*, —— however we are ſure by his *works*, he was excellently ſkill'd in *Morality*, and ſome part of *Natural Philoſophy*, which he had to that heighth, that he may ſtill enjoy the Title of the *Wiſeſt Man*.

Q. *Why ſhould the putting a* Man's Hand *in* cold Water *occaſion a ſudden* emiſſion *of* Urine, *notwithſtanding his being faſt* aſleep?

A. That

A. That [*notwithstanding*] has *lost its way*, for if at all, it must be when a Man's *asleep*, otherwise he must have a *care* where he *masses his Hands*: Nor is there any difficulty in the *Emission* when *sleeping*, more than *waking*, as appears by *their Sheets* who have not the *Retentive Faculty then*, though at other times they are *stanch* enough. But we need not have wasted all these *words* about it, for we can assure the *Reader*, 'tis a perfect *vulgar Error*, as a thousand other *receiv'd Opinions* are, and has nothing at all of *Truth* in it, ——— at least, in those *Experiments* which we have made about it.

Q. *Whether* Birds *have any* Government?

A. The *Bees*, (and they are the *Muses Birds*) certainly have, and that a very *regular* one. But lest any shou'd be so unkind to degrade those pretty *Creatures* into *Flies* or *Insects*; we'll *instance* in some of a little *larger Wing*. All *Birds*, and *Beasts*, and *Fishes* too, have thus much of *Government*, that the *weaker* obeys, and the *stronger* rules, ——— but still whether there's any other *settled Subornation* of *power* amongst 'em we suppose is the *Question*. 'Tis observ'd in all your *Season Birds*, or those which go and come at stated *times* of the *Year*, that they *fly* in *Troops*, and use a constant *order* in their *Marches*, regarding the *Wind*, and throwing themselves into such a *Body* as is most convenient either to *move against* or *with it*, as their occasions serve. They have, besides their *Scouts* and *advanc'd Guards* before to *scour* the *Country*, or discover an *Enemy*; see *Bochart de Ciconiâ* ——— *in anim Sacr.* And if that does not satisfie, read *Bergerak's Supercelestial Navigations*, and you'll have the exactest account of their *Order*, *Laws*; *Government*, and manner of *living* that you can any where meet with.

Q. *Do you believe the* Romans *in their* greatest Power *had so many* Soldiers *as the* present French King *suppose it be true what is said*, ——— *that he hath* four hundred and fifty thousand *Men, besides all that are obliged to* wait *upon him by* Proclamation, viz. *his* Militia *and* Nobles?

A. That *Computation* of *four hundred and fifty thousand Men*, or as some have *strengthi'd* it, *five hundred thousand*, in the King of *France* his *Garrisons* and *Armies*, was made when he *look'd so big*, that the *World* was almost *afraid* to think he had *less*, or *question* any thing that cou'd be said of his *Power*; ——— but now we are got a little *nearer* him, the *Lion* is not so *dreadful*, nor his *Guard* near so *numerous* as we then apprehended. Even at the *Siege* of *Mons*, when he drew together almost all his *Forces*, and left his Frontiers to the *Rhine* quite *uncover'd*, he amounted not on all that side of the Country, even in their *own Computation*, to much above *a hundred thousand*, which he was immediately after the place was *sold and deliver'd*. forc'd to hasten back by long *Marches*, and a great part of them, to the *Rhine*, *Savoy*, and other places ——— If we consider him at present, ——— he has not, according to our *Gazetts*, above *fifty Thousand*, but let's suppose it to be 60 now

in

in his Army in *Flanders*, and yet *de Lorge* is ſcarce twenty thouſand on the *Rhine*, and finds his *Heels* his *beſt defence* againſt *Saxony*. *Catinat* at moſt, not *thirty thouſand* in *Savoy*, whence too he's *retiring* as faſt as he can. —— Now ſhou'd we be ſo *liberal*, as to reckon theſe three Armies together to amount to *two hundred thouſand*, which they *do not*, by not much above *half* the number, what ſhou'd we ſtill do for the other *two hundred and fifty thouſand*, or where ſhall we find 'em? Not in *Garriſons*, for at that rate he muſt have *above ſixty Garriſons*, —— each upward of *four thouſand* Men, whereas he has *drain'd* or *quitted* as many as poſſible, —— not in the *Field*, where it now moſt ſtands him in ſtead to have 'em, the *Turks* being on the point of making *Peace* with the Emperor, if they have not already *done* it, for want of that *Diverſion* which the *Grand Signior's dear Brother and Allie* promiſed to give the *Germans* on this ſide of *Europe*; and the King of *England preſſing* him every day with ſo Vigorous and Numerous an Army, and chaſing his beſt *General* and all his Forces from one *Wood* to another, like a parcel of *Robers* rather than *Soldiers*. Thus much of the King of *Frances* Force. — For that of the *Old Romans*, at ſuch diſtance we are not like to get a very *exact account* of 'em. —— That which we produce ſhall be from *good Authors*, *Dio* and *Polybius*; the firſt gives us the number of their *Legions*, the other, of *all their Forces*, including their *Auxiliaries* and *Allies*. *Dio* tells us, *Auguſtus* reduc'd the *Legions* from twenty five to nineteen or twenty, to which were afterwards added thirteen more, as we find from the Inſcription of an old *Column* given us by *Dempſter*; and by other Princes ſix more were ſtill added, in all Thirty eight. Now every *Legion* conſiſted in the heighth of the *Roman* Empire, of Six thouſand Foot, and Seven hundred thirty two Horſe, ſometimes more, which multiply'd by Thirty eight amount to 255816. Add to this their *Auxiliaries*, which, tho' *Dempſter* tells us, where not ſo *many* as their *Legions*, yet did undoubtedly amount to a *much greater number*, which appears to any who conſult *Polybius* his account of their *general Muſter*, even before they had ſubdu'd the *Gauls*, *Brittains*, or many other Nations, —— when invaded by the *Gauls* under their two Kings, —— *Concloitranum* and *Anerceſtus*, they and the *Forces* under their Command, and juſt within their *call*, ready to march on *occaſion*, were reckon'd at *Seven hundred thouſand* Foot, and *Seventy thouſand* Horſe.

Q. *In the* Hiſtory *of St.* Paul's Converſion, *'tis ſaid in the* Acts, —— "*Thoſe that were with him* heard *the* Voice, *but* ſaw *no* Man, cap. 9. v. 7. *But*, cap. 22. *St.* Paul *ſays*, —— "*They* ſaw *the* Light, *but* heard *no* Voice. —— *And in* ver. 26. —— "*They* fell down *to the Earth*: —— *But in* cap. 9. v. 7. —— "*They* ſtood *ſpeechleſs*. —— *Are not all thoſe* Contradictions *to each other?*

A. By no means. ——— For the First, ——— A Man may be ſaid to *hear*, and *not to hear* the ſame *thing*, at the ſame *time*; ——— to *hear a Sound*, but not diſtinctly *underſtand the Words*. ——— Thus, when we are at a *Sermon*, at too great *diſtance* from the *Preacher*, we *hear the ſound* of *every Word*, and yet truly ſay we *can't hear one Word*; that is, *diſtinctly* and *intelligibly*. Thus exactly it was in the *preſent Caſe*. For the ſecond Difficulty, ——— How they cou'd *ſee*, and *not ſee*: ——— That's yet more *eaſie*. ——— They *ſaw no Man*, no Perſon, no Body, *μηδένα*, ——— but they *ſaw a Light*; ——— *one* of which is far enough from the *other*. For the Third, How they *fell down*, and yet *ſtood ſpeechleſs*: ——— This too may rationally be accounted for according to our common way of *Expreſſion*. " Why *ſtand* ye here all the Day *idle*? Is no more than, Why *are ye idle all the Day*? ——— And we commonly enough, ſay ——— *Do not ſtand fooling*; that is, ——— Don't *fool*, ——— though the *Perſon* we *addreſs* to may be *ſitting*, as well as *ſtanding*.

Q. *How could a* Serpent ſpeak *with the* Voice of a Man, *as in the Hiſtory of* Eve, *when* Speech is the Property *of* Man only?

A. While *things* run on in the *ordinary courſe of Nature* we acknowledge *Speech* is the *Incommunicable Propriety of a Man*, but where *that* holds no longer, neither does this. If the *Devil* made *uſe* of a *real Serpent* to *tempt* our firſt Parents, as moſt are *inclined* to *believe*, he might with as much *eaſe* alſo make *uſe* of his *Organs*, or rather *form new ones*, or perhaps, make *words* in the *Air* without any ſuch *Organs*, to accompliſh his *Ends*.

Q. *Did* Adam *loſe the* Image *of* God *after he had* ſinned, *and what was that* Image *of his wherein he was* made?

A. Theſe *Queſtions* are near a *kin*, and their *Reſolution* depends on each other. ——— We'll begin with the *laſt*, ——— Whererein that *Image of God conſiſted* in which *Adam* was *made*? We believe it conſiſted in *knowing*, *willing*, and *acting*, and that all according to the *higheſt perfection* of *Humane Nature*. In *knowing*, and therein eſpecially in *Reaſon*, ——— in *willing*, ——— or that *liberty* he was then entirely *Maſter* of, whereas now he has but a *maim'd Branch* of it left, little more than a *ſad liberty of Evil*, ——— and in *acting* or exerciſing *virtuous Habits*, ——— all which being extreamly *weakn'd* or *defac'd* by the *fall*, thoſe few *Notices* and *Ruines* of *Knowledge*, *Liberty*, and *Goodneſs* which yet remain, are rather now a *Weak* and *wateriſh reflexion* of that *Image*, than the ſame with what was at firſt, ſo *glorioufly enſtampt* upon the *Nature of Man*.

Q. *Why was* Linſey-Woolſey forbidden, *to be uſed under the* Law?

A. Though 'tis probable there might be ſome *farther End* in moſt of the *Injunctions* of the *Ceremonial Law*, than *trying* their *Obedience*, or *typifying* our *Saviour*, yet what thoſe *Ends* might be we can now only *gueſs*

at. —— Many things might be *enjoyned*, as learned Men have thought, on purpoſe to *keep* the *Jews* from *ſymbolizing* with the *Heathen* round about 'em, whoſe *Idolatries* they were ſo much *inclin'd* to. —— This of *Linſey Woolſey*, 'tis the general Opinion, was to repreſent unto 'em that *Simplicity* and *Integrity* which they ought to ſhew forth in their *Converſations*: —— That their *Lives* ought to be of a *piece*, without any *Double dealing*, *Hypocriſie*, or *Deceit*. —— But what if we ſhould add a *Gueſs* of our own on this *Subject*? Perhaps their being *forbidden* to wear a *Garment* made of *Linnen* and *Woollen*, was to *typifie* to 'em, or *put* 'em in *mind* of the *Care* they ought to take, not to *marry ſtrange Wive's*, of the *Heathen* about 'em, thereby making a kind of *Party colour'd Family*, their *Children*, as thoſe of the *Captivity*, ſpeaking *half* the *Jewiſh*, and the other *half* ſome other *Language*.

1.

Q. SAY if your Studies can deviſe,
Or what new Methods can you find,
That Men made up of Oaths and Lyes
May yet be Charm'd by Woman kind?

2.

Or ſince the Task ſo hard does prove,
What it's that our poor Sex muſt do,
While though we would declare our Love,
'Tis yet too dangerous to Woe?

3.

If we Surrender ſoon our Hearts,
Thoſe eaſie Conqueſts you diſdain,
Yet rail at all our Female Arts,
And ſwear that Maids ſhould never feign.

4.

How wretched then is Virgin Youth,
Which neither Path can ſafely try,
Since Scorn attends on ſpeaking Truth,
And Virtue yet forbids to Lye?

1.

A. A brave Reſiſtance gives renown,
Whilſt eaſie Conqueſts all diſdain;
The longer you defend the Town,
The greater Honour ſtill you gain.

2. Nor

2.

Nor ever was't esteem'd *disgrace*
When there's no *Succours* in the *Field*,
Although you'll not *betray* the Place;
On *honourable Terms* to yield.

3.

That *weak within*, you need not own
To those who *eagerly* pursue;
Nor are *without* our *Forces* known,
But you *Cheat* us, and we *Cheat* you.

4.

From Questions by *ensnaring Youth*
Propos'd, your Wit must let you free;
You need not tell us *all the Truth*,
You're on your *Oaths* no more than we.

Q. *Whether our* Knowledge *in our* future Estate *will* be *gradual*?

A. It will certainly be *so before* the *Day of Judgment*; for till then we can't so much as properly *know our selves*, nor what *Happiness* we shall have in the *Union* of *Soul* and *Body*. But *after* the general *Judgment*, *Consummation* of all things, and our last highest *Bliss* in *Heaven*, it will very well admit a *Question* whether, though the *Essence* of that *Happiness* will be the same, the *Degrees* thereof may not be augmented, both *in Love*, *Joy*, *Satisfaction* and *Knowledge*; *one* of which must augment on the increase of the *other*: —— And we think it not at all *improbable*, that these shall really *augment*. —— *God* is an *infinite Object*, —— that which is *finite*, though never so refin'd and advanc'd in its Nature, can't *know God altogether*, nay, can *never know him all*; we think it therefore fair arguing, that our *Knowledge* of *him* there must be *successive*, our *Capacity* still *augmenting* with our *Knowledge*, as our *Happiness* with *both* —— Take another not improbable *Argument* for the same *Head*: In *Heaven* we shall be ἰσάγγελοι, — *like the Angels*: —— Their *Knowledge* is *gradual*, for *they look into the Church, to learn the Mysteries thereof*, even though in *Heaven*: And why then may not *ours* be so too, if e'er we are so *happy* by *God's Grace to get thither*?

Q. *Whether* Adam *was a* Giant? *If not, from whence did that* Race *proceed, and where did it* terminate?

A. Had *Adam* been a *Giant*, it follows not, all his *Race* must have been so too, to all *Generations*; for then *all the World* had

been ſo: —— Nay, rather *none* had been ſo; for a *Giant* is a *Monſter* for *Greatneſs*, as a *Dwarf* for *Littleneſs*. —— But had there been any of ſuch a *ſize* as *Men* are now, they muſt have been *Dwarfs*, only in reſpect of the *reſt*. —— But ſtill the *Doubt* remains, —— whence did the *Race* of *Giants proceed*, and where did it *terminate*? —— We anſwer, —— If the *Hebrew* word, we tranſlate *Giant*, be taken in that Senſe wherein we commonly uſe the *Engliſh* one, as we are inclin'd to believe, *their Race* might proceed from *Perſons* of *ordinary Bulk* and *Stature*, as we ſee in thoſe *Giants* we have now in the *World*: —— And if *one*, why not *many*? For the *Terminating* of this *Race*, it *ended* in the *Flood*. as to a *Conſtancy*, though *accidentally* we afterwards read of others who were like 'em, more frequently in the *Ages* immediately ſucceeding the *Flood*, &c. and ſometimes, as has been ſaid, even in our own.

Q. *whether* Ahaſuerus *in* Sacred Writ, *were the ſame with* Xerxes *in* Profane Hiſtory?

A. We rather believe him the *ſame* with *Artaxerxes*, who ſucceeded *Xerxes*: Our Reaſons are, becauſe *Joſephus*, who ſhould beſt underſtand the Hiſtory of his *own Countrymen*, *affirms* it; or rather takes it for *granted*, as a thing wholly inconteſtable, becauſe the *Septuagint*, of great *Antiquity* and *Authority*, confirms the ſame, as well as the *Latin Verſion*; becauſe *Ahaſuerus* and *Artaxerxes* are of the *ſame*, or very *near ſignification*; *Ahas* being as much as *Great*, ——*Roſh*, as *Head* or *Chief*. Thus *Art*, in the *Perſian Language*, alſo ſignifies *Great*, being a common *Prefix* amongſt 'em, as *Herodotus* tells us; and we find in thoſe words, —— *Artabanes*, *Artavaſdes*, &c. and *Xerxes* much the ſame with *Roſh*. This *Artaxerxes* rul'd from *Judea* to *Ethiopia*, or *Cuſh*; he liv'd at *Suſa*, or *Shulban*; —— he reign'd in *Peace*: All which belong to *Ahaſuerus*, and hardly to *any other* of the *Kings* of *Perſia*, who are aſſign'd in his room. We find alſo, he made uſe of the *Council of ſeven Princes*; which *Eſtabliſhment* was not in that *Empire*, till the time of *Darius*: From whence 'tis plain, that neither *Cyrus* or *Cambyſes* cou'd be this *Ahaſuerus*: Nor cou'd it be *Darius*, who never was divorc'd, but left his *Wife Atoſſa* behind him in great *Honour*: —— Nor *Xerxes*, becauſe he was *engag'd in Wars*, and always *unhappy*. All the *difficulty* is, How could *Mordecai* live to *the Time* of this *Artaxerxes*? But if we ſuppoſe him to be carried into *Captivity* at Ten Years old, and to have been *very aged* when theſe things happen'd, that *Objection* will eaſily vaniſh.

Q. *How ſhall a Perſon of an* ordinary Capacity *be throughly* ſatisfy'd, *that the* Bible *that is now us'd in this* Kingdom, *is the* ſame *that was* written *by the* Apoſtles *and* Prophets, *as they were* inſpired *by the* Spirit of God; *that it now carries the* ſame Senſe *in the* Literal Underſtanding, *or that 'tis the very* Word of God?

A. No *rational Man* makes doubt of any *Matter of Fact*, which has all the *Evidences* for it that the *Nature* of the *thing* will *bear*: And this *Evidence* every *honeſt*

honeſt Man has, let him be never ſo *unlearned*, that thoſe *Writings* we *have*, *agree*, as to the *main*, with the *Originals*. He has the *uncontroll'd Atteſtation* of *all Ages* and *Places*, delivering the very *Originals* down to us, which *learned* and *honeſt Men* have *tranſlated* into our *own*, as well as *others* into almoſt all *other Languages* He may *now* have alſo the *Teſtimony* of *Perſons* of the ſame *Character*, that our *Verſion* agrees with theſe *Originals*. —— This is as *good*, and much *better Evidence*, than a *Man* has for his *own Eſtate*; or than is admitted in *Courts of Judicature* to determine, either in *Matter* of *Right* and *Wrong*, or *Life* and *Death*. That the *Holy Scriptures* are the *Word of God*, and the *ſame* which were *written* by *inſpired Men*, and conſequently have the *ſame Senſe* for the *main*, that they had when firſt *committed* to *Writing*, and that *Senſe*, in what is *neceſſary for Salvation*, *plain*, and *eaſie* to be *underſtood*, any *Perſon* of an *ordinary Capacity* may fairly argue, ſince 'tis agreeable to the *Nature* of *God* to give his *Creatures* ſome Directions or other in the Way to *Heaven*. This, bare *Tradition*, or *Reaſon*, are too *weak* to perform. This, no *other Writings* can pretend to; and this, the ſame *Goodneſs* which *gave it*, is oblig'd to *preſerve* it from any *eſſential Alteration*.

Q. *What was the greateſt* Sin *in the World* before the Flood.

A. The *learned* and *judicious* Sir *Walter Rawleigh* thinks it was *Cruelty*: And indeed, they may ſeem to be more particularly *provided* againſt by *God*, at the *Repeopling of the World* by the *Sons* of *Noah*, who for that *End* were forbidden to *eat Blood*. 'Tis true, that we read in ſeveral places, *before the Flood* came upon the *Earth*, that the *whole Earth* was fill'd with *Violence*; and for that Reaſon *God* ſays, he wou'd *deſtroy all Fleſh*. But this *Violence* is not determin'd to *Cruelty* and *Murders only*, ſince it may refer as much to *Rapes*, *Robberies*, and all *ſorts* of *Injuſtice*, committed with a *ſtrong Hand*, all the *World over*. If we may be permitted to add our *Judgment*, we are inclin'd to think it was not *one ſingle Sin*, ſo much as a *Complication* of *Sins*, and that univerſally practiſed, for which the World was *deſtroy'd*, (though, undoubtedly, thoſe mention'd might go a great way amongſt the reſt.) For thus ſays *God's Spirit*, —— "Every "*Imagination* of *Man's Heart* "was *only evil*: —— And again, —— "The *Earth* was *corrupt*, and *all Fleſh* had *corrupted* his Way.

Q. *From whence came firſt the* Superſtition *of* Abſtaining *from* Fleſh? *Or where had it its* Original?

A. 'Tis a *Queſtion* not *eaſie*, perhaps *impoſſible*, to be decided, whether ever *Fleſh* was *taken before the Flood*; —— though ſome think the *Negative* more *probably*, becauſe, as they obſerve all the *Herbs of the Field*, and *Fruits of the Trees* were given to *Adam* to *eat*, but no mention at all made of any *Permiſſion* he had to *eat Fleſh*; whereas this *Permiſſion* is expreſly given to *Noah*, at his *Coming out of the Ark*; and to what *End*, one wou'd think, if he and all *Mankind* had it before; —— nay, and that with a

seeming reference to the first Food. —— "Every moving thing that "liveth shall be Meat for you; "even as the green Herb, have "I given you all things. However, there have been, from those first Ages, some Persons who, desiring to be thought more mortified and holy than the rest of Mankind, have either altogether, or at least in publick, abstain'd from Flesh. 'Tis hard to crack the very Beginning of this Fancy, but as high as Pythagoras we can go with it; and the Reason of his Abstinence is known to be his Opinion concerning Transmigration, not daring to eat Flesh, lest he should happen to swallow a piece of his Great Grandfather.

'Tis a Question, whether the Jewish Essenes had the same Opinion from him, or he not rather from them. A famous Sect in the the Indies are at this Day of the same Minds; and some Religious among the Papists, (as well as the mad Turkish Service) nay, and the Roman Catholicks, as 'tis known, on certains Times and Days, —— as was long before prophesied of 'em, —— 1 Tim. 4. 3. "Forbidding to Marry, and com-"manding to abstain from Meat; "which God had created, to be "receiv'd with Thanksgiving. — Tho' they are not much hurt by't, considering how they make it up in the richest Fish, and the noblest Wines.

Quest. From *Dublin.*

Why does Great Britain's *Soyl so fertile prove*
In bearing that rank poisonous Weed, *
Which does from place to place so swiftly move,
And spread on both the Banks of Tweed?

* I mean the *Jacobite.*

A. The *Gardiner's* not at home; a fierce *wild Boar,*
He now is *Chasing* cross the *Plain:*
He'll cut it up, and let it spread no more,
When *Conquerour* he returns again.
There's but one *Cure* that can till then be found,
Let's Sow but *HEMP* enough, 'twill clear the Ground.

Q. What Testimonies find ye in History (the Sacred Writ excepted) that can give us Assurance of such a Person as our Saviour, and his Miracles? It may be of great Use to the setling in some young Hobbests, a Perswasion of the reality of the Christian Religion.

A. The Death of *Pan* in *Plutarch*, at our Saviour's Nativity. *Origen's* Seventh Book against that witty Heathen *Celsus* shows that *Celsus* own'd such a Person as our *Saviour and his Miracles*, only affirm'd, they were done by the *Devil*. *Tacitus* in the Life of *Nero* witnesses that Jesus (our Saviour) suffered under *Tiberius*. If there had not been such a Person as our Saviour, who had done such strange Miracles, *Apollonius Thyaneus* would never have been set by the Heathens to have aped him in his Miracles. *Symon Magus* had his Statue set up in *Rome*,

Rome, with this Inscription, *Dedicated to Symon the Holy Ghost*, he himself assuming that Title, and giving his Magick the Appellation of the Power of the Holy Ghost, which confirms such a thing as an Holy Ghost, spoke on by our Saviour and his Apostles. *Ptolomy* had the *Mosaick Books* translated, so that the Heathens had 'em before the Christians; wherefore there cou'd be no perverting those Texts which Prophecy'd of our Saviour, but the Cheat wou'd have been found out. *Aristobulus* the Peripatetick, in a Treatise dedicated to *Ptolomy*, mentions the Seventh day as a *Rest*. *Plato* had his *Trinity* from the *Rabbins*, as also *Aristotle* his *Ens Entium*: From the *Rabbins* also came the three Destinies, alluding to the Trinity; all which proves, that the Heathens had the Pentateuch, if no more, and if no other Authorities cou'd be given for it. *Josephus* cou'd be no Bigot, see *Chap.* 14. *lib.* 18. his Testimony is good, for the Emperors were Heathens. —— *Tertullian*, *Apolog.* ch. 21. says thus, *Our Saviours Miracles cannot be suspected, for they are Registred in the Calenders and publick Annals at Rome.* *Pilate*, who was stiled *Prætor of the Empire*, and who passed Sentence of Death upon our Saviour, sent his Register of our Saviour and his Miracles from *Palestine* to *Tiberius*. *Justin Martyr* in his Second Apology to *Antoninus*, first shews, that the *Jewish Prophecies* were only fulfill'd by Christ, and refers to the Emperor to read *Pilate's Record that was in the Registry* —— Consult but the Apologies of the Fathers to the *Roman Emperors* and the Senate, and there's many more such Passages. *Paul Horosius* and *Eutropius*, Secretaries to *Octavius* say, that at the time when Jesus Christ was born, it happened in *Rome*, that in a Publick Inn was discovered and broke forth a *Fountain of pure Oyl*, which for the space of a whole day incessantly issued out in great abundance. *Eutropius* adds, that at our Saviour's Birth, in *Rome*, and adjacent Places at Noon time, was seen a Circle about the Sun, as bright as the Sun it self. *Comestor* in his Scholastick History, affirms, that the same day (*viz.* our *Saviour's Birth-day*) the Temple in *Rome*, Dedicated by the *Romans*, to the Goddess *Pax*, fell to the Earth and was ruin'd; and he saith, that at the Time that it was built by the *Romans*, they addressed to the *Oracle of Apollo*, to know how long it shou'd endure; which made Answer, *Even till a Virgin shall bring forth a Child.* *Julian*, *Vincent*, *Celsus*, *African*, *Lucian*, *Porphyrie*, by their obstructing Christ and his Miracles as much as they cou'd, and the Apologies Written to the Senate and Emperors for the Christians, show it cou'd not be a Dream. *Pilate*, whom we have mentioned, having sent to *Tiberius* an Account of our Saviour and his Miracles, it was moved in the Senate, Whether they shou'd receive Jesus Christ for a God? which though it pass'd in the Negative, yet *Tiberius* forbad any further Persecuting the *Christians* —— *Flegon* the *Greek* Historian, born in *Asia*, of whom *Suidas* makes special mention, says, that in the Fourth Year of

the 12*th. Olympaide*, (which was the 18. of *Tiberius*, when our Saviour ſuffer'd) there was the greateſt Eclipſe of the Sun that is to be met with in Hiſtory, which alſo caus'd another Eminent Heathen to cry out, *Aut Natura diſſolvitur, aut Deus Naturæ patitur. Macrobius* an *Ethnick Hiſtoriographer*, who recites ſome pleaſant and Witty Speeches of the Emperor *Octavian*, ſays, the Emperour having heard of the Cruelty of *Herod* towards his own Son, and the other Innocents which he Slew, reply'd, *'Twas better in* Herod's *Houſe to be his Hog than his Child*; which verifies the Hiſtory of the Wiſe men, and the Cruelty againſt the Innocents. We might add a Cloud more of Witneſſes, *viz. Pliny, Suetonius, Dion, Tranquillus, Cornelius Tacitus, Ælius, Lampidius, Saturnius*, &c. For Teſtimony of our Saviour's Birth, his Miracles, his Apoſtles, the Perſecution of the following Chriſtians, the Edicts of the Emperors againſt 'em made and annull'd; but it is hoped here is already more than is required for the Credibility of an *Alexander, Julius Cæſar*, or any other Perſons of their Acts, which our Doubters of Chriſt's Truth and Miracles can readily aſſent to.

Q. *Whether there be a Species in Nature of which one Creature does only exiſt.*

A. No, The Phœnix is a Fable, or any Creature elſe that pretends to a Priviledge of Self-generation; read whether of all Living Creathat went into *Noah's* Ark there were not Male and Female.

Q. *Whether the* Vaudois, *as is ſuggeſted, have maintained the Profeſſion of the Chriſtian Religion uncorrupted with the Errors of Popery from the Primitive Times? Or if not, when did they reform?*

A. That the *Vaudois* have remained a Church in an uninterrupted Succeſſion in their Valleys 1300 *Years*, the preſent *Obſervator*, *Vol.* 4. Numb. ——— gives an Account: But the Learned *Mounſier Allix* in his Hiſtory of the Churches of *Piedmont*, (Printed by Mr. *Chiſwel*) in Anſwer to the Biſhops of *Meaux*, gives this Account, that for 300 Years or more the Biſhops of *Rome* attempted by fraud and force to ſubjugate the Church of *Milain* under her Juriſdiction, and at laſt the Intereſt of *Rome* grew too Potent for the Church of *Milain*, planted by one of the Diſciples; inſomuch that the Biſhop and the People, rather than own this Uſurped Juriſdiction, retir'd into the Valleys, and from thence were called *Vallenſes, Wallenſes*, or *the People or Churches in the Valleys*; They took not their Name, as has been imagined by ſome, from *Peter Waldo* a Merchant, who long after joyned with them, and cauſed the Bible to be Tranſlated. Neither were they Lay men only, or a diſcontented *Mobile*, that in a pet left *Milain*, becauſe they were Offended at the looſe Lives of the *Clergy*, as the *Papiſts* wou'd perſwade the World: But they went away from *Milaina* an entire Church, with their *Paſtor*, and never reformed from the Errors of *Rome*, or were Schiſmaticks, or rent from her, for they never were of her Communion; but for Peace, and to enjoy the Primitive Truth in ſimplicity, as received from the Apoſtles: They have been

been a ſuffering Church to this day, millions of Witneſſes having atteſted it. As to their Original, Doctrines, Practices, Biſhops, and alſo the Attempts of *Rome* from time to time to ſubjugate and ſuppreſs them from their firſt to their laſt Biſhops Narrative, and of their being expell'd by the preſent Duke of *Savoy*, is learnedly particulariz'd from Year to Year by the ſaid *Mounſieur Alix*, with moſt curious Obſervations and Matters of Fact, which the Biſhops of *Rome* have been concerned in about theſe *Waldeneſs* or *Vaudois*, and is worth the peruſal of all Perſons, that they may ſee the Contrivances of Popiſh Clergy to make the World believe the *Vaudois* were no Church but Lay men, and how they pretended the Church of *Millan*, when got into their hands, founded by a Saint of *Rome*, and how they ſuppreſs'd their Records, and ſupply'd the places with ſome of their own, ſtuff'd with fabulous Tales and Legends about the Saints of the Church of *Rome*. For a fuller Account we refer you to the Author.

Q. *Whether* Moſes *had a real or viſionary ſight of* Canaan *from* Mount Piſgah, *ſince the diſtance is accounted at leaſt One hundred Miles.*

A. We are ſatisfied that ordinarily in travelling 60 Miles the Pole-Star is Elevated a Degree, from which 'tis manifeſt that the Earth is round, and that the heighth of the roundneſs of the Earth, renders one place inviſible to another; ſo that there's two things, Diſtance and the Interpoſition of part of the Earth, that render a real ſight of *Moſes* ſeeing the Land of *Canaan* almoſt incredible; but theſe difficulties may be both Anſwer'd: *Firſt*, by the heighth of the Mountain whereon he ſtood. *Secondly*, By the goodneſs of his Eye, *which* (the Scripture ſays) *waxed not dim to the day of his death, nor was his natural force abated.* If this is not ſufficient, ſince 'tis impoſible for us to ſee above 30 Miles diſtinctly, as we may ſeveral places in *England*; yet God Almighty who was pleaſed to confer that Favour upon him, might at that time ſtrengthen his Eye, and render the Medium of Viſibility more adapt for ſuch a Proſpect; this we are apt to believe, rather than a Viſionary Proſpect; for if it had been in a Viſion, it might as well have been in a Valley, or in his own Tent, as on the Top of *Mount Piſgah*.

Q. *Why ſhould not a mutual Conſent diſſolve the Marriage Contract, ſince it is the Eſſence, or of the Eſſence of it, and that which makes has power to unmake in all other Contracts? And were it not better for publick Society if it were ſo?*

A. We are all God's Creatures, and owe our dependance to him, and by his Power which he has over his Creatures, he may juſtly bind 'em by Obligations and Laws to do ſo and ſo. 'Twas no Man that made the Law of *Marriage* but God, who ſaid, *'twas not good for a Man to be alone*, &c. and as he had Power to make ſuch a Law, he had Power to Repeal it, which he has done under ſuch Conditions as Adultery, &c. and as he has made us Agents in one, ſo he has in the other, but he no where warrants us to exceed what himſelf has laid down. Beſides, I know not why this ſhou'd be any more

queſtion'd

queſtion'd than why a Man ſhould not murder, divide, or part from himſelf, ſince a Man's Wife is alſo made one Fleſh with him. This is not like other Contracts, as the Queriſt urges, ſince God no where has taken Cognizance of any particular Contracts among Perſons but in general Obliges 'em to be juſt; but he has taken this into his own particular Care, and has alſo given Orders to his Prophets and Apoſtles about it, making it a repreſentation of the Union betwixt Chriſt and his Church, and we don't at all Queſtion but that the Queriſt wou'd be loath to be divided or found out of that Union; and if ſo, no reaſon, that he ſhou'd in its repreſentative.

Q *How are thoſe Words to be underſtood*, Heb. 6. 4, 5, 6. ——— *For 'tis* impoſſible *for thoſe who were once enlightned*, &c. *if they ſhall* fall away, *to* renew *them again*, &c?

A. Here are three principal Difficulties in the Words; *impoſſible*, *falling away*, and *renewing agen*. The Fathers (I think generally) underſtood the *latter* of thoſe Expreſſions *renewing again*, by *Rebaptization*, which to thoſe who had *fallen away* from the *Faith*, or been guilty of any *Notorious Sin* ——— Murder, Adultery, &c. was *impoſſible* ——— *legally ſo*; *unlawful*, not *permitted* by the Chriſtian Law. But with all due Veneration to their Memories, this ſeems too *narrow a Senſe* of the Words, the main *Turn* whereof they make to depend on *Baptiſm*, becauſe that many other things is mention'd. Others think that by this *falling away*, is meant a *Defection* from the Chriſtian *Faith* in ſome great *Inſtances*, as thoſe before mention'd, or in time of *Perſecution*; after which 'tis *impoſſible*, very *difficult* and next to impoſſible, tho' not *abſolutely* ſo, (as in the Caſe of the wicked *Jews* reproved by *Jeremiah*) that they ſhould agen be *renewed*, that is, *repent* and *recover*. As to this, tho' a *ſafe ſenſe*, it ſeems not here a *right* one, for the word here uſed *impoſible*, ἀδύνατον, is never found in this Author, but in the higheſt *abſolute* ſenſe. The third and laſt Opinion therefore ſeems more probable, *viz.* That by *falling away*, is meant a *total* and *final* denying the Principles of the Chriſtian Faith, embracing *Gnoſticiſm*, or Apoſtatizing to *Judaiſm* or *Heatheniſm*; which thoſe that do, 'tis *impoſſible*, *abſolutely impoſſible* for them to *repent* or obtain Slvation.

Q Part *of this* Letter *is thought fit to be inſerted in the following Words* ——— **I am within a ſhort time to wait on a young Lady, who is one of the Wonders of the Age for Piety, Wit, Beauty, Birth and Fortune, and therefore would deſire of your Society a FORM OF COURTSHIP in Anſwer to the following Queries:** ——— *After what Manner ſhou'd a Gentleman at the firſt viſit accoſt his Miſtreſs?*

A. 'Tis pity to rob the *Old Academy of Compliments*, and we won't pretend to ſet up a *New one* in its room. We ſuppoſe the Gentleman is not for having a *form of words* for this Occaſion, ſince *Extempore Courtſhip* is certainly the beſt, whatſoever *Extempore Prayers* are. Beſides, the

the Lady might chance to *read* this *Oracle*, and then he is undone, as bad as the *poor Spark* who Complains he has lost his *Mistress* already by some such thing, unless he can perswade her that *good Wits jump*, and that both *He* and the *Athenians* deserve that Name. We suppose therefore he rather desires a *Direction* for his *Behaviour* than his *Words*, which yet is almost as difficult to prescribe as the other, there being a thousand little *Circumstances* which will *extreamly* alter the *Nature of the thing*. *Mistresses* are to be *attackt* like *Towns*, according to their *Fortifications*, *Situation* or *Garrison*, no *general Rule* being to be given for 'em. Some are weak of one side, some of another; which a cunning Engineer will soon find out: Some are to be *Mined*, some to be *Bomb'd*, some won by *Storm*, others by *Composition*, others to be *Starved* into a *Surrender*. The pleasantest way of *Courtship* we have ever heard of, was that of a *very old*, *very rich*, *very covetous*, *very foolish*, *very ugly Humble Servants*, to a fine young Lady ——— whom having taken abroad in his *Coach*, after some preatory *Hums* and *Haws*, and gentle *Leers*, he pulls out from under his *Coat* ——— what ——— but his *great Bass'd Bible*, with *Silver Clasps*, &c. and turning to the beginning of *Genesis*, shows her ——— not that Text, *Encrease and multiply*, which 'tis very likley he held his *Thumb* upon, but another a little after it, *It is not good for a Man to be alone*, and there upon made her a very *seasonable Holding-forth* on the Use and Excellencies of *Matrymony*. But this Method would go near to displease the *Gallants* as well as the *Ladies*, and therefore we shan't much *recommend* it. For the Question in *Hand*, and the Gentleman's fine *Mistress*, if she be verily and indeed such a *Non-pareil*, as he represents her, in which Case we must tell him he ought to produce his *Vouchers*; for *Lovers* are for the most part *arrant Liars*, as well *of* their *Mistresses* as to 'em; and besides generally a little *Purblind* in the Matter: But if she be such a *Miracle* for Piety, Wit, Beauty, Birth and Fortune ——— and a *Miracle* she is *indeed* if she's but *half* of all this, we'll tell him what in our Judgment wou'd be his most proper Method at his first *accosting* her. He ought to *express* the highest *Respect* possible, but this more by his *Actions* than his *Words*; and rather to let her *know* that he *Loves*, which if she has *Wit* she'll soon *discover*, (or at least that he'd be thought to do so) than to put *himself* and the *Lady* to the *Trouble* and *Confusion* of a *Formal Declaration*, ——— which if at all necessary to be made, there's *Time* enough for doing it afterward on their *better Acquaintance*.

Q. *What Behaviour and Carriage in the progress of an Amour will be most Winning and Acceptable to a Lady of Ingenuity and Fortune?*

A. There are different sorts of *Ingenuity* ——— You shall have some *Tetmagant Wits*, like *Calista* in *the Souldiers Fortune*, that are only to be won by *downright Cat-er-mauling*, that is, Rambling and Fighting, and Scratching, breaking Legs, and Arms, and Necks, and then to *Purring* agen. But we'll suppose 'tis

'tis a *Tame-Wit*, whose power this Gentleman is fallen into, and therefore that she'll *pull* in her *Claws* when she *Playes* with his *Heart*, and be more merciful to him, than to make him *break his own*, before he *softens hers*. A Woman of *Sense* as she hates on one side a *Freakish Lover*, or a *supple Fop*, that's eternally Kneeling, and Cringing, and Whineing, so she'll ne'er endure *Stiffness*, *Pride* and *Haughtiness*, which as ill becomes *Love* as it does *Devotion*: And the greater her *Birth* and *Fortune* are, something of a proportionable greater *Respect* ought to be paid her. In a word, a modest *Assurance*, a manly *Behaviour*, a *Tenderness* for all her *Inclinations*, a diligent Observation of her *Temper* and *Humour*, (much easier to be pleas'd than those of *less wit*) Faithfulness, Assiduity, *Liberality*, and *good Sense*, will at last carry her, if she is not *pre-ingaged* or wholly *impregnable*.

Q. *What Expression's fittest for a Lover to make use of to declare his Passion?*

A. That's impossible to prescribe, and as *needless* as *unreasonable* to desire. *Lovers Language* is quite contrary to the *Chinese*; of which 'tis reported that there are many *Words* impossible to be understood by *speaking* 'em, unless they are also *written* or described on a Wall or the Air. *&c.* whereas the *Language of a Lover* can hardly be *express'd* in *Writing*; at least it thereby loses a thousand little *Beauties* which it has when 'tis *spoken*: It has not that *Spirit* which makes it acceptable, it looks *stiff* and *dead*, and there are very few even of our Dramatique Writers whose *Love-speeches read well*, or appear *free* or *natural*: Whereas if a Man *Loves in earnest*, if he ben't a *perfect Fool*, nay, almost tho' he is one, were it possible for such a one to be in *Love*, he speaks with *another sort of a Grace*, he is more in earnest, he has more *Spirit*, he seldom wants *Words* to express his *Conceptions*, unless he's a *Dastard* and *Coward*, and so unworthy a *Ladies Affections*, and he goes very often *beyond himself* at other times and on other occasions. Besides, this *Love* has in particular beyond the other *Passions*, that it *softens* the *Style* as well as the *Temper* (whereas *Anger* renders it more *hoarse* and *rough*) and makes even the *Voice* more *tunable* and *harmonious*. But should a Man be Dumb, he cou'd not want wayes to express his Passion; nay, sometimes a well-manag'd Silence is the best Eloquence. He has *Hands*, and can *write* ——— he has *Eyes*, and can say a *thousand Charming things* with 'em; nay, express all his *Passions*, especially Love, Desire, Fear, Despair, Hope, Pleasure, Submission, or almost what he pleases with 'em, and that infinitely more to the Life than by any other way But since there is Occasion for some *louder Language*, and a *Dumb Mistress* of of the two would be more acceptable than a *Lover* in the same Circumstances; if he must speak, his *Expressions* ought to be of a piece with his *Behaviour* before described: He ought to consider *Time* and *Place*, and as much to avoid being *always discoursing his Love as never doing it*: His *Expressions* should be quick, respectful, tender and lively, more un-

der

derſtood than ſpoken, yet eaſily intelligible. In a word there ſhould be in them that ——— *Je ne ſca quoy* ——— which none but a Lover knows what to make of.

Q *This Pindarick Fragment includes a Queſtion which you are deſired to Anſwer:*

ONce, with as little *Wit* as *Grace*, I ſaid
That every *Muſe*
Did but her *Language*, *Senſe*, and *Subject* too, abuſe;
Her *Flights* of *Fancy*, all her *humour*, and her ſmoothneſs loſt,
When ſhe her *Tribute* to *Religion* paid;
Such *Arguments* as theſe
Fed up the early *Error* into a Diſeaſe:
That Sacred things by ſtrange *Poetic rapture* toſs'd
Much of their awful *Grandeur* loſt,
That the becoming *Gravity* of *Matters* all-divine
In *Poetry* are hid, and cannot with their native *luſtre* ſhine.
At leaſt the ſacred *Style* became
A *Prey* to *Vanity* and *Fame*,
That *Numbers* did *confine*
To ſhallow jingling *meaſures*, things that are *divine*;
Impos'd upon the *Senſe*
And narrow'd all the *Sacred Eloquence*;
Fetters the vigorous *Style* with dull *Eſſays* of *Wit*,
Still *Paraphraſing* what was neither *meant* nor *writ*,
'Till the *emphatic Strains* and lofty *Phraſe* that every where
In *Sacred Writ* with *Majeſty* appear,
Are by the beſt of *Pens* miſus'd,
By moſt *abus'd*;
Better'd by none, but *hackney'd* up and down,
'Till that ſmall *Reverence* once we paid, *dwindles* away to none.

I.

A. Pardon me, all you great *inſpired Train*,
If I your ſacred *Names* aſſume in *vain*,
And like *Æneas*, by the Goddeſs led,
Diſturb the quiet Manſions of the dead,
Where *mighty Cowley*, where ſweet *Waller* lyes,
And their own *deathleſs Numbers* ſing,
Whilſt gentle Spirits *Divine Nepenthe* bring,
And drown the Senſe of *mortal miſeries*.
Ariſe bleſs't *Shades!* ariſe,
If ought you yet are *mov'd* with Senſe of *Fame*,
It ought with *undeſerved blame*,
Ariſe and aid ——— in your own *Cauſe* engage
With an *ill-natur'd* and an *impious Age*,
Who *Wit* wou'd fain confine to th' *Stage* or *Stews*,

Debauch

Debauch each *Grace*, and ravish every *Muse*;
And where their Curſed *Arts* cannot prevail,
Their odious *Love* ſoon *ſours* to *ſpite*,
Where they before ador'd, *blaſpheme* and *rail*,
And ſwear fair *Virtue's* ſelf's a *hypocrite*:
Sneaking and dull, and fit to make a *Slave*,
And *Vice* alone is *witty*, *wiſe* and *brave*.
Not all the *Colours* Verſe can give,
Can make it *fair*, or make it *live*.

2.

We need no more than your *fair works* oppoſe
To theſe unhandſome *Foes*;
How have you made bright *Virtue* brighter ſhine!
And while your *Noble* Art erects its *Shrine*,
Divinity it ſelf almoſt ſeems more divine:
Its Charms ſo numerous and reſiſtleſs prove,
We know not which we firſt ſhould love,
Whether immortal *Cowley* does rehearſe
His *Hero* in immortal Verſe;
Or bolder in greater *Pindar's* footſteps move,
From Cloud to Cloud ſtill fearleſs rove,
Nor ſtops 'till at the glittering Walls of *Jove*;
To Light it ſelf new Light he brings,
Like the *great Spirit*, o'er Chaos ſpreads his Wings,
Loud, as the *Cherubs Trump*, the *Reſurrection* ſings.
Or mighty *Milton* walks thro' Paths untrod,
And ſings the ancient *Wars* of *God*,
As on the Stage we ſee it acted o'er,
Almoſt as *lively* as before,
Here *Turns* meet *Turns*, and *grappling* fall
Abrupt o'er *Heaven's high Wall*:
Thro' frighted Chaos there,
Like ſcatter'd drops of dying Light they *glare*,
And here the brazen *Pandæmonium* rear.

3.

Sweet *Herbert!* who can ever *weary* be,
That *writes* or *reads*, or *thinks* of thee?
Thee, or great *Sandys*, whoſe illuſtrious Name
Is ev'n to diſtant *Aſia* known,
Who ſtript of his *diſguiſe* has *David* ſhown:
Smooth *Patrick*, ſince a *partner* in thy *Fame*,
Craſhaw, for whom our *love* and *grief* are paid,
Whom *Cowley* ſung, as he the *Sacred Maid*:
With *Norris* who from *divine Plato* brings,

Truths

Truths which he more *divinely* ſings.
Theſe, and a thouſand more in Ages paſt,
Whoſe Works ſhall long as this *great Poem* laſt:
Nor here let *Envy* change its *ſide* and *cry*,
Why all this *waſte*? Truth needs no Poetry.
True, yet it more perſwades, if neatly told,
Nor is a *Jewel* worſe for being ſet in *Gold*.
Wit's only *Nature* to the life expreſs'd,
In her own *unaffected Beauties* dreſs'd,
Tho' laſting, firm, and *noble* all,
The *Copy* can't exceed the *Originall*:
'Tis a *juſt ſtroke*, a *lucky hit*,
And *Poetry* s the *Flower of Wit*.
If for the *Altar* we the *beſt* prepare,
How can we fail to find *acceptance* there?

Q. *Whether Tears, Sighs, and earneſt Entreaties be of greater force to obtain a Ladies Favour than a moderate Degree of Zeal with a wiſe and manly Carriage?*

A. Still *as ſhe is* ——— and tho' ſuch a one as is deſcribed; yet there are few Ladies but love to have an *Abſolute Power* over their Lovers, and to be at leaſt able to bring 'em to what they pleaſe; accordingly for Tears and all that, tho' a *Lover* ought not to be *too free* of uſing 'em yet he ought perhaps to have a *ſecret Reſerve* of them, to be at the *Lady's Service*, if ſhe deſires it: Tho' we think on her ſide too 'twou'd be better not to put him to't, and ſuffer her Heart to be wrought upon by ſome leſs tedious Method than ſuch frequent *Drops* as even wear into Marble ——— leaſt the Scene ſhould change in a few Months, and it ſhould be *her Turn* then, as 'twas formerly her *Lovers*.

Q. *Whether Interrupting Diſcourſe by repeated Kiſſes ben't rude and unmannerly, and more apt to create Averſion than Love?*

A. Not ſo haſty *Good Sir!* you have made great Progreſs indeed in your Amour, if like the *Tartars* in their March, you are got to Plundering already, before there was any News of your being ſo much as *arrived* in the *Country*. If you get within *one Step* of the *laſt*, before you have got well over the *firſt*, ten to one but you'll make *more haſte than good ſpeed*. ——— To thoſe ——— *Oſcula quæ Venus* ——— *Quintâ parte ſui Nectaris imbuit* ——— as Friend *Horace* has it, before you have ſo much as made your firſt *Addreſſes*. But we'll be ſo kind to ſuppoſe this is only a *Prudential Care* you take, that you may know how to behave your ſelf *hereafter*, when the buſineſs is thus far advanc'd. Taking it then at that Point, the truth is, *Kiſſing* is a *luſhious Dyet*; 'tis too high Feeding for a *Militant Lover*, and beſides extreamly apt to *ſurfeit*. He muſt therefore remember to feed cautiouſly, as if he were eating Mellons. *Moderation verily is an excellent Thing*, which he muſt Obſerve *from the Teeth outward* as well as *inward*,

Truths

inward, and *Kiſs* as well as *Talk* with *Deſcretion*. It may do like a *high Cordial*, or a Taſter of *Cold Tea*, a little *now and then* —— but he muſt have a Care how he makes it his *Conſtant Drink*, unleſs he has a mind to *burn his Heart out*. Then there are certain Times and Seaſons to be Obſerv'd: For Example, If a *pair of ſoft Lips* are about to pronounce ſome *hard thing* or other —— ſome terrible *repulſe* or *denyal* —— if they *pout*, and look *forbidding* and *angry* —— then *Noli Proſequi* may lawfully be *iſſued out*, and one that underſtands the *Methods* of that *Court*, will be for *ſtopping the Proceedings* as faſt as he's able.

Q. How far may Singing and Muſick be proper in making Love?

A. There's nothing which *Charms the Soul* more than *fine Muſick*. *Osborn* ſayes unluckily, after his manner, of a *fine VVoman* who *Sings well*, that ſhe's a *Trap doubly baited*; and why is not the ſame true of a *Man*? there being indeed ſomething ſo *raviſhing* in *Muſick*, whether in *Man* or *VVoman*, that 'tis almoſt impoſſible for any thing that's *humane* to reſiſt it; tho' in *Vocal* ſtill more than *Inſtrumental*: It *ſmooths* all the *rugged Paſſions of the Soul*, and like *Beauty bewiches* into *Love*; almoſt before Perſons know where they are. But even here, as well as in all other Caſes, *Extreams* are to be avoided, nothing being more *ridiculous* than an *eternal Farewell to Love*; and a *Lady of Senſe* and *VVorth* would as ſoon make choice of a *Singing Maſter* as one who is always *tiring* her with *hard Names* and *doleful Ditties*. He muſt then Sing very *rarely* or *never*, unleſs the *Lady deſires him*; he muſt be neither too *forward*, nor *averſe*; and muſt not be of the Humour of moſt *Songſters*, who neither know when to *begin*, nor make an *end*. His *Performances* muſt be *natural* and *eaſie*, and carry ſomething of a *free* and *genteel Air*; and he muſt never himſelf appear *too well pleas'd* with them, but Order it ſo, that he may ſeem to Oblige the Lady, not himſelf, by his Melody: At leaſt let it appear to be *accidental* only, as if by *chance*, not knowing any *hears* him, and for his *own private Diverſion*.

Q. VVhether would it be greater Prudence and Honeſty for a Perſon of a narrow Fortune to conceal his Unhappy Circumſtances 'till after Marriage, or to make his Miſtreſs acquainted with the ſame as ſoon as he has gained her Affections?

A. This Queſtion has been partly Anſwer'd already: We have this to add here, that ſuppoſing the Lady ſuch as ſhe is deſcribed, and not only Religious and Witty, and Well-born, but *generous* too, which laſt he may know by narrowly obſerving her *Sentiments* in other *Caſes* of this *Nature*, we ſhould think it the moſt *prudent* and moſt *handſom* way to *reveal* it to her before *Marriage*; for a *VVoman of Senſe* will rather be pleas'd than otherways, that ſhe can make the *Fortunes* of a *Gentleman* who wants *nothing elſe*, but may *reſent* it very ill, if a *Cheat* ſhould be put upon her, when ſhe once comes to know it; whereas it muſt needs encreaſe her *Eſteem* of the *Gentleman*, eſpecially

ly if ſhe really *loves* him, for him ot deal ſo *ingeniouſly* with her. ——And thus much for a *Form of Courtſhip*, and in Anſwer to the ſeven Queſtions ſent us on that Subject.

Q. *You tell us in your Definition of Love, that 'tis a* little pretty ſoft thing that playes about the Heart ——— *I deſire you to explain this Definition, and what you mean by the word* Thing? *And how we may know this thing from any other Playing thereabouts?*

A. And here, thinks the *ſubtle Queriſt*, have I *blown upon the Athenian Oracle* for ever, for this certainly they can no more Anſwer, than I *find out the Philoſophers Stone*. However let's try, and ſee who *gets firſt to the Goal*. And firſt, *Love* is *little* becauſe 'tis a Boy; and pretty becauſe 'tis little, and ſoft, becauſe 'tis *young*; or if you pleaſe, becauſe 't has *Wings*, and conſequently the *Body* on't muſt be *downy*. But the ſage Queriſt asks further ——— What do you mean by a *Thing*? ——— O the *Philoſopher!* Why by a *Thing* we mean a *Thing*, and believe that's all the reſt of the World means by't. But if we muſt be more *explicit*, have at, Metaphyſicks ——— and accordingly we tell him for once that *Res* and *Ens* are *ſynonimous* Words, and that *Ens* is ——— *Quod habet Eſſentiam*; ——— and now we have wonderfully Edify'd the Ladies, who may be apt to think there's ſome *harm* in this *Latin*, tho' there's indeed no more than there is *Nonſenſe* in the *Engliſh*. ——— But we had like to have forgotten one main part of the *Doubt* ——— *Why does this little pretty ſoft thing play about the Heart?* O Sir! becauſe this cunning *young Rogue* of a *God*, loves, like *Lesbia's Sparrow*, to lye in *Ladies Boſoms*; and beſides, whenever he *ſhoots* at them, he as certainly *ſplits* their *Hearts* in two as ever *Adam Bell* did the *Apple* upon his *Childs Head*; for, *little Urchin* as he is, he's ſuch a *Dab* at his *Bow and Arrows*, that ne'er a *Finsbery Archer* of them all can pretend to come near him. But ſtill *how ſhall we know this thing from another thing that playes about the Heart?* What *other thing* is't that this Queriſt finds ſo *troubleſom in his Doublet?* If it be a *Louſe*, the reſt of the *Deſcription* ſhows the *difference*, for that's not *ſoft*, nor *pretty*, nor perhaps *little* neither: If it be a *Flea*, he has had the *Vera Effigies* of it formerly, drawn to the leaſt, and can ne're ſure miſtake that for *Love*. We cou'd make a ſhift yet to find out another Explanation ——— We call *Love little* by a familiar and more endearing way of ſpeaking, uſual in all Languages in things of that Nature. Thus the *Latins* uſe *Corculum* ——— which may be Tranſlated *little Heart*, *little Rogue*, or what the Reader pleaſes. We call it *pretty*, becauſe 'tis ſo pleaſant and agreeable a *Paſſion*, *ſoft* becauſe its *Effects* are ſo, ——— and deſcribe it *playing* about *Heart*, becauſe that's the *Seat* of the *Paſſions*. After all, we pretended not to give an Exact ſtarcht *Definition* of it but a looſer deſcription only; and we are ſure a *little*, *pretty*, *ſoft* thing, comes nearer *Love*, than a *great*, *ugly*, *rough* Thing, which neither is *Love*, nor ſo much as like it, any more than a Lover; nor are the

Ladies ever likely to entertain it for ſuch, though it ſhou'd talk of *Love* this hundred Years.

Q. *Whether the Anſwers of the Oracles of old, were given to their Supplicants by God, or by ſome Evil Demon? And whether in thoſe days of Ignorance God might not be pleas'd to reveal himſelf according to their Simplicity, becauſe to the beſt of their Underſtanding and Education they Worſhipped with as much (if not more) Devotion as many of our Modern Chriſtians?*

A. 'Twas certainly the Infor. mation of the Devils, as Sacred Writ aſſures us: The manner of delivering their Anſwers was, ſometimes by *Night Viſions*, and ſometimes by an *Expreſs Voice*. Of the firſt ſort, that of *Amphiarus* is remarkable; after the accuſtomed Expiations, thoſe who came to Conſult with him laid themſelves down upon the ground, upon the Skins of ſuch *Rams* as had been Sacrificed; the ſame Ceremonies were uſed by the *Ægyptians* and *Greeks* in the Temples of *Serapis* and *Eſculapius* —— of the latterr ſort, *viz.* an Expreſs Voice was perform'd either by *Whiſpering out of certain Grots*, or by the *Mouths of the Statue's* or by the *Prieſts* and *Sybils*, who being ſeiz'd by an Enthuſiaſtick Fury, pronounc'd the Oracles with an impetuous Voice and wreſted Countenances. Or Laſtly, by the Mouths of brute *Beaſts*; thus the *Ægyptians*; if their Ox *Apis* receiv'd his Fodder chearfully; 'twas a good Omen; if not, the contrary. The *Tenadians* obſerve the ſame Ceremony towards a *Cow*; the *Imbians* (a People of *Æthiopia*) to a *Dog*; the *Perſians* to a *Cock*. But amongſt all Oracles, that of *Jupiter Ammon* in the Countrey of *Garamantes*, was the moſt fam'd, yet no leſs ridiculous than others, being grounded on a ſimple Motion of the Body, as a bow of the Head, a Wink of the Eye, *&c. Jupiter Ammon*, had another famous Temple in the City of *Dodona* in *Epirus*, where he took the Pains to pronounce his Oracles ſometimes with his own Mouth, ſometimes by uſing two *Virgins*, whereof one was called *Periſtera*; which by the way ſignifying a *Dove*, might give Occaſion to that Fable, which reports that in the Temple of *Jupiter* at *Dodona* there were *Doves* that ſpoke, as well as *Oaks*, which had a great Number of Braſs Kettles faſtened to their Branches, and when the Winds blew hard, they made a great Noiſe, in the Sound whereof Oracles were deliver'd. *Jupiter* had another Temple at *Delos*, where the Altar was built of *Horns*, taken from the *right ſide of Sacrific'd Animals*, neatly laid upon one another; here he gave his Anſwers in *humane ſhape*, as he did in *Licia* under the *Shape of a Wolf*: But his Temple at *Delphi* was the moſt fam'd place in all the World for Oracles; ſometimes he ſpoke here through the Throat of a *Dragon*, in which Form he was Worſhipped; ſometimes by his *Prieſteſſes* upon certain days, who deliver'd their Anſwers ſometimes in Proſe, and ſometimes in Verſe. At *Argos* the Blood of a *Lamb* was to be drunk, and at *Ægira* the Blood of a *Bull*, e'er the Oracles wou'd Anſwer: Amongſt the *Thebanes* the Prieſts were clad in White, and

and descended through the hole of a Cave, where they offer'd Cakes to *Spirits* which inhabited it. There were many ridiculous Absurdities, and what was given forth was so dubious, that it might usually bear two several Senses; such as these,

Aio te Æacidem, Romanos vincere posse.
Ibis redibis numquam per Bella peribis.

Where a changing of the Point alters the Sense, and makes it either backward or forward. Just as we have some in our Age, who because they can't see how our Saviour cou'd be in Hell and in Paradice at the same time, alter the Point in these Words——— *Verily I say unto you this day, Thou shalt be with me in Paradise*, instead of, *Verily I say unto thee, This day thou shalt be with me in Paradice.* In short, we have all the reason in the World to conclude, that this Management by Oracles, was purely by the assistance of the Devil, who was altogether silenc'd at our Saviour's coming, who cou'd not always tell Truth, but gues's'd at what was most probable; who commonly equivocated; who some times requir'd humane Sacrifices, sometimes a common Prostitution of Maids and Matrons, who (in short) acted so as is inconsistent with the Injunctions of a Divine Being; for God himself requires nothing from his Creatures as their Duty, but what is infinitely best for 'em, and most agreeing to their Interest and Happiness.

Q. *Whether the word* ברא, *which we Translate* Created, *in the first of* Genesis, *signifies to* give Essence *to the* Subject, *e. g.* Matter, *or only* Existence *to such and such* Modifications *of it as in all particular* material Beings? *If it signifie* Both, whence *and* how? *The Author of the Query is very much Concerned to know, because perhaps his Religion depends upon't.*

A. We shall endeavour to prove that by that Word ברא here used, is signify'd *principally* and *originally*—— to *give Essence* to the *Subject*, or the *Creation* of *first Matter* out of *pure nothing*: And that this is the Sense thereof in this place,——— *First*, By the *Testimonies* of those who are most Learned in the *Hebrew Language. Secondly*, By comparing several *following Words* with it, that signifie the *same thing*, and some Translations with the Original. *Thirdly*, We shall prove, that were there no such *Revelation*, *Reason* might teach us the same Truth; at least that supposing the *Creation* of *Matter* out of *nothing* shou'd seem an *Absurdity*, yet what must be admitted if we don't grant it, is a *much greater*; nay, That there is no manner of *impossibility* in such a *Creation.* Which if we perform, we hope the Gentleman will still *keep his Religion.*

First, Then, to prove, that ברא signifies *primarily* and *originally* to give *Essence* to the *Subject*, or the Creation of the *first Matter* out of *pure nothing*, and that this is here the *genuine Sense* of the *Word.* We say, this is its *primary* and *original Signification*, thereby granting that it has *sometimes another*, but

then this other 'tis only *borrowed* and *Analogous*. Thus ברא is ſometimes taken for the *forming* of any thing *extraordinary*, *great*, or *excellent*, made by God's own Hand, though out of *Præexiſtent Matter*; though this by *Analogy* to the *other Sence* of the Word. Thus it is ſaid, God *Created great Whales*, and God *Created Man*, but that this is only in an *Analogical Senſe*, we prove from the Text: The Whales *God Created out of the Waters.* —— *Let the Waters bring forth abundantly* every *moving Creature* that hath Life,—— and God *Created Man* out of the *Duſt of the ground*, — but for *Heaven* and *Earth*, or the *firſt Matter*, we find *nothing* out of which it was *made*, though *made* it *was* by *God's Word*—— who in the *beginning Created it*, *before* any thing elſe was *made*, to *make it out of*. That it ſignifies Primarily and Originally to *give Eſſence to the Subject*, and that 'tis ſo to be taken in this place, we prove, 1. From the *Teſtimony* of thoſe who have been moſt *Learned in the Hebrew Language*, and that not Strangers, but Native *Jews*—— and who but ſuch are proper Judges of the Senſe of the Word? For Example in a parallel Caſe none ever Diſputes the Senſe and Derivation of the Word *Religio*, the Etymology of which *Tully* gives us, he being a judge in that Language: Nor ought we any more of the Word ברא, which the *Rabbies* aſſure us, Anſwers the Notion we have fix'd thereon. Thus Rabby *Nachman* in his *Commentary on* Geneſis, *Non extat nobis in Linguâ Sanctâ Vocabulum quo productionem alicujus ex nihilo ſignificamus niſi* ברא but Rab. *David Kimchi* yet more fully and unexceptionably, *Omnis Interpretatio* בריאה, [*Creationis*] *eſt ex Invocatio rei & egreſſio ejus à non eſſe ad eſſe*——. that is——All the Interpretation of the Word בריאה, which ſignifies *Creation*, [all the true and proper *Intpretation* both of *Noun* and *Adverb*, or perhaps the *Noun* is never uſed in any other Senſe, not ſo much as *Analogical*, tho' the *Verb* may] is the *Beginning of any thing*, or its *Egreſs* out of *Not being* into *Being*. Hence the *Hebrews* diſtinguiſh between theſe three Words, עשה and ברא, צר, *creavit*, *formavit*, *fecit*: The firſt they ſay, ſignifies to *make ſomething out of nothing*; the ſecond to give the *Form* to a *Created Being*; the third to make, mould or *faſhion* the ſeveral Parts or Members, as in a Man, &c. Thus they inſtance *Iſaiah*— I have *Created* him, *Form'd* him, *Made* him: The firſt of which R. *Kimchi* expounds, I have *produc'd* from *Non Eſſe* to *Eſſe*, from *Not-being* to *Being*: The ſecond made to *Exiſt* by the addition of his *Form*: The third *Diſpoſed*, Faſhion'd or *Order'd* him.

Secondly, We prove that ברא ſignifies the Creation of the *firſt Matter*, from the Context or following *Words* as well as ſeveral *Tranſlations*. By the *Context* ——not to inſiſt much on the Word *Elohim*, a *Name of God*, which ſignifies his *Strength* and *Power*, and an *Infinite Power* it muſt needs be which *made the World*—— We ſay, not much to inſiſt herein, we ſhall produce ſuch *Teſtimonies* as are more evident

——and

——and the first shall be from those Expressions——*Heaven and Earth*——— And use made out of *Nothing*, because *in the Beginning*, because *before any thing* else was made; and because *out of this all things were made*, as is afterwards described; and that out of which *all things were made* is undoubtedly the *first Matter*— which is also plain by the Word אֵת here added, which is not only a note of the Case, but signifies the *substance* of a thing produced. Thus *Aben-Ezra*, "The *Sense* of that "little Word אֵת, says he, is both "to signifie the very *substance* "of a thing, and to demonstrate "the *Opus operatum*. R. *Kimchi* has the same, so R. *Nachman*, deducing the word אֵת from a Root that signifies *coming* or *proceeding*, very appositely to the signification they all put upon it—— as if he shou'd say, says he, "In "the beginning God Created the "*Cœlestial* and *Terestrial Sub-*"*stance*.—— Nor indeed cou'd that Sense be more plainly expres's'd than *Moses* has done it. We prove it further from the Expressions of the *second Verse*. The תֹהוּ וָבֹהוּ——— which we render *without Form* and *void*. Now what is the *first Matter*, if not that which is *without Form*? and how wou'd Men have *clearer Words* to describe it? But perhaps they'll say our Translation has not done the Original *Justice*; —perhaps so too; but then 'tis because it *does not*, or *cannot come up to the import of the Words*. *Tohu* indeed answers exactly to the ὕλη of the *Greeks*, and *Chaos* of the *Latins*, which signifies *first Matter*, if any thing does: See *Kimchi* else, who says upon the Word תֹהוּ, that it signifies a Thing which has no *Form* or *Figure*, but so *disposed*, that it may receive *any Figure* or *Form*. The Seventy have it——— ἀόρατος καὶ ἀκατασκεύαστος.——— *Terra erat invisibilis & incomposita*——— nor much unlike *Ovid's*——— *rudis indigestaque moles*. *Aquila's* Version has it κένωμα καὶ οὐδέν, *Emptiness* and *Nothing form'd*, only the *vast Wilderness* of the *first Matter*; and *Th.* κένον καὶ οὐδέν not much unlike him. We have still a further Description of the *first Matter* in the next Expression—— *Darkness* was upon the Face of the *Deep*; which *Nachman* explains by——— *Aquas pulverulentas, sive pulvere mixtas; erat enim confusio Elementorum*; Dusty Waters, or Waters mix'd with Dust or Dirt, (which is *Mud*) for, says he, there was a *Confusion* of the *Elements*—— and where ever was that to be found, we mean before any *Composition* made, unless the *first Matter*.

Thirdly, This Truth may be also fairly inferred from *Natural Reason*, at least, which is *Tantamount*, the absurdity of the contrary *Opinion* demonstrated. For thus we argue—— Either God Created *first Matter out of nothing*, or 'twas from *Eternity*; if *from Eternity*, there must be *two Eternals*, and so *two Gods*: Besides, Eternity being an infinite Perfection, we can't see, if we grant *Matter that*, how we can deny it *all others*, all the Attributes of what's actually *Infinite*, being *reciprocated* with each other; and distinguishable from their Essence: At which rate we must in the very first place make

Matter active, whereas 'tis of it ſelf a perfect Lump; and infinitely active too, ſince activity is a Perfection, and what's infinite muſt act accordingly: But all theſe are intollerable Abſurdities, and yet as it appears to us, unavoidable Conſequences of this *ridiculous Suppoſition*. Suppoſing then, as was above hinted, that it ſhou'dappear unaccountable to reaſon how ſomething ſhou'd be made out of nothing, 'tis yet as much, nay, far more ſo, how there ſhou'd be two Eternals, nay, two Infinites, and yet one diviſible, and therefore finite. Two *immutables*, and yet *one* in *perpetual Flux* and *Changes*——— ſo that at beſt ſhou'd we believe *Matter not Created*, 'tis but by avoiding one *Abſurdity* to plunge into another vaſtly more deep than the former. But we believe we can prove there is no Abſurdity at all in our Notion of the *Creation of Subſtance*. Infinite Power we own is requir'd to perform it, which can do whatever involves no Contradiction, and here is none. *It's* true, the common Maxim.—— *Ex nihilo nihil fit*—— of Nothing, nothing comes; holds in *Philoſophy*, but but not in *Divinity*; or rather, not to ſet thoſe two good Friends at odds, it holds in the preſent Courſe of things, or Syſtem of Nature, and Order of the Univerſe,——— but this it might not do before, all our Notions being fitted to preſent finite and temporal things, and thoſe which we borrow or fetch before or beyond the World, as *eternal*, *finite*, &c. muſt needs be as our Knowledge is, very confuſed and imperfect. They urge here in vain a Contradiction upon us.—— All *Acts*, ſay they, muſt *terminate* upon *ſomething*. ——*Creation* is an *Act*, therefore it can't terminate upon nothing, therefore it can't be the *making of a Thing out of Nothing*. To this we might Anſwer, according to what was juſt advanc'd, that the *Rules* of our *Logick* are too ſhort to reach *Eternals* and *Infinites*, ——— that this Limitation may be true of all lower Action, but not of this infinite Act of *Creation*.

But we need not run to this ſhelter, ——We may allow their Maxim, *All Acts have ſomething to determinate on*,——— ſo has this of *Creation*, it has the *Thing it ſelf Created*, it has this *firſt Matter*. Creation is undoubtedly an inſtantaneous *Act*, (if all others be'nt ſo alſo) now the *Act* here makes the *Object*, nor is one a moment before the other: ——— No *Creation*, no *Act*; as ſoon as there is an Act, there is a thing Created to terminate it, even in the very Inſtant of the Act, and no Act certainly needs any thing to terminate on before it is. And let theſe things ſerve, wherein we have been more large than ordinary upon this Noble Queſtion.

Q. *I have oftentimes heard, and read of the Life of Man being divided into ſeveral parts, as Infancy, Childhood*, &c. *I deſire to know at what Age Infancy doth end, at what Age Childhood doth end*, &c. *I deſire alſo to know your Opinion, when, or at what Age we begin to Commit actual ſin?*

A. The Ancients divided Man's Age into ſeven parts, the firſt continuing *four Years*, which they call *Infancy*; the ſecond continuing

ing from thence till *fourteen*, which they call *pueritia*, Childhood; the third continuing from thence to *twenty two*, and that they call *adoleſcentia*, or youthful Age; the fourth continuing from thence to *forty two*, and that they call *juventus*, or Youth, from *juvare* to help, becauſe during this time the Powers of the Body and Spirits are perfect, and keep their full force; the fifth continuing to *fifty ſix*, and that is called the *Viril*, or manly Age, becauſe Men are then ſetled, and conſtant in their Actions; the ſixth continuing to *ſixty eight*, that they call *Senectus*, or Old Age; the ſeventh and laſt Age continuing to fourſcore, and that is called feeble and decrepit Age, or *bis puer*, twice a Child. Of this Opinion in dividing the Age of Man were the *Arabians*, *Chaldeans*, *Greeks*, *Latins*, but more particularly treated of by *Procleus*, a *Greek* Author, *Ptolomeus* and *Aliben Raſellus*, but theſe were Aſtrologers, and referr'd every Age to the Government of a particular Planet. *Philoſophers*, *Phyſitians* and *Poets* are of diverſe Opinions. *Pythagoras* made four diviſions of a Man's Life, comparing it to the four Quarters of the Year; *Infancy* to the Spring, in which all things are in their flower, grow and encreaſe; *Youth* to Summer, for the heat and force which Men have in that Age; the *Viril or Manly Age* to Autumn, becauſe in this time Men are experienc'd and fit for Counſel; *Old Age* to Winter, a time without Fruit, troubleſome and diſpleaſing. The Learned *Roman*, *Varro*, divided Man's Age into five parts, attributing to every one the ſpace of fifteen Years; the firſt he calls *Puerility*, or Childiſhneſs, the ſecond *adoleſcentia*, that is to ſay, growing, becauſe in that time Men grow; the other fifteen reaches to forty five Years, and is called *juventus*, or Youth, from the Reaſon above; the next Age reaching from forty five to ſixty, he calls ſuch Perſons *Seniores*, in reſpect of others behind 'em; the next make up ſeventy five, or *Old Age*. *Hypocras* divides it into ſeven Ages, the *firſt* and *ſecond* each of ſeven Years, which makes *fourteen* the *third*, *fourteen Years*, which makes *twenty eight*; the *fourth* and *fifth*, *ſeven Years* apiece more, which make *forty two*; the *ſixth*, *fourteen Years* more, which makes *fifty ſix*, and the reſt of the Life he attributes to the *ſeventh Age*. *Iſidore* makes *ſix Ages*, the two firſt agreeing with *Hypocras*; from fourteen to twenty is the third; from twenty eight to forty is the fourth, to ſixty the fifth, and the reſt of Life he calls the ſixth Age. *Horace* agrees with *Pythagoras*, making the diviſion of Man's Life into four parts; 'tis elegantly deſcrib'd at large in his *Poetiek Art*. But our latter Phyſicians unanimouſly agree the Life of Man is moſt properly divided into three parts, to wit, the *growing Age*, the *Age that continues all in one ſtation*, and the *declining Age*. —— Thus much for diviſions of Life, in Anſwer to the firſt part of the Queſtion. And as to the ſecond, *viz.* At what time we begin to Commit actual Sin? We Anſwer, There can be no limited time for all, ſince ſome are ſooner capable of ſinning than others; but our Opi-

nion is, That the firſt time that we do ill, and know that we do ill, is actual Tranſgreſſion, and not before,——— and this agrees with the Apoſtle, *Where there is no Law, there is no Tranſgreſſion.* Now Laws only oblige a proper Subject, but a proper Subject cannot be without ſome knowledge of the Law, Knowledge being indiſpenſibly pre requiſite to Obedience; for I can't Obey I don't know what I know it may be urg'd, that a Stranger coming into a Kingdom, ſhall be ſubject to the Penalties of ſuch Laws as he knows not of, if he accidentally break 'em. But this is a very different Caſe, for the Law always preſuppoſes ſuch a one as capable of knowing, becauſe he had Opportunities of knowing beforehand, by Tradition, Hiſtory, or ſome other way; but there's no way for Children to know any thing, till the Law of Nature, or the Inſtinct of Good and Evil writ in their Hearts, declares it to 'em; for we don't at all queſtion, but the juſt Eternal Laws of Nature check 'em before their Parents can inſtil any Principles of Religion or Virtue into 'em.

Q. *A Maid at* Windſor *Dream'd, that her Father was killing her Mother, upon which ſhe ſtarts out of her Bed faſt aſleep, wakes her Siſter with great Noiſes,* That her Father was butchering her Mother; *ſhe follows her cloſe (being ſtrangely amaz'd) down ſtairs; the firſt (though ſtill faſt aſleep) opens two or three Doors, runs through the Rain as far as* Windſor-bridge, *(which was about a Stones-caſt) knocks at an Aunts Door, and crys out,* That ſhe muſt haſt to her Fathers, who was Cutting her Mothers Throat. *Her Aunt at laſt wakes her, yet the Fright which the Dream had upon her Spirits, cou'd not perſwade her but it was true, till they all return'd and found the contrary.* ——Query,—— *Seeing that ſhe was in a profound ſleep, and that ſleep is a reſting of thoſe Spirits, which could cauſe ſo violent a Motion, by what was ſhe acted? And how happened, that neither the Stones under her naked Feet, her own repeated Crys, and her knocking at the Door, never mak'd her?*

A. Sleep-walkers are by the *Greeks* called *Hypnoboatæ*; this Affection is rank'd under the Symptoms of the Animal Faculty. 'Twas never deny'd, but the *Imagination Acts ſleeping as well as waking*, and Motion is not unnatural in ſleeping, as appears by *Reſpiration*, and the Infants ſtirring in the *Mothers Belly*, though continually aſleep. All Dream, more or leſs, and 'tis no Wonder at all, why ſome are *more active in their Sleep than others*, it being only an Effect of a ſtrong Imagination, and greater Degree of Conſtitution, as *very Phlegmatick*, *very Melancholly*, &c. though Melancholly has the greateſt ſhare in *Sleep-walking*, and 'tis from this Reaſon that Perſons when they are aſleep can *Hear*, *Smell*, *Taſte*, &c. but can't ſee, although their Eyes be broad open: for the hinder part of the Head being *full of Spirits*, (eſpecially at the beginning of the *Spinal Marrow*) are ſtop'd up by the bilous thick Vapours which aſcend thither in Sleeping, and hinder all *Perception by the Eye*. *Galen* himſelf records, *That he*

went

went almost a League in his sleep, and waked not till he stumbled at the Foot of a Tree. Some Persons do believe, that *Sleep-walkers* are actuated by some *good or bad Spirit*, which get into the Body as into a Ship whose Pilot is asleep, and guides it at Pleasure, carrying it any where, and returning it to the same place again: And to strengthen this Opinion, they tell us of one *Lemnus Lemnius*, who walked with his Feet against the Rafters, with his Head downward, and yet *fast asleep*; if any such Action ever was, (which we Question) we believe it not an Effect of this Distemper, but *Possession*, and we are very well satisfy'd, that the Instance in the Question, and *thousands more* like it, proceed from the above mentioned Natural Causes, to wit, *Strength* of *Imagination*, and *irregular Constitutions*; and something may be in the Temper of the Air; it being very remarkable that the *Atlantick People never Dream*, the Air being so fine and thin, that it helps it to digest all Crudities and Vapours which wou'd ascend into the Brain.

Q. *Was* Adam *a perfect Man*, Integraliter, *after* Eve *was Created out of his own Ribs?*

A. Eve was not *Created*, but *Made* out of one of his Ribs. *Creation* supposes a making of something, out of no Pre-existent Matter, but *Making* always supposes Matter to work upon; as for Instance, the World was Created, because there was no Matter before the World was; but Man was not Created but *Made* out of Matter, or the Clay of the Earth. But to the Question, Man was not a perfect Man *quoad essentiam*, after the Loss of his Rib, but *quoad generationem*. He wanted a part as to his *Essence*, but not as to *Generation*; he was perfect, because the principal Parts of Nature were perfect, as the Brains, Heart, &c. A Man that loses a Finger, a Leg, an Arm, &c. begets Children perfect, and not without a Finger, Leg, Arm, &c.

Q. *Whether there be such a Serpent as an* Amphisbæna, *or double-headed?*

A. All Naturalists deny a *Gemination*, or doubling of *Principal Parts*; thus doth *Aristotle* define, when he affirmeth a Monster is to be esteemed one or many, according to its *Principle*, which he conceived the *Heart*, whence he derived the Original of *Nerves*, and thereto ascribed many Acts, which the Physicians assign unto the *Brain*, and therefore it cannot be called one which hath two *Heads*, and this hath the Practice of Christians observed, in baptizing their *double Births* with two Names, conceiving in 'em a distinction of Souls, upon their different Functions, as whilst one wept, another laugh'd; while one was silent, the other spoke; while one waked, another slept; therefore when we hear of such a Creature as an *Amphisbæna*, we conceive that 'twas a Monstrous product, and not Natural; for the Eggs of Serpents being many, they may by chance conjoyn and *inoculate one into another*: This is our Judgment, and we must continue it till we have ocular Demonstrations to the contrary; and we suppose those Instances to be such as we meet with in *Aldrovandus Nicander*, and that which

Cassianus

Caſſianus Putaus ſhowed in a Picture to *Johannes Faber*, and that which is ſet down under the name of *Amphisbæna Europæa* in his Learned Diſcourſe upon *Hernandez* his Hiſtory of *America*.

Q. *What think you of the* Millennium? *And whether do you believe 'tis yet to come, or already paſt?*

A. We believe, as all the Chriſtians of the pureſt Ages did, that the Saints ſhall reign with Chriſt on Earth a thouſand Years: That this Reign ſhall be immediately before the general Reſurrection, and after the Calling of the *Jews*, the Fullneſs of the *Gentiles*, and the Deſtruction of Antichriſt, whom our Saviour ſhall deſtroy by the *Brightneſs of his Coming* and *Appearance* in *Heaven*. That at the beginning of this Thouſand Years ſhall be the firſt Reſurrection, wherein Martyrs and Holy Men ſhall riſe and reign here in Spiritual Delights in the *New-Jeruſalem* ——— nay, in a New Heaven and New Earth foretold by all the Holy Prophets. For which Opinion of ours we hope to ſhow no inconſiderable Arguments; which if they can be Anſwered, we'll willingly forſake it. And we think we have no leſs for it than the Univerſal Tradition of the *Jews*, the Ancient Church of God, the unanſwerable Authority of almoſt all the Books in the Holy Bible, and the conſtant Faith and Doctrine of the firſt and pureſt Ages of Chriſtianity. For the *Jews*, the Antichiliaſts are ſo far from denying them us on the Point, that one of their great Arguments againſt the Opinion, and indeed the only one that makes any ſound, is, That 'tis *Judaiſm*: But becauſe the *Jews* held it, muſt it therefore be neceſſarily falſe? They alſo held the Creation of the World, and the Reſurrection from the Dead. However, that part of it, and thoſe Jewiſh Errors annex'd to it by Hereticks or weak Men, of Carnal Delights, &c. may be rejected, and yet the Foundation ſtill be firm: For that the firſt Chriſtians held it in a more ſober Senſe, we ſhall anon prove. But we have the Authority of ſuch *Jews* for this Truth as were before our Saviours time, and that Nations refuſing the Chriſtian Religion, nay, that which makes againſt em, for it affirms their *Law ſhould ceaſe* To inſtance in the famous Tradition which they term ——— *Domûs Eliæ*, which *Elias* liv'd under the ſecond Temple, before our Saviours Birth ——— "*Duo* "*millia Inane, Duo millia* "*Lex, Duo millia, Dies Meſ-* "*ſiæ* ——— Agen ——— *Juſti* "*quos recuſſitabit Deus*, &c. "The Righteous whom God "ſhall raiſe to Life agen, (that is "at the firſt Reſurrection) ſhall "not any more be turn'd to Duſt ——— He goes on diſcourſing the manner of their eſcape in the Thouſand Years, when God ſhall renew the World. But ſhould this Authority be queſtion'd, we are yet more certain this was the Opinion of the Ancient *Jews*, by ſeveral Paſſages in the *Apocrypha*, particularly that in the 3*d*. of *Wiſdom*, from the 1*ſt*. to the 8*th*. *The Souls of the Righteous which are departed, ſhall ſhine in the time of their Viſitation* ——— *They ſhall judg the Nations, and have Dominion over the People*: So 2 *Mac*, 7. 15. One of the ſeven Brethren ——— *When he*

he was ready to die, said, [to Antiochus] *It is good being* put to Death *by Men, to look for hope from God to be* rais'd up agen by him; (*viz.* in the First Resurrection) *But as for thee, thou shalt have no* Resurrection to Life. Accordingly Rabby *Solomon* interprets *Isa.* 26. 19. *Thy dead Men shall live, together with my dead Body shall they arise* —— of Martyrs (*Isaiah* was one of that Number) and takes it as an Antithesis of what went before, *V.* 14. *They are dead, they shall not live* —— *they are deceased, they shall not rise* —— *Rephaim non resurgent* —— which *Rephaim* he understands to be the *VVicked*, for the Wicked, he says, shall not *arise* in *sæculo futuro* —— that is, shall not live agen 'till the thousand Years are over, as the very Scriptures express it, and the 21*st.* of *Prov.* and 16*th. v.* seems plainly to intimate as much, *The Man that wandreth out of the way of Understanding, shall* remain *in the* Congregation of the Dead This for the Opinion of the Ancient *Jews* —— which that 'twas none of their *vain Traditions*, but exactly agreeing with Gods Word, seems so plain to us, that we believe 'tis impossible for the Antichiliasts to overthrow our Opinion, unless they'll deny *all the Scriptures*, as they already have a good part of 'em, because so directly again them —— (of which more anon.) And here we might begin with the Promises to *Abraham* and the Patriarchs, but because we shall meet with them agen, urg'd by a better Hand, in the Epistle to the *Hebrews*, we'll 'till then dismiss them, tho' we can bring other Proofs almost as high, namely from the Book of *Job*, cap. 19. *v.* 25, 26. *For I know that my Redeemer liveth, and that he shall stand at the* Latter Day *upon the* Earth —— *In my* Flesh *shall I* see God —— This this *Latter Day*, or *last day* ἐσχάτη ἡμέρα is used in the Holy Scriptures for the time of the Resurrection, every one knows; at which time *Job* says he shall see his Redeemer *upon Earth*, and *in his Flesh* or Body; *renew'd* agen after the Worms had destroy'd it. But if this ben't granted to reach any further than the General Resurrection, let us go on to the *Psalms*, where we shall find much clearer Authorities. Not then to insist on that in the 90*th. Psalm*: *Thou turnest Man to* Destruction: *agen thou sayest* return *ye Children of Men: For a* thousand Years in thy sight are but as yesterday —— Not to insist on this, tho' from this place *Iræneus*, *Justin Martyr*, nay, perhaps the Apostle himself in 2 *Pet.* infer the *Millennium*. There is a Text in the 104*th. Psalm*, which appears very fair for his *Renovation*, the 29*th. Verse* and onward; He has been speaking before of *Man*, and the rest of God's Creation, he goes on —— *Thou hidest thy Face, they are troubled; thou takest away their breath, they die, and return to their dust* —— Yet *after this* see the next Verse —— *Thou sendest forth thy Spirit, they are* Created, *and thou renewest the face of the* Earth —— And *v.* 32. *He looketh on the Earth, and it trembleth, He toucheth the Hills, and they smoak* —— And 35*th* V. *Let the Sinners* (or, they shall) *be consumed out of the Earth, and*

and let the Wicked be no more! What can be a plainer deſcription of the ἀποκατάστασις, the Renovation and Reſtitution of the Creature, of the New Heaven and New Earth, the Day of Judgment and Perdition of Ungodly Men? And in this very Senſe we find it interpreted by *Methodius*, Biſhop of *Tyre*, in a Fragment of his preſerv'd by *Epiphanius*, "*Et vero* "*conturbatam iri Creaturam*, "&c. But *We* are to expect that "the Creature ſhall be troubled, "and that it ſhall die in the great "Conflagration, that it may be "reſtored agen, but not that it "ſhall be totally extinct, that we "our ſelves alſo being renew'd, "may dwell in this New World "free from Grief or Sorrow, ac-"cording to that Text, *Thou* "*ſendeſt forth thy Spirit, they* "*are* Created, *thou* reneweſt *the* "*Face of the Earth.* The Book of *Iſaias*, beſides what has already been urg'd, is full of plain Prophecies to this purpoſe; nor can we ever make the *Jews*, or hardly our ſelves believe, that all thoſe auguſt Promiſes of this Peace, Tranquility and Glory of the Church; nay in many places of the *Jews* diſtinguiſh'd from the *Gentiles*, are already fulfill'd: If any affirm the contrary, we deſire no more to convince them but *Iſa.* 65. 17. and 66. 22. *Behold I Create New Heavens and a New Earth; I Create Jeruſalem a rejoycing, and her People a joy* —— *the Voice of weeping ſhall be no more heard in her* —— *For behold the Lord will come with Fire, and with his Chariots like a whirlwind* —— *The New Heavens and the New Earth which I will make*, &c. It hence appears that New Heavens a New Earth, and a New *Jeruſalem* ſhall be Created; it appears this is not yet paſt, becauſe that not yet accompliſhed — *The Voice of weeping ſhall no more be heard in her.* Beſides the glorious Appearance of the Lord in flaming Fire to judge the World, and render Vengeance on his Enemies, is here deſcribed. But 'tis yet plainer, that all this is to be taken, not of the State of Chriſt's Kingdom, as 'tis now under the Goſpel, but as 'twill be at the Reſtauration of all things: For thus St *Peter* himſelf interprets it, 2 *Pet.* 3. 13. *Nevertheleſs we, according to his Promiſe, look for* New Heavens *and a* New Earth —— And where was this Promiſe, but in the very words before quoted? When was it to be made good? After *the Heavens being on Fire ſhall be diſſolved, the Elements* [the στοιχεῖα, or heavenly Bodies] *ſhall melt with fervent heat, the Earth and the Works that are therein ſhall be burnt up.* This for *Iſaiah*. But we have the infallible Authoritity of the ſame St *Peter*, that this Reſtitution of all things was Prophecy'd, not only by him, but by all the *Holy Prophets ſince the World began*, in his Sermon to the *Jews*, in *Acts* 3. To omit therefore other Teſtimonies in the Old Teſtament, ſome of which, in *Daniel*, are in as expreſs Terms as poſſible: let us now proceed to the New, where we ſhall find it much clearer, and where we have our *Saviours own Words* for it; nay, Directions to all his Servants to *Pray* for it as conſtantly as for their *daily Bread*, in that Petition of the *Lord's Prayer* —— *Thy Kingdom come* —— That this is God's Kingdom upon *Earth*, may

perhaps

perhaps be not obſcurely intimated, even in the *Prayer* it ſelf, *it* being not improbable that thoſe Words, *In* Earth *as it is in* Heaven, may refer to all the three foregoing Petitions as well as the laſt only ——— That God's Name may be ſanctifyed, and that his Kingdom may come, and he Reign on Earth as now in Heaven, as well as that his Will may be done in the ſame manner. But we further prove ——— That 'twas taken in this Senſe by our Saviours Diſciples, for a Temporal Kingdom: *Lord*, ſay they in one place, *wilt thou* at this time *reſtore agen the Kingdom of Iſrael* ——— not doubting but he would do it one time or other, tho' not certain whether 'at *that* very time: Nor does he reprehend them for it as a *groſs Conceit*, but only as an unſeaſonable Curioſity; nay, his Anſwer unto them not only grants, but confirms their ſuppoſition ——— It is not for you to know the *Times*, whether *this time* or *another*, which he adds, the *Father hath put in his own power* ——— agreeable to that in another place of the Day of Judgment, when the *Jews* ſhall be reſtored ——— no Man knoweth it, but the *Father only*. And much the ſame Anſwer our Saviour gives the Mother of *Zebedee's* Children, when ſhe Petition'd that one of her Sons might ſit on his *right Hand*, and the other on his *left* in his *Kingdom*: Which none denyes they meant of an Earthly Kingdom —— To which he firſt replies ——— *Can you drink of the Cup that I drink of?* Can you ſuffer Martyrdom for my ſake, ſince for ſuch, in an eſpecial manner, this Kingdom was provided? They Anſwered, they cou'd —— Our Saviour rejoyn'd, they ſhould, but yet to ſit at his right and left Hand, was not his to give, but was theirs for whom 'twas *prepared by his Father* ——— Wherein he owns ſuch a Kingdom, and ſuch Rewards as they deſired were really *prepared* by the Providence of God. Further ——— this Kingdom neither was the Chriſtian Religion, nor Deſtruction of *Jeruſalem*, becauſe it was not to come *till the times of the Gentiles were fulfilled*, and becauſe we ſtill pray for it: ——— Nor is it his Eternal Kingdom in Heaven, becauſe that Generation was not to paſs away till *All thoſe things were fulfilled*: ——— That is, ——— that *Nation* of the Jews, who are call'd *an evil and adulterous Generation*, ——— they were not to periſh before the *Kingdom ſhall come* which is there propheſied of ——— they were to continue a Nation to the end of the World: Therefore it muſt be an Earthly Kingdom. 'Twould be too long for this Paper to take notice of many other Texts in the Evangeliſts, or to add any more to what has bin ſaid on that in the 3*d*. of the *Acts*, concerning the *Times of Refreſhing*, and *Reſtitution of all things*, ——— Let's therefore go on to the 8*th*. of *Rom.* from *v.* 17. to 22. where are mention'd ——— Our being *glorify'd* with *Chriſt*, and that for *ſuffering with him* ——— of that *Glory to be reveal'd*, ——— of the *Creatures earneſt Expectation* and hope, of the *whole Creation's groaning and travelling*, and its being at length *deliver'd from the Bondage of Corruption*: ——— Of all which, if any man can make Senſe if they take another way, we are extreamly miſtaken

taken ——— And to what but this *Millennium*, and *Great Day*, according to our Hypotheſis, can thoſe paſſages, *Rom.* 11. 13, 14, 15, refer to? *If the diminſhing them* (the Jews) *be the riches of the World, how much more their fulneſs?* ——— *If the caſting away of them, be the reconciling of the World, what ſhall the receiving* (the προσλημψις) *of them be, but* Life from *the Dead?* What can be plainer for the Reign of Chriſt, after his coming to Judgment, before the End of the World, than that 1 *Cor.* 15. 22, 23. *They that are Chriſtes* (ſhall riſe) *at his coming*, ——— Then *cometh the* End, when he ſhall have deliver'd up the Kingdom to God, even the Father ——— for he muſt reign (ſtill *after* the beginning of the *Reſurrection*, which is to laſt this thouſand Years) *till he hath put all his Enemies under his Feet* ——— *and the laſt Enemy is Death* ——— and this too after the Reſurrection; for then, as we read in the *Revelations*, *Death* and *Hell* are to be caſt into the *Lake*. The next we'll produce, ſhall be from the Epiſtle to the *Hebrews*, Chap. 1. *Again when he bringeth in the firſt begotten into the World, he ſaith, Let all the Angels of God worſhip him* ——— and here the Learned Mr *Jo. Mede* ſeems to have juſt Cauſe to find fault with our Tranſlators (for they were not infallible) for rendring it *Again when he bringeth in* ——— inſtead of, *When he bringeth in again his Firſt-begotten into the World*, or, *When he ſhall bring in again*. the Original being ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην ——— The Word οἰκουμένην ſignifying, as all know, the Terreſtial habitable World ——— and that 'tis of our Saviours future Reign and coming into the World, appears from *Chap.* 2. *V.* 5. where the Apoſtle calls it οἰκουμένην τὴν μέλλουσαν ——— *The World to come*, whereof we ſpeak, or concerning which he had been diſcourſing in the former Chapter; which World to come is not yet put under our Saviour ——— *v.* 8. for now we ſee not *yet* all *things put under him* ——— tho' we ſee him ſo high advanc'd, as for the Suffering of Death to be Crown'd with Glory and Honour. Beſides, as the Apoſtle argues, *Now*, that is, at his Incarnation, or his coming into the World, we ſee Jeſus made a *little lower then the Angels*, but when God bringeth him *again* into the World, this *World to come* which he has not put in ſubjection to the *Angels*; he then ſaith, *Let all the Angels of God Worſhip him*; that is, *Worſhip him all ye God's*, as we Tranſlate it ——— ye *Elohim*, which contains a glorious Deſcription of the Coming of Chriſt to Reign here and Judge the World. Let's go on to the 11*th*. of the *Hebr.* v. 8. *Abraham* was call'd to go out into a place which he ſhou'd after receive for an Inheritance, namely, the Land of *Canaan*: this he did not receive while he liv'd, ſee *Acts* 5. 7. *He gave him no Inheritance in it, no, not ſo much as to ſet his Foot on* ——— This was intended to him in Perſon —— God Promis'd that he would give it to *Him* for a Poſſeſſion, and that as diſtinct from his *Seed*, for ſo they are nam'd ——— He, and *Iſaac*

and

and *Jacob* dy'd in *Faith*, as 'tis added, *not having receiv'd the Promiſes* —— What Promiſe but that of *Canaan* before mentioned? —— *but having ſeen them afar off*; namely, at the End of the World, they as well as *Abraham* looking for a *City* with *Foundations*, whoſe Builder God is; *viz.* the New *Jeruſalem* to deſcend out of Heaven, which therefore can't be Heaven it ſelf; beſides, 'tis ſuch a City as they *now deſire*, v. 16. and as God has now *prepared* (ibid) and *provided*, v. 40. both for *them* and *us* together, therefore not *actually given* them; and what that *better thing* is, (better than *Canaan* then was) which God has *provided*, ſee *Cap.* 12. the *City of the Living God*, *the the Heavenly Jeruſalem*, the *General Aſſembly of the firſt-Born* (which plainly intimates the Reſurrection) and to *that Kingdom which cannot be moved.* Thus ſays *Iræneus*, when deſcribing the Reign of Chriſt, and Chriſt himſelf reſtoring to *Abraham* the Promiſed Inheritance. St. *Peter* we have already diſcours'd of; St. *Jude* is almoſt a Tranſcript of him; but the twentieth *Ch.* of the *Revelations* is ſo expreſs and plain, that we think it can never be avoided —— wherein 'tis evident, that after the Fall of *Babylon*, the Appearnce of our Saviour in the Clouds, the Deſtruction of Antichriſt in the foregoing Chapter, after all theſe Satan is bound, v. 2. for a thouſand Years; (is he ſo now? Or has he been e're ſince *Conſtantine*?) After this *the Souls of them that were Beheaded*, or Murdered, *for the Witneſs of Jeſus*, &c. *lived and reigned with Chriſt a thouſand Years*, —— *But* the reſt *of the* Dead liv'd *not* agen *'till they were finiſh'd* —— the *Dead* muſt be taken *literally* of *one* as well as the other: It's added, *This is the firſt Reſurrection*, and the 2*d.* is deſcrib'd in the tenth *Verſe*, —— *I ſaw the Dead, ſmall and great, ſtand before God* —— *the* Sea *gave up its* Dead, &c. If we make the firſt Allegorical, how ſhall we ſecure the ſecond? Thus for Scripture —— To come to Fathers: Our Enemies as good as give us all the *firſt*, and moſt of the *ſecond* Century; or if they won't, we can prove them ours, *Papias*, *Juſtin Martyr*, *Polycarp*, *Clemens*, and afterwards *Iræneus*, *Lactantius*, *Tertullian*, *Methodius*, (already quoted) and ſtill lower, St. *Cyprian*, *Nepos*, *Apollinarius*, and many others too long to Name. Nor need we wonder that poor *Papias* is repreſented as the Founder of this Opinion, and a weak Man, by *Euſebius*, tho he owns him a *diligent*, and *expert* in the Holy Scriptures, ſince he and his Friends *Dyoniſius*, *Gaius*, and other Antichiliaſts, have dared, ſome of them *poſitively*, others by *conſequence*, to ſtrike out almoſt an eighth part of the New Teſtament, no leſs than four intire Books from the Canon of the Holy Scripture, becauſe they ſaw it impoſſible to overthow the Teſtimonies, therein for this great Truth; namely, the Epiſte to the *Hebrews*, the ſecond of St. *Peter*, the Epiſtle of St. *Jude*, and the *Revelations* —— againſt the laſt of which they bore the greateſt ſpite, as being the cleareſt againſt them; ſome attributing it to the Heretick *Cerinthus*,

rinthus, but all denying it to be St. *John's*, particularly *Euſebius*, tho' herein he notoriouſly contradicts himſelf; and tho' there are ſuch ſevere Sanctions at the end thereof, againſt whoever ſhall take away *any thing* from it (the Holy Spirit that indited it no doubt foreſeeing what would happen) how much more againſt thoſe who took it away altogether? 'Tis too long to inſert the Words of all the Fathers confirming this Doctrine, which indeed wou'd require a Volume; take but two: *Juſtin Martyr*, who in his Dialogue with *Tryphon* tells us —— *That he himſelf, and all other Orthodox Chriſtians believ'd it, and thoſe who did not, ought not to be eſteemed Chriſtians* —— But adds expreſly, that there ſhould then be no Jewiſh Obſervances or bloody Sacrifices, but true and Spiritual Praiſes and Thankſgivings offer'd to God: And *Methodius* before mentioned, Of thoſe who ſhall riſe ——

"They ſhall neither *Dye* nor "*Marry*, but live the *Life of* "*Angels*, being employ'd in "*Good Works* —— Accordingly *Lactantius* "They ſhall "live a Heavenly and Angelical Life We'll conclude this Noble Queſtion with a Paſſage of *Ter-*"*tullian*, which fully includes all the Doctrine of the *Millennium*, and firſt Reſurrection: 'tis *lib.* 3. cont. *Marcion*, cap. 24. "For we acknowledge, ſays he, "a Kingdom promiſed us upon "Earth, but before Heaven, and "in another State, to wit, after "the Reſurrection, (the firſt) "in the 1000 Years, in the City "of God, the Heavenly *Jeruſa-*"*lem*, which the Apoſtle calls "*Jeruſalem which is above, and* "*the Mother of us all*: This *Eze-*"*kiel* knew, this St. *John* fore-"ſaw: there, we ſay, the Saints "ſhall be received at the Reſur-"rection, and refreſh'd with all "*ſpiritual* good things, in com-"compenſation of whatever they "have either deſpiſed or loſt in "this World —— for 'tis "both juſt and worthy of God, "that his Servants ſhould Tri-"umph there, where they have "formerly ſuffer'd for his Names "ſake. —— And this is the "manner of the Heavenly King-"dom —— After which "1000 Years, wherein will be "finiſhed the Reſurrection of the "Saints, to be rais'd ſooner or "later, according to their deſerts, "then the Deſtruction of the "World, and laſt Conflagration "being accompliſhed, being "chang'd in a moment into an "Angelical Subſtance, when this "corruptible ſhall have put on "incorruption, we ſhall be tran-"ſlated into the Kingdom of "Heaven.

Q. Gentlemen, *For the ſake of a diſconſolate Gentleman, I preſume to deſire you to Anſwer the few following particulars, who walking about Seven or Eight of the Clock at Night, ſaw, or thought he ſaw an Apparition in the likeneſs of a Man walking near him, which purſuing him three times about a Cloſe, at the fourth time ſpake to him many weighty words; among which he warned him to* Repent of a Crime *which he had Committed, mentioning the Time and Place, and the Perſon who only was privy to it, who is gone a Year ſince to* Ireland *as an Officer: The young Gentleman being* very much Troubled *about it, deſires to know*

know whether this be a good or bad Spirit? Or, what it may be? And whether it is neceſſary for him to mind his ſayings? And whether it is better for him to diſcover the Crime or no, which to conceal, he bound himſelf with an Oath? *And whether this might be the Spirit of that Perſon which was privy to it, (which the young Gentleman is perſwaded that it is) if by Chance dead in War? Pray be as particular as you can, for the ſatisfaction of the Perſon.*

A. That Spirits have ſometimes really appear'd to Mortals in the World, is amongſt all ſober Men beyond Controverſie, and were of old taken Notice of, as may be rationally concluded from that Scripture, *Luke.* 24. 37. where 'tis ſaid, the Diſciples *were afraid, and ſuppoſed they had ſeen a Spirit.* If our Queriſt wou'd have been ſatisfy'd, he ſhould have felt whether it had been a Subſtance, or only a Body of Air, as was adviſ'd Mr. *Earl* of *Colcheſter* about 57 Years ſince, who once try'd, but his Arms met as if he had graſp'd at Air. We know not what our *Queriſts Crime may be,* but we think he ought to make what *Reſtitution he is able in Caſe of Injury*: If he's depriv'd of that Opportunity, let him make his Confeſſions to God; if it be a *Caſe of Murder,* we don't find that he is Obliged to deliver up himſelf to the Law, but to ſpend his Life in a *continu'd Act of Repentance.* If we knew the particular ſin, we cou'd be fuller in our Advice; but ſure we are, his *binding himſelf by Oath* is not Obligatory, if the Miſchief of Concealing be greater than that of Confeſſing; and 'tis almoſt impoſſible, let the Sin be what it will, but it muſt be ſo. 'Tis very probable, if the Perſon be not *Melancholly,* but 'twas the Spirit of his Friend; For we read of ſome that have been *ſo Deſperate* as to make *Solemn Covenants with their living Friends,* to appear unto them after their Death, of which we have an inſtance in one Mr. *Watkinſon,* who formerly lived in *Smithfield,* who told his Daughter, (taking her leave of him, and expreſſing her fears that ſhe ſhould never ſee him more) that ſhould he die, if ever God did permit *the Dead to ſee the Living,* he Would ſee her again: Now after he had been dead about half a Year, on a Night when ſhe was in Bed, but could not ſleep, ſhe heard Muſick, and the Chamber grew lighter and lighter, ſhe then ſaw her *Father* by the Bed-ſide, who ſaid, *MAL, Did not I tell thee I wou'd ſee thee agen?* And ſo diſcours'd with her upon ſeveral weighty Matters, and vaniſht. But we ſhall not enlarge here, *A Member of our Society having almoſt finiſh'd a Treatiſe of Unbodied Spirits, which will be publiſht in three Weeks at the furtheſt.* But as to this preſent Relation, it looks ſo dark, that our whole Society has thought fit to Advertize the Party concern'd, that if he pleaſes to ſend two or three Lines by the Penny-Poſt, directed to Mr. *Dunton* at the *Raven* in the *Poultry,* and therein to ſignifie the Time and Place where he will be, the Society will appoint ſome one of their Members to meet him with further Inſtructions what to do ——— and one who will alſo go with him, if poſ-

ſible, to ſee and ſpeak with this Spirit. And they do hereby promiſe him all the *Friendſhip* and *Secrecy* he can expect at their hands: But the Letter ſo directed, muſt be Writ in the ſame Hand as this that gives the Account, thereby to prevent Miſtake or Abuſes, which may otherwiſe be put upon either Party by any other Perſon. Let the Queriſt ſend as ſoon as he pleaſes, and mention the *Time* and *Place* a day beforehand, that he mayn't be diſappointed of his Expectations.

Q. *I want to be reſolved what kind of Creature that is which the Scripture calls a Dragon, for I cou'd never yet be ſatisfy'd about it?*

A. Dragons are of divers ſorts, *ſcal'd* and *unſcal'd*, of divers Colours, grey, reddiſh, and variegated, and of Natures Poyſonous and not Poyſonous, Terrene and Marine. *Lucan* in his *Pharſalia* has a Curious Enumeration of them; where he gives Account of the great Annoyance they gave the *Roman* Army, as they paſs'd through the Deſarts: Some are of *prodigious magnitude* and *length*, witneſs *the Skin of one now in the* Tower *of* London: I my ſelf ſaw the Skin of one, call'd an *Amphisbæna*, about five Foot long, with ſhort Leggs, and the Skin about three Foot over, it was ſhap'd almoſt like an *Oval Table*, with a Head at either End, pretty large, and ſhap'd like the Head of ordinary Snakes or Adders. Some *Heathen Authors* mentoin very ſtrange Accounts of ſuch as have been kill'd, and hang'd up in publick Places: Hiſtory ſpeaks of one that had devour'd a whole Stag, Horns and all. ——— In the Life of *Attillus* the *Roman* General is deſcribed a prodigious *Dragon* or Serpent, which by its very *Breath infected the Air*, and deſtroyed the Circumjacent Inhabitants; ſeveral Devices were uſed to deſtroy it, but in vain, 'till they had invented *Engines* to caſt great Stones at it, by which it was deſtroy'd; and ſo great was the Deliverance, that an *Ovation* or ſmall Triumph was made for it. In *Baker's* Chronicle, in the Reign of Queen *Elizabeth*, there's mention made of a ſmall Wing'd Dragon. *The Dragons in the Waters*, mentioned in Sacred Writ, is believ'd to be *Crocodiles* and *Aligators*; As for the *Land-Dragons* mention'd there, we refer our Queriſt to the Deſcription and manner of Annoyance of thoſe Dragons mentioned in *Lucan's Pharſalia*, which compar'd with the terrible Effects of the other, will give the beſt light into the *Queſtion* we can meet with. The *Devil* is call'd a *Serpent* and a *Dragon*, in Scripture; perhaps not ſo much becauſe he ruin'd Mankind in the ſhape of a Serpent, as for the pernicious Qualifications of ſuch Creatures, which are now deſtroy'd every where, but in the *vaſt Deſarts of* Arabia, and a few more places; and perhaps it may be queſtion'd within theſe two or three hundred Years, whether there ever was ſuch a Creature as a *Wolf*, becauſe they are alſo moſtly deſtroy'd by reaſon of their Miſchiefs in all Countries.

Q. *Upon my Wifes Conception, I am immediately ſick, and ſo continue every Morning 'till ſhe is quick, and bear equal Pains with her whilſt in Labour: This is matter of fact; pray your Opinion of the Reaſon thereof?*

A. Agues

A. Agues and several Diseases the *Learned* say, are cured by *Transplantation*, of which divers Authors have writ; and some wou'd from hence infer a Reason for such Instances as this in the Question, but we think it foreign to the Matter. Sir *Kenelm Digby* has very learnedly treated on the Nature of *Sympathy* betwixt the particulars of one and the same Principle, which comes very near the Question, and to which we refer our Querist. Our Thoughts upon it are these, That the *Semen* has potentially an Idea of every particular part of Humanity, and the *Imagination* in the Generative Crisis may be so great, as to fix the Idea a great deal stronger than Naturally it is, even so far as to retain a sensible Communication to or from the *whole Mass* from whence it is separated; so that whether the whole or the part suffers, the same is Communicated to the other, by the aforesaid Sense of the *Imaginary Impression.*

Q. *It hath been my misfortune to be seduced into a very great sin, and not only so, but to make the most solemn Oaths and Promises to continue in it; if I break 'em, I'm Perjur'd; if I continue in't, I'm in as ill a Condition: Pray your Advice what way to take in it?*

A. A Promise, Oath or Obligation, to do an ill thing, binds not at all; for 'tis not only *false Words*, but *ill Actions* that are *Lyes, being Deviations from Truth or Equity*: To Vow to do an ill thing, and perform it, is a greater Complication of Guilt, because by so doing you *Patronize a Vow of Injustice*, and at the same time break some other Command to keep your Promise, which was Null as soon as made; but by breaking such a Wicked Oath, *you honour the Truth*, and shew not only your abhorrence of prosecuting a wicked Vow, but do in some measure manifest a Repentance for a Breach of the Third Command, when you took the *Name of God in Vain.* By breaking your Oath you Commit no Sin, because your Oath binds you not; but by keeping it you Commit *many sins at once*, and do as much as in you lyes to habituate it.

Q. *I Vowed, without any other Witness than God and my own Conscience, in a solemn manner, and without Passion or Profaneness, that I would relinquish suddenly an Office which I am possess'd of, binding my self to the strict performance by the severest of Imprecations*; (not by a profane Oath, &c.) *but Time, that will make all things apparent, has shown me that this Vow extreamly thwarts my Worldly Interest, and in humane probability will ruin it* —— *without I break it, or tempt God by Committing my Affairs to an Extraordinary Providence? I entreat you not to slight this Query, but resolve it.*

A. The Question is *very Curious*, and too Nice to lay down our positive Determinations upon't; however we shall give you our Opinion, and the Reasons of it, but desire they may not be so decisive (because they Favour your Interest) as to hinder you from advising with other *Casuists* upon it. According to the State of the Case, if you break your *Vow*, you are guilty of one *certain sin*; if you keep it, you

hazard the Commission of *many uncertain Sins*; but if one may miss, two may; and if two, all may, by some intervening Providences; therefore one Certain Evil is to be avoided, before many Uncertain Ones. Besides, *We ought not to do Evil, that Good may come of it*; and 'tis a bold Adventure, for a little Temporal Enjoyment to hazard an Eternal one. Thus far the Case wou'd bear, if it can be prov'd that the *Vow* is Obligatory; but we don't believe it to be so, because 'tis a *Rash Vow*, as may be gathered from two Passages in the *Query*, viz. *relinquish suddenly*, and, *but Time, which maketh all things apparent*, &c. We'll put an Instance: Suppose I Vow to Kill, Cheat, or but to Turn such a Person out of some Imployment, who is at my disposal, when he is thereby expos'd to such Temptations and Misfortunes that he is like to be ruin'd without some Extraordinary Providence to prevent it, which I yet can't foresee; in such a Case my Vow is *Void* as soon as *Made*, because 'tis a Vow against the Prerogative of the Eternal Laws of Nature, which indispensibly obliges me to be Just and Merciful; and as I am a Christian, 'tis a Violation of *Charity*. So that to perform this Vow, is a Wickedness as well as to make it: Now if I can't in Justice treat another so, I ought not to treat my self so: For in the *Eternal Law of Nature* there is a particular Right and Privilege stampt upon *SELF*; and hence it is that *Self-Murder* is a greater Sin than Murdering another; the first is a breach of one Obligation, the last of both, *viz. The Law of Nature, and the Rights of it*——— But the Case yet admits of another alteration: If this Office was got, or is kept by *unjust Means*, if it necessarily expoles you to Sin by the Practice of it, or tyes you to ill Company, then you ought to forsake it, whether you Vow or No. 'Tis a *strange sort of Curiosity* to divest our selves of our Native Freedom, and impose greater Burdens upon our selves than God and Nature have design'd: We think no one ought to do it, till they find the Task already set 'em, so easie as not to exercise all their Care, but such Persons perhaps are not to be found——— It wou'd be a Determination of no little moment, if all our *Casuistical Divines* wou'd fix the *Crisis*, viz. *How far a Man (under all the Circumstances of Life) has Power to bind or dispose of himself, and how far not.*

Q. *Whether there's any such thing as a Hag, which the common People fancy to be Witch-riding, when they are in their Beds in the Night time, and as some say, when they are perfectly awake, and with such a Vehemency that they are not able to stir either Hand or Foot, or move the least Member of their Bodies, nor can utter one word distinctly, but make a kind of a grumbling Noise?*——— *If in the Affirmative, what Instance meet you with in History? If in the Negative, what is it that is the Cause of it?*

A. 'Tis effected both ways, by *Vapours* from crude and undigested Concoctions, heat of Blood, as after hard Drinking, and several other Natural ways; but sometimes 'tis really effected *by Witches*,

ches, which first gave the Name to the common Oppreſſion in Sleep call'd the *Night Mare*: Hiſtory is full of ſuch Inſtances, I ſhall only mention one, which I had from a Perſon that was an Eye and Ear-witneſs to all the Matter of Fact. —— A Boy that was worn out even to a Conſumption, by the common Load and Oppreſſion of *a Witch* in the Night-time, ſometimes he ſhifted Beds, and was quiet for a Night or two, but then was afflicted again; he was always well in the Day time, and eat his Meat well; an Elder Brother of his that came from the *Univerſity*, hearing the Relation of the Boy's Diſtemper, ſuppos'd the Reaſon of it, and order'd the Boy to lye with his Father, he himſelf deſigning to ſleep in that Bed, and when Night came (*according to my Friends words*) he *Charm'd* the Room, as is uſual, to retain a Thief, (*for ſuch things have been done, though we believe by no good means*) and in the Night-time he heard the Lid of the Cheſt under the Window make a little Noiſe, as if a Cat or ſomething elſe had leap'd out of the Window upon it, whereupon he roſe and ſtruck a Light, and there ſtood an *Old Woman*, a Neighbour which he knew very well, in the midſt of the Room; he bid her go, ſhe anſwered, *She cou'd not till he diſmiſs'd her*; whereupon he took her by the Hand and led her down the Stairs, and ſent her home, and bid her come in the Morning: Next Morning, as he was Diſcourſing his Father, ſhe came, and Confeſſed ſhe uſed to lye upon the Child, becauſe he was a peeviſh Boy, and hindered her of the Relief the Family uſed to give her, but was not minded to Kill the Boy for his Parents ſake; and being Queſtion'd by the Scholar how ſhe came to uſe ſuch Tricks? ——— She anſwered, *That a Man came to her Houſe, who relieved her, afterwards fetch'd Blood of her*, which ſhe ſtewed, and there was a kind of Impreſſion of Letters, which the Scholar prick'd again, and ſent her home; upon which ſhe was mightily terrify'd with the Apparition of the Man threatning her, which ſhe told the Scholar; upon this, the Parents of the Boy caus'd her to go to the Church continually, and afforded her a Relief during her Life, but were a long time before they cou'd teach her the *Lords Prayer*, and hinder her from ſtopping her Ears, but at length ſhe overcame all her wicked Suggeſtions.

Q. *What Pretence has the Pope to a Triple Crown?*

A. Some ſay to act the Offices of the whole *Trinity*, and 'tis as reaſonable as to make Effigies of 'em; but ſince there's no good Reaſon to be given, we may Anſwer it by asking other Queſtions, Why does he uſe fraud and force to obtain the Name of *Univerſal Biſhop*, ——— when *Rome* was once a private Biſhoprick? Why does that Church pretend that we owe our Converſion to 'em, when *Lucius* was hundreds of Years before, a Chriſtian King here; and why a thouſand more Impoſtures?

Q. *Whether 'tis lawful to Swear?*

A. Our Queriſt ſeems mightily diſſatisfy'd in our affirmative Anſwer, and Muſters ſome of the Father's to prove nothing. To what we have ſaid before, we add, ——— That if it had been an

ill thing, God wou'd never have sworn by himself. —— That our Saviour by saying, *Swear not at all*, only meant in common Discourse, because a frequent Use wou'd grow into a Custom of taking God's Name in Vain, that is, (mostly) by speaking of it without Reverence, or thinking of what we say. —— And to put all out of doubt, 'tis said in the Epistle to the *Hebrews*, *Men verily Swear* (or do Swear) *by the Greater; and an Oath for Confirmation is unto 'em an end of all strife*: 'Tis spoken in the Present Tense, *do Swear*, not *have sworn*, as an old Obsolete or Antiquated Custom; and this was the Custom after our Saviour's Command of *Swear not*.

Q. *What Reason can be given, why the Name of* GOD *is not once mentioned throughout all the Book of* Esther?

A. This Question was sometime since Proposed, but we must ingeniously acknowledge we were not, till very lately, provided of any satisfactory Answer: But now we think we have found one, where we little expected it, namely, in Consulting Authors on the *late Difficulty* concerning the *Creation of the World*, where we accidentally lit upon this Passage out of *A Ben Ezra's Commentaries* thereon, —— "The old "*Samaritan* Pentateuch, says he, "here reads, —— *In principio* "*creavit Asima*, &c. In the be"ginning *Asima* Created the Hea"vens and the Earth. Now this *Asima*, or as we read it, *Ashima*, was the *God* or *Idol* of the *Hamathites*, some of those People who were brought up by the King of *Assyria*, and planted in the Region of *Samaria*, when *Israel* were carried away Captive, —— as we read 2 *Kings* 17. 30. *And the Men of Hamath made Ashima*; who having been destroyed by Lyons for not worshiping the true God, an old Priest was sent back from *Babylon* to *Samaria* to teach 'em how to do it, who 'tis probable brought a Copy of the *Pentateuch* with him, —— But they *fearing the Lord*, and *serving their Idols*, as 'tis there expres'd, mixt their *Worships* together, and made a Mungril sort of Religion, its probable *corrupting* the *Holy Books*, as has been usual for *Heretiques* and Misbelievers, and inserting the Names of their Idols instead of the true God. —— "*Nomen Idoli* "*pro Elohim*, as *A. E.* goes on, "which left the *Persians* shou'd also do in *Megella*, (so they call the Book of *Hester*) *Mordecai*, whom he supposes to be the Author of it (and indeed 'tis said in the History, that these Matters were *written in a Book*, and that *Esther* and *Mordecai* wrote with all Authority) *that he did studiously and industriously abstain from the Name of God throughout all this Book, which was to go abroad among the Heathens, Subjects of* Ahashuerus, *lest they shou'd serve it as their Countrymen the* Hamathites *had before done, and foist in some of their own Idols in the room on't.* And indeed to observe the whole History, we shall find in some places so fair Occasion for mentioning the Name of God, that unless it had been *designedly avoided*, one can hardly tell how it shou'd be there omitted. —— For in the Account of the *Jews* Behaviour under

under their Apprehensions of a speedy and general *Massacre*, we find described their *Fasting*, and *lying in Sackcloth and Ashes*: We find *Mordecai*'s Discourse, and Dependance upon Providence for the Deliverance of his Countrymen the *Jews*, and we find that Queen *Esther* order'd all the *Jews* of *Shushan* to Fast, and Promis'd she and her Court wou'd do the same; and yet in all this, though here's so fair an Occasion, as well as afterwards in the Account of their *Deliverance* and *Thanksgiving*, though these are all religious Concerns, and though 'twas difficult to describe a *Fast*, a *Thanksgiving* and a *Providence*, without mentioning a *God*, yet we find the word not so much as *once* here used.—— For which, if any can assign a more *probable Reason* than what we have here produced, we shall own our selves extremely Oblig'd to 'em for their Information.—— But here we are aware of one *grand Objection* which will go near to shake the *strength* of all this *Hypothesis*, if it be not foreseen and avoided That *great Man* who had the Care of *compiling* and *adorning* our *English* Edition of the *Polyglot*, when he comes to treat of the *Samaritan Pentateuch*, seems very zealous for it, and Discourses in particular of this Passage of *A Ben Ezra*: He says truly, that there is no such Word as this *Asima* to be found in the *Samaritan Bible*, where the *Jew* pretends it is: That the *latter Samaritans*, after they had a Temple built for 'em on Mount *Gerizim*, were no longer *Idolaters*, but *Schismaticks* only; and that the *Jews* by reason of their inveterate Hatred against 'em, use to load 'em with all the Calumnies imaginable, of which sort he takes this to be one. In Answer whereunto, with all the *Deference* possible to the *Memory* of so *good* and *great a Man*, we say in the first place to his Objection, that there is *Now no such word* to be found in the *Samaritan*, we readily grant it, nor did *A. E.* ever affirm there *was*,—— We also as freely grant that the *Second Cast* of those *Samaritans* might not be *Idolaters*, (though our Saviour himself tells 'em, *they know not what they Worshipp'd*) and yet still *A Ben Ezra*'s Account may hold firm and good: For he says—— the word *Asima* was found in the *Old Samaritan Bible*, though none doubts, but when they afterwards came to *Worship* the *true God*, they wou'd aboliſh their Old Idols, and turn 'em out of their *Bibles*, as well as their *Temples*; accordingly it might very easily be in the *Old Copies*; and yet not to be found in the *New*. For the *Jews* slandering the *Samaritans*, we find by both Sacred and Profane History, that there was but *little Love lost between 'em*,—— however, most of what *A. E.* accuses 'em of, is *certainly true*: 'Tis certain they *were Idolaters*, 'tis certain they *Worshipp'd* this *Asima*, and 'is certain they *Placed* it in the *Temple of God*, and as well they *might* in *his Word*,—— and that they actually *did* so, carries with it a great Face of probability, and that *Mordecai* might know this, is very possible, he being about the Court, and no doubt constant Correspondence kept betwixt that and such *famous Colo-*

nies, who as it appears, ſtil *paid Tribute* to the Kings of *Perſia*, and receiv'd their *Governours* from them ——— and if he did *know* it, might very *wiſely* and *religiouſly* endeavour to avoid giving Occaſion for any ſuch *future Inconveniencies*; and a better Account than this, we doubt can hardly be found of this matter. Let us add one Conjecture more concerning this *Aſima*, which we know not whether any other has before fallen upon: 'Tis a known Objection againſt the *Jews* by the ſilly Heathens, that they *Worſhipt an Aſs* or *Aſſes Head* ——— *Aſini* or *Aſinæ Caput*: Now this miſtake might have ſome ground in this *Idolatry* of the *Old Samaritans*, who Worſhipt this *Aſima*, which by a very ſmall Change might be taken by one ignorant of the Language for the ſame with *Aſina* an *Aſs*, and one miſtake often producing another, the ſame imputation be thrown on all the *Jews*, the *Samaritans* near Neighbours. Nor are ſuch miſtakes as theſe without a Preſident among the *Heathen* Writers, when they ſpeak of the *Jews*, who we know made *bad Greek* of the *Hebrew word Jeruſalem*, and then underſtood it in as *bad a Senſe*, for a *Name* denoting *Sacrilege*; which tho' ſome *Chriſtians* won't own to be a Sin, yet we may believe even a *Jew* would never ſo far glory in it,

We have received ſeveral Letters of Inſtances about Apparitions, &c. which we have promiſed all together, knowing that not only the Credibility of 'em may conduce to the reducing the many Proſelytes of Sadduciſm and Hobbiſm amongſt us, but alſo of great ſatisfaction to all our Queriſts in general. But firſt we ſhall give you perhaps the moſt diverting Relation of a Night-walker that ever was heard of, ——— Take it in the Relators own words.

Gentlemen,

1 *Relation.* READing in one of your *Mercuries* a Queſtion, *Whether it can be a Truth that one walked in his ſleep?* Puts me in mind of one *Jenny Sedgwick*, a maid Servant to one *John Wetherilt* of a Town called *Swillington* in *Yorkſhire*, who talked in her ſleep all the Night long every Night, and ſometimes would riſe out of her Bed and walk about the Houſe: One time ſhe roſe and came through the Room where I lay, and by the light of the Fire I did ſee and obſerve her to take a Pot or Mugg off a Shelf, and holding it to her Mouth, ſaid, *Mr. Backhouſe, you are Welcome from York, here's to you*; and ſet down the Mugg, and returned to her Bed, but running againſt the Door-cheek awaked, and fell a crying and ſcolding at her Maſter, who lay in the ſame Room, for pulling her out of Bed, *&c.* I do aſſure you, that none of us could ſleep a whole Night for a Month or ſix Weeks together, 'till ſhe roſe, for laughing at her Talk. If I ſhould write all I heard and remember, it would fill a Quire of Paper. I'le give you a few inſtances, (But firſt Note, that ſhe never uttered any thing that was ſaid to her, but whatever ſhe ſaid her

her self, were it good or bad, she would repeat in her sleep.) She had a Sweet-heart, a Translator by Trade, who lived at a Town called *Knowstrop*, about two Miles from *Leeds*, and as many from *Swillington*; he used to take her behind him on his Horse, and bring her almost home, to ease her, which we knew not, 'till she told us in her sleep; which was thus: says she (seeing her Master) to her Friend, *Cocks-foot*, (a word she frequently used) *yonder is my Master, if he see me he will jear me to death, I will leap off and hide my self in* Blaram's *Garden*, (which had a very high Stile into it:) she gets out of Bed, and goes to her Masters Bed, which was very high, and gets one Legg upon his Bed, and strove to get up the other, but could not; we all laughing, the Folks of the next House heard us, at last she awoke, and cryed, and scolded at her Master as before: She was no sooner in Bed and asleep again, but began to talk; says she, *That was a pretty Boy you sent with the four* Pears *and the* Sugar-candy; *I eat the Pairs, and hid the Candy, but if my Master find it, I'l swear 'tis none of mine*: That's a good Lass, *Jenney*, said her Master; says she in her sleep,

Toit may go home and wash your Hose,
And wipe the Dew-drops from your Nose,
And mock no maidens here;
For you tread down Grass, and need not,
Wear your shoes, and speed not,
And Clout-leather's very dear;
But I need not care, for my
Sweet heart's a Cobler.

At which we all Laughed very loud, and she louder than us all. Her Master having Latin Books, she thought he knew by them those things he jear'd her with, and hid them one after another; but one Night in her sleep she called to a Maid of her Acquaintance, and said, *Now I dare say any thing, for I have hid all my Masters Conjuring Books*; by which means he found them. But I will only tell you one passage, perhaps worth considering of: She lived in a Tavern in *Newcastle* upon *Tyne*, and when the *Scots* took it, she running in a Fright down the Stairs, broke her Legg; she in her sleep began the Story of it, calling, *Mistress, Mistress, do you not see how the Blood runs at such a place?* Naming it; and puts her Legg out of the Bed, which was very nigh the Floor, and sate up, puting her Hand into the Chamber pot, and bathing her Legg, crying out very piteously, *Oh Pain, Pain! Oh Pain, Pain!* a long time, insomuch that I would have waked her, but they would not let me do it: So far as I can judge, she wept, and was really in Pain. This may serve for a little diversion, if it be of no other Use to you, that she shou'd Dream so sensibly of a thing so long past: I was then about 12 or 13 Yearr of Age, and it was in the Year 1644. she lay with two Boys, her Masters Sons, they would hang about her Neck, and say, to her, *Jenney, Lig down Jenney*; the elder of those Boys was then about three Years old, he

is

is now living in *Thieving-lane* at *Westminster*.

2. *Relat.* One Madam *Bents*, who lodgeth at my Lady *Biram's* in *Bow*, tells me that my Lady *Gerrad* and she went to Visit an ancient Gentlewoman, who has Lodgings in a House, out of which one Madam *Bendish* died at *East-ham*, about *August* was two Years since; they say, that the Old Gentlewoman tells them, that about 7 or 8 Weeks ago Madam *Bendish* appear'd to her like a shadow, and talk'd with her an hour or more at a time; the Voice was low, but she could hear what she said perfectly; the Spirit bid the Old Gentlewoman tell her Son, who was Obstinate, *&c.* that he must read the 1*st*, 2*d*, 3*d*. chap. of the *Proverbs*, in which he might learn his Duty, *&c.* and told her that she had left him that House, and 150 *l. per Ann.* but the Executors had done him some wrong, *&c.* Mr. *Bendish* came from *Cambridg*, the Old Gentlewoman deliver'd her Message to him; the Spirit told her she had done as she bad her, and thanked her for it; but since that, the Spirit thad almost turned her out of her Bed, and gave her a blow that hurt her a little. More to the same purpose I had from Madam *Bents*: She also saith, that Mr. *Smith*, the Minister of *West-ham*, has been with the Old Gentlewoman.

3. *Relat.* Madam *Bents* told me also, that a Gentlewoman of her Acquaintance, now living, had a Son that took ill Courses; and she being Pious was fearful about him, that he would be damned; the Young Man did reform, but soon after dyed; his Mother was extreamly afflicted, and fear'd he was in Hell; about a Month after he dyed, if I mistake not the Young-man's Spirit came to his Mothers Bed, and opened the Curtains, at which she and one in Bed with her, shunk down and covered themselves; the Spirit calld, *Mother, Mother*, and she then said, *Son*, it answered, *Mother, you are much troubled concerning me, but I am come to tell you that I am at rest, and shall trouble you no more.*

4. *Relat.* Another thing of like Nature a worthy Person now living in *London*, told me of; which in short was, That one *Lunt* in *Derby-shire*, near to the *Peak*, had a Brother dyed, and afterwards appeared to him, and desired that his Brother would go to one with whom he had lived as a Servant, and demanded some Money which was due to him, and give it to a Woman in the same Town, whom he had Promised Marriage to, and got her with Child, and then deserted both his Service and her: *Lunt* went to the Man, had the Money, gave it her, got her to forgive his Brother, and came home, the Spirit being with him; when they were nigh home, the Spirit bid his Brother ask what he would have done for him, (*Lunt* being poor) for if he asked, he could grant him, and it should not hurt him Either as to Soul or Body; but *Lunt* wou'd ask nothing; the Spirit thanked him for the Kindness he had done him, and vanished with such a melodious Noise that ravished *Lunt*, *&c.* There are many strange things in this Story which I omit, supposing some of you may have heard it before; if not, 'twere as I think, worth your hearing.

Q. If these things be so, it would seem we are to be Probationers in a Stage after this Life: But whether it be convenient for you to give your Thoughts of it, I know not; but should be glad to meet with them in your Athenian Oracle; I dare not presume to desire it in another way?

Bromly, by *Bow*, Octob. 3. 1691. Yours to Command,

Hugh Preston.

A. To which four Relations we Answer, That there's not one Argument amongst 'em all, that proves any thing like a future State of Tryal, or another place besides this World, to depend upon for entailing a certainty of Rewards or Punishments to Eternity —— We meet (besides this) with innumerable Instances of Spirits appearing, to make or desire satisfaction, to such as they have injur'd whilst living; but for such Instances as wee meet with, which seem to contradict the Scripture, as melodious Musick, or Signs of Rejoycing after such and such satisfaction, we ought to attribute it to the illusions of the Devil, who brought in the Epilogue or latter part of the Scene, or else that the whole was manag'd by —— The Queriſt sent another Question about a certain way of improving Money, which we judge not proper to concern our selves with, lest thereby we injure one of the Parties concern'd.

5. *Relat.* Dr. *Dens* (as we have been lately inform'd by a Person of great Note) relates, that being at *Paris*, after Dinner, in his Chamber, he saw his Wife pass by him through the Room with a dead Child in her arms; a Messenger was dispatched immediately to *London*, where at that instant she was deliver'd, after a hard Labour, of a dead Child, which was the instant she appeared at *Paris*, or the Spirit that represented the Vision.

6. *Relat.* An Eminent Doctor's Sister, (whom one of our Society knows very well, being then about Seventeen Years Old, in a high Pestilential Feaver, in the Sickness time, fell into a short Slumber, and had this Vision: *A BURIAL*, the Cloth held up by four Maids, and a numerous Train of Followers, and it was buried in a Vault —— She asked what Burial it was; a by-stander answered that she should die of the *TOKENS*, and be so buried in a Vault, and have four such Maids, whom he Named, to carry her: Then appear'd three great Green glorious Balls, which rose up in a beautiful Field; the least ascended quickly out of her sight, the second and bigest fast after it, the third slower; the By-stander told her the first Ball was her self, the second was her Father, the third her Mother; she awaked, and related these Visions, and Named the Maids Names; she was marked with the *Tokens* as she was told of, and dyed in few hours. But what makes this Relation more remarkable, is, *Alhallows-Bread-street*-Church was shut up, the Church-wardens refused the Burial, unless her Friends would bury her in the Church-Vault, and enjoyned no People should be invited to the Burial, which was agreed on, and at Noon the Body

Body was to be buried: At the same time came one of her Play-fellows out of the Country to see the deceased, and understanding the Burial was to be that day, desir'd no Persons might hold up the Cloth but her and three Maids she would bring, which were all the same Maids the deceased Named when she awaked; and without Invitation a numerous Train followed to the Church, and she was buried in the Vault accordingly.

7. *Relat.* The aforementioned Dr's. Daughter, *Mariamne* by Name, was called about Ten in the Morning audibly three times, by a Voice which she took for her Fathers: she Answer'd, and hasted down at the third Call, fearing her delay would displease him; when she came down Stairs, she asked what her Father would please to have with her; when as she was told her Father was Discoursing with a Man a long time, and that no Body had called, unless some Body in the Street had called some Person by Name; she replyed, her Name was not a Common Name, being *Mariamne*, therefore not probable; she in three dayes sickned, and was instantly delirious, and dyed.

8. *Relat.* Another tells us on his own Knowledge, That a Maid was called audibly three times, when no Body called in the House, and at that Instant the Grand mother died, above a hundred Miles off, Calling upon this Maid, who is now alive in *London.*

9. *Relat.* Some little time agoe, a Person under an Extraordinary Weakness of Body and lightness of the Head, called upon the Name of another Person, with whom he had been very intimately acquainted, to Come, twice or thrice repeated, with more than ordinary loudness, considering the Weakness he was then under; and within an hour or two after died, which was about five a Clock in the Morning; at six in the same Morning came the Wife of the Person who was called by the Deceased, to know how he did, for that her Husband had not rested that Night, tho' very Well when he went to Bed, and wholly ignorant of the Deceased's Illness; in short, the Person so called, after that time rose not out of his Bed, but died that very day seven night after.

10. *Relat.* Near *Chesham* in *Bukinghamshire*, there was one *Joseph Chambers*, wh died out of the very House where I then lived, who after he had been buried about *three days*, as the Maid of the House was walking thro' a little Orchard adjoyning to it, at a little distance she saw this *Joseph Chambers*, (in a Melancholly Posture) leaning against a Tree, in the very Cap and Dress he was laid out in; upon this the Maid runs into her Masters House, much affrighted, and told him, That if ever she saw *Joseph Chambers* in her Life, she had just now seen him. He haunted the House for several Years afterwards, and would very often in the dead of the Nigh *rap*, *rap*, *rap*, so long, and so hard at the Door, 'til he wak'd all the Family: 'Twas supposed his Errand was to discover some great Injuries he had done to the right Owner of the House where he died. The Maid that saw him 'twas about a Fortnigh agoe at our Booksellers House, and now lives near *Latmus* in *Buckingham-shire.*

Our

Our Thoughts upon the Whole.

That ſuch ſupernatural Tranſactions are now believ'd in all Nations, have been credited in all Ages, thoſe that conſult the Scripture find frequent mention of 'em, nay, once from our Saviour's Mouth, *viz. Handle and ſee me, for a Spirit hath not fleſh and bones as ye ſee me have.* The *Roman* and *Grecian* Hiſtories are full of Inſtances, (particularly ſee *Plutarch's Lives)* but we have no need of Enumerations, for the next ſtep to the disbelieving ſuch things, is, *The denyal of the Souls Exiſtence out of the Body*, which is as hard to be conceived as the Nature of Spirits; and if that once is admitted, Farewel all Moral Vertues, the Dignity of our Reaſons, the Expectation of Rewards and Puniſhments hereafter, and by Conſequence an Inlet to the moſt profligate baſe things whilſt here, that Humane Nature can poſſibly ſtoop to: As to a more particular Anſwer to *Relation* 9. See before.

Q. *Teach us, great* Athens Sons, *from whence ariſe*
The various Jealouſies Loves Empire vex,
And ſhew what cure in Art or Nature lies
For theſe dire poyſons *which the Mind perplex?*

A. That *Jaundice* of the Soul, * that lazy pain,
Which ſcarce we'd wiſh our Enemies ſhou'd know,
How can we by meer *Theory* explain,
Or how the *Effects* without the *Cauſes* ſhow?

* Jealouſie.

Whom we adore no thought of Sin can ſeize,
We're of their *Vertue*, as their *Love* ſecure;
The World may *ſleight* or *envy*, which they pleaſe,
But ſtill that Flame's immortal that's ſo pure.

Friendſhip and *Love* in all their glorious Train
Ne'er yet cou'd boaſt a *happier few* than we:
To us your *Query* then you ſend in vain,
Go ask the *Great* and *Rich* for *Jealouſie.*

Q. *Whether a Comprehenſion, or the Uniting of Conformiſts and Nonconformiſts, been't neceſſary for the Reforming of* England?

A. Yes undoubtedly,—— becauſe *the Schiſm* it ſelf, on which ſide ſoever the fault lyes, is a *great Sin* and *Scandal, and highly needs Reformation*,—— for that there is a Schiſm, is as plain as that *One*, and *One* are not *One*, but *Two*: ſince there are *different Churches, different Communions*, and *Hearts more different and oppoſite* than either. This *Union* is further neceſſary, even to *PERSONAL REFORMATION*, becauſe the want thereof has ſo much obſtructed it, Perſons being more concern'd for

for their own *particular Tenents* than for common Christianity; nay, entertaining the most bitter, scurrilous and prophane Sentiments against the contrary Party, even in their most *solemn* and *religious Performances*, with Approbation and Pleasure,—— as let those concern'd say what they will, such whose Conversation is but any way *general*, cannot but have seen and heard Instances of but too many: And thus while one laughs at the others *PREACHING*, and the other at his *PRAYING*, the Atheist laughs at both, and there are very many believe neither. Besides, the World is so *foolishly ill-natur'd*, that opposite Parties commonly are out of spite either careless or negligent in any Christian Duty which they see their Opposers strict or eminent in performing. Another Reason is that, *Rebus sic stantibus*, we see not how the ancient *Church Discipline*, so much desired, and the loss thereof so much lamented, can ever be renew'd, without which it's not very likely *such a REFORMATION* as is desired shou'd take very large steps amongst us: Since as things now are, let a Person be *Excommunicated* in our Church, he has the *Dissenters* to flye to; in theirs he flies to us, *or indeed keeps between both, rails at all, and is of neither.* Again, while this *fatal and scandalous Division* lasts, it cannot be avoided, but there will still be *different Interests*, and that powerful ones, whose *struggle* will be not only dangerous to the State, but breed Animosities, Strife and Bitterness in the different Parties.—— *Which God knows whether ever we shall be so happy to see Composed and Ended!*

Q. *Is it proper for a Woman to yield at the first Address, though to a Man we love?*

A. We must first Answer the *Letter*, before we dispatch the *Questions*,—— For the *Men* they are such poor *helpless Creatures*, that they much more need *Direction* in this Affair than the Fair Sex, whom Nature has sufficiently instructed with *Wit*, as well as Arm'd with *Beauty*, and so provided against all *Attacks* of what Nature soever. But if you think, Madam, you are not yet upon the Square with us, and if the pretty (for ought we know) invisible *Amaryllis* won't enter the Lists with *that dreadful Creature Man*, unless she's Arm'd *Back* and *Breast*, we must not be such *Uncourteous Knights* to refuse our Aid and Assistance therein to her, or any other *distressed Damsel.*

Accordingly we Answer to this *first Question*,—— There's no such *want of Men* yet, thanks to our gentle *French* and *Irish* Enemies, that you Ladies should be in such great haste, to yield at the first Appearance of a Foe.—— What if you are Cowards at Heart, (as Mrs. *Rayſm* in her Breeches) 'tis however decent not to hang out the *White Flag* 'till the *Cannon be drawn down*; besides, you'll get better Conditions, if the Enemy does not know how weak you are within. (Forgive Ladies all this *Warlike Gibberish*, for we had been just reading the *Gazet*, and can't easily get out on't.) But to be less *Figurative*, in plain Truth and *English*, as we have often told you; there's *little Faith* in us

Men, and perhaps less *Generosity*, and but very few of us can *bear* such a Favour. —— 'Tis e'ne too *luscious Fare*, as we said before of *Kisses*, for a *hungry Lover*, who ten to one Surfeits upon't, and in a little while nauseates the Giver, Feast and all: Not but that could the Ladies be sure of their *Lovers Hearts*, that will whip ye about like *Jack-a-Lents*, a Mile in a Minute, could ye but *know your Men* once, and had you the good Fortune to light upon a *Generous Lover*, (as great a Phœnix as the *Eel* among the Sack of *Snakes*, &c. —— you know the Story) in such a Case the less *Ceremony* the better, (except the grand one of the *Ring*, and Sack-posset) and he must be proportionably the *better* as he is the *happier* Lover, being *surprized into Bliss*, and the *mighty Joy* heap'd upon him before he's aware on't: And besides, all the World knows, as well as *Seneca*, that a *Benefit* is so much the greater, by how much the more unexpectedly and speedily 'tis conferred. All the Fear here Ladies, is, least *Love* should put a Cheat upon you, infect you with his own *Blindness*, and make you take the Lovers for as Errant Angels, as they do you, and be perhaps both alike mistaken. However t'other side we look upon to be much the safer, as the World now is, and that 'twould do best to *keep the Hounds at a Bay* for some convenient time, which will make them more eager, and when they do *fasten* more in earnest. But for this piece of *the Art of Love*, as is before said, We believe Women need little Instruction, since though you were all as Innocent as *Eve* in Paradise, you'd have the Wit to Answer your Lovers, as she did our great Grandfather, who even before she knew she was Naked, could tell *Adam*, unless Mr *Dryden* slanders her,

——You long should Court, and we should long Deny.

Q. *If our Lovers Sing to us, whether we ought to Praise 'em.*

A. There seems no great matter in't of one side or t'other, —— but o'th' two 'tis more Civil to Praise 'em than otherwise, since if they *Sing Well*, you ought to do it out of Gratitude; if *Ill*, out of Pity, if not Justice too; since if they know it themselves, you are still the more Oblig'd to 'em, when they have so much Complaisance to expose even their own Imperfections to gratifie your Desires. O' t'other side, if they have a little of the Sir *Courtley* in 'em, and think to *stop the Fair Thief*, that has truss'd up a certain little foolish Heart of theirs, and run away with it; if they think to stop it with their own *howling Hue and Cry*, and perswade themselves that they sing like *Bowman* himself, when perhaps they *Sing* and *Dance* too like the *Witches in Macbeth*, or *Scaramouch* a Serenading his Mistress —— in this Case we think most of all a *good Humour'd Lady wou'd Commend 'em*; for 'tis the only Kindness Nature has shown the poor Creatures, to give 'em a good Opinion of their own pretty Parts, for fear if they knew their true Character as well as others do, they shou'd hang themselves out of the way. —— But then for the *Way of Praising*, which the greatest Wits, and those who have done it best, tell us, is the *Nicest thing* in the World, —— and this Ladies, you know how

to do the best of any. That way of Praising a Lover, which would please him best, is letting him take his own *Commendation and Reward* at once, from that pretty *Mouth* which can no way more obligingly Praise him —— or if the poor *Icarus* must not rise so high, (for fear of *melting his wings*) a soft grasp of a fine Hand, a twirl of the Eye, a turn of the Head, and a thousand other pretty insignificant Nothings which you *Women* call *Favours*, will be sufficient to make the *happy Lover* believe you are pleas'd with him, and almost set him out of his little Wits for Joy.

Q. *Since Love depends not on our* Will,
But is most free and unconfin'd;
How can Inconstancy *be ill*,
When a plain force upon the Mind?

A. Love is at first at our Command,
Till *Fancy* does the *Judgment* bind;
Which if the time we don't withstand,
Enslaves the *Body* and the *Mind?*

If a first Love we thus may tame,
A second we may easier rule,
Inconstant then's too mild a *Name*
For one that's either *Knave* or *Fool.*

Q. *What is the handsomest way of putting off a Lover?*

A. Were it not more for the Ladies sake than the Lovers, we'd not meddle with this Question; for we think 'tis as desperate a piece of Service, as for the Garrison of a Fort to act its way thro' an Enemy's Army. In a word, 'tis almost an impossible thing for a Lady so to deny a Lover as to please him, —— for as 'tis wittily said of a very Ingenious Person in the Case of Rivals —— *we are all* Ishmaelites *to one another, if a Woman's in the Case*; so ten to one, but a Lady gets an Enemy, when she refuses a Lover —— who is generally so unreasonable an Animal, that he does not consider, *One poor Woman can suffice at once, but for one Man*; whereas if a Fam'd Beauty, or Fortune, she can never content all Pretenders, —— unless she had as many Bodies as she has Faces, when she looks in a Multiplying-Glass. But though a Woman of Prudence can't satisfie her Lovers, she may her self, by doing what becomes her, however they resent it. Our Advice then for her Behaviour is —— as to the swarm of Fools that buzz about her, even to let them alone to pretend on, since they think too well of themselves to believe she scorns or refuses them, though they were never so often told so by her own Mouth. —— But if there be any Person of Sense, Generosity and true Worth, who appears to be really in Love with her, when her Heart is before engaged,

gaged, we think she'd do very handsomely to let him know as much in as Obliging Terms as possible, that he might, as soon as he cou'd, wean himself from a *Fruitless Amour*.

Q. *How shall we most decently give our Consent in Marriage?*

A. For the Time, what has been said of Widows, may be partly apply'd to't, as well as what has been said in Answer to the first Question For the manner, there are a Thousand, which a witty Woman cannot be to seek in, and whatever way 'tis done, a Passionate Lover will scarce find fault with it; However, the less formal 'tis, we think it the better —— the more unexpectedly, the more frankly 'tis done, the more Obliging it must needs be.

Q. *Why are Widows more forward to Marry than Maids?*

A. Because as the Widow (we think) *Blackacre* has it, the young Fellows take it for granted, that 'tis nothing but —— *Up and Ride*, and indeed almost *Ravish the Widows into Matrimony*, if they have any *Appurtenances* worth *Angling* for. This the *Men's* side, —— then for the *Women's*, to carry on the foremention'd Metaphor, —— Whether of the two is the easier to mount, an *Old Pad Hack* that has been beating upon the Road this Ten Year, or a young *skittish Filly* that was never back'd before, but flouncing about like *Bucephalus*, when he stood in his own Light?

Q. *How long after the Death of a Husband may Women modestly Marry?*

A. We think that Pious Widow was a little of the forwardest, who when most deeply lamenting at her Husband's Funeral, and one of the Company at the Grave whisper'd her not to take on so heavily, for if she thought fit, he was ready to supply his room —— Answer'd, sadly Sobbing, *Thank ye Sir, for your Care to Comfort a poor disconsolate Widow, but indeed I've just now Promis'd another that came before ye.* The *Ephesian Matron* of t'other side was a little of the longest, though she made up for't afterwards, and was very much in Haste when she once set about the Business. Nor need we go so far as *Ephesus*, for Ladies that have almost Worship'd their Husband's Tombs for Seven Years together, after their Death, and at last express'd the *Extravagance* of their *Love* to their *Memories* by Marrying the *Tutor* of their *Children*. But might we propose a Term of Mourning in this Case, our Judgment is, that the *Widows Love* is too warm, who though like the *Indian* Wives they don't burn themselves with their *Husbands*, are yet for as good as burying themselves alive to keep them Company, —— and of the t'other side, that her's is too cold, who can scarce *lye alone* till her Husband is so. There is a mean betwixt them, and we think a Widow does very well in Mourning for one twelve Month after she is so, both because 'tis *decent*, and because she generally looks *Prettier* in't, and 'twill the sooner get her another *Husband*.

Q. *whether (as is commonly Taught)* Baptiſm *is the Proper and Natural Antitype of Circumciſion? If this be prov'd, one great Pillar of* Antipædobaptiſm *falls to the ground, and with it the Superſtructure from which all ſuch Conſequences as have been deduced by* Antipædobaptiſts, *or* Baptiſts, *miſ-called by the Name of* Anabaptiſts.

A. Not knowing the *Cuſtoms of Nations, Linguiſms,* (if we may ſo ſay) or *Expreſſion* only peculiar to ſuch and ſuch Tongues, together with the Ignorance of the Radixes, or Original Significations in Languages, are the great Obſtacle of underſtanding Truth, and by conſequence, the unhappy Introductions into many dangerous Hereſies and Schiſms in the Church. Perhaps theſe may be the great Cauſe of Diſputes upon this preſent Subject, not to mention a *Spirit of Contention.* Our poſitive Anſwer to the Queſtion is, that in many Caſes it will bear the Affirmative: Which we ſhall endeavour to prove from the following Conſiderations.

Firſt, From the *Cuſtoms* amongſt the *Jews*, in Proſelyting the *Gentiles* into their Religion; ſo far indeed Circumciſion was not properly a Type, but rather a Continuance of a Cuſtom, that by St. *John*, our Saviour, and his Apoſtles, had added unto it all that was neceſſary to make it a full, proper and pertinent *Type of Baptiſm.* That Baptiſm was the Common Cuſtom of initiating Proſelytes amongſt the *Jews* by whole Families, which had alſo their Sponſors as we now have, is ſo well known by all *Baptiſts*, (or *Anabaptiſts*) that they can't deny it. So that it was the likelieſt way from 'em to find little oppoſition in the practice of it; for had St. *John the Baptiſt*, &c. undertook any New way of Proſelyting the *Jews* into the Goſpel, they had not only ſtruggled with the Oppoſitions of a *New Doctrine*, but alſo of a *New Practice*, therefore it was that this Cuſtom was continued, and had the ſuperaddition of the full force of Baptiſm, *viz. A Conſignation or Seal of the Covenant.* And this is further ſtrengthened by ſeveral undenyable Texts in Scripture which *Anabaptiſts* themſelves can never get clear of, and ask 'em the Expoſition, they muſt either be ſilent, or give ſuch a Paraphraſe as we do

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The Texts are theſe: Firſt. *In whom alſo ye were Circumciſed with the Circumciſion made without hands, in puting off the Body of the ſins of the Fleſh, by the Circumciſion of Chriſt, HAVING BEEN BURYED WITH HIM IN BAPTISM* ——— The Next is ——— *The Baptizing the Iſraelites in the Red Sea*, 1 Cor. 10. 2. According to St *Cyprian*, *Mare autem illud*, &c. That the Red Sea was that Sacrament of Baptiſm the Apoſtle declares, ſaying, *I would not have you ignorant* ——— and adds, *All theſe things are our Figures.* Cyprian. *Ep.* 69. *Ed. Ox.* —— The laſt is, The ſaving of *Noah* and his Family in the Ark, &c. 1 Pet. 3. 21. We urge not theſe to prove any thing elſe but the Parallel betwixt Circumciſion and Baptiſm; or to ſpeak more properly, the neceſſary continuance of the Old Manner amongſt the *Jews* of continuing their way of

of Proselyting the *Heathens*, which by the way had no need to be expresly set down in what Method, what Persons, whether Infants or not, the Custom being so well known before-hand. But here we meet with an Objection of Baptizing Females, because Females were not Circumciz'd, the impossibility of the Modus or Manner how, makes the Question forreign; but all were Baptiz'd, both Men, Women and Children, amongst the *Heathen*, before they were admitted into the *Jewish Religion*, which Answers the Objection ——— Besides we could, if it were not a little impertinent, tell our Querist that several Nations had and yet continue the Custom of Circumcizing the Nymphæ of their Females, both upon a Religious and Civil Account: Some will tell us that this Custom (and 'tis not very improbable) was derived from the *Jews*, it being well known that the *Doctrine of the Trinity* which *Plato* taught, was learn'd from the *Rabbi's*, and also that several Nations have several *Jewish Customs* amongst 'em, the *Jews* being dispersed through the whole World, and in some places in very considerable Numbers.

Q. *What certain indubitable Grounds can we have for the Practice of Infant Baptism?*

A. From the Scripture: And *First* from the Order of the Words in the Commission, μαθητεύσατε πάντα τὰ ἔθνη, *Disciple all Nations*; and then follows βαπτίζοντες καὶ διδάσκοντες; from the Order of which Words, 1. Infants are not *Excluded from Baptism*, as is generally believ'd by *Anabaptists*. 2. A Person may be Baptiz'd before he be Taught ——— For μαθητεύσατε signifies to Disciple all Nations, personally and subjectively, as we shall shew presently; being a general World, it contains in it the two others that follow, *viz.* βαπτίζοντες καὶ διδάσκοντες, Baptizing and Teaching, it being the Imperative Mood, and the other two only Participles: So that the Commission of it is *that*, and the Mode of it *these*, But in the Mode, *Baptizing them*: precedes, *Teaching them to observe*, &c. *Secondly*, Children are capable of *Proselytism*, as may be observ'd from our Saviour's words, when he said, *Suffer little Children to come unto me*; the Original is ἐλθεῖν πρός, which is the same with προσελθεῖν, to Proselyte, which also Confirms the first Exposition of the Order of the Commission before recited ——— Besides, when we read of *whole Families* Baptiz'd, of the *Covenant* made to *you and your Children*, &c. of *Childrens being* of the *Kingdom of Heaven*, of being *Holy* as being the *Offspring* of Proselyted or *Believing Parents* ——— Nay further, when we meet with Instances of Children that have been so very Young, some before they could either goe or speak; that have had such strange Exits into another World, we may with all the Indignation imaginable explode that Uncharitable Position of *Anabaptists*, that say, *Children have no more right to Baptism*, &c. *than Unreasonable Creatures*. I my self have seen a Child about three Quarters Old, who when it was dying, grasp'd its Hands together, lift 'em up, look'd up it self, and

with an Air of all the ſatisfaction this was poſſible for an antient Perſon, dy'd; another that ſmil'd dying; but to ſuch as will meet with more ſuch like Inſtances, I refer 'em to *The Doctrine of Infants Baptiſm*, &c. by *Samuel Winter*, D. D. Printed for *John Crook* at the Sign of the *Ship* in St. *Paul's Church Yard*; 'tis in *Page* 154, 155, &c. We would ask ſuch Perſons who deny Infants uncapable of Baptiſm, becauſe they can ſhow no actual Sign of it, What they think of the *Ruler's Daughter*? Our Saviour bid him only *Believe*, and it ſhould be done. 'Tis a great weakneſs to believe Children not Baptiz'd, from the Example of the *Jaylor*: The *Syriac*, is, *Baptizatus eſt ipſe, & filii domus ejus*; which compar'd with *Ver.* 23. *Et cum omnibus filiis domus ſuæ*: Young and Old Men, Women and Children, are included in this Text; and 'tis Nonſenſe to urge from the conſequent Text, That thoſe which were Baptized, *glorified* and *praiſed God*, which Children could not do: It means all ſuch as were capable of doing it: But at their rate, we ſhall have all the Children of *Anabaptiſts* ſtarv'd; for 'tis ſaid, *He that will not work, let him not eat*: But Children muſt do it, though not capable of working; or elſe not only the *Race* of *Anabaptiſts*, but of *all Chriſtians*, nay, of the *whole World*, muſt ſoon be extirpated. From which we would ask, What Priviledge have the Children of *Believing Parents* above *Unbelieving*? If they ſay, None but the *Prayers* of ſuch Parents, (for that they uſually do,) we further ask, Whether the words, *Elſe were your Children Unclean, but now they are Holy*, does, if compar'd with the Context, relate to Off-Springs, or *Prayer*? For *Prayer* is a common Debt to *all* Perſons. But we might further prove this from the Univerſal Conſent of the Churches in all Countreys; for as *Tertullian de Preſcriptoræ Heret.* c. 28. *Ecquid veri ſimile*, &c. Had the Churches Erred, they wou'd have Varied, *&c.* But we find it not only in the Churches of *Europe*, but alſo that 'tis the Uniform Practice from the firſt Plantation of Chriſtian Churches, and of ſuch Colonies of the ſame Mother Church, as had Correſpondence by their Biſhops or Presbyters; and ſuch as were of Original Plantations, or betwixt which 'tis more than probable there was no Communication, by reaſon of the vaſt diſtance and want of Intercourſe, betwixt the Countreys, where they lived, as the *Aboſſin* Church in the further *Æthiopia*, and the *Indian* Church in *Coulan* and *Crangonar*, and about *Maliapar*, planted by St. *Thomas*, all which practice Infant-Baptiſm: See *Berewood's Enquiries*. Next, *Infant Baptiſm* is to be proved by *Antiquity*; we being able to demonſtrate, That there never was any particular Congregation till above Years after Chriſt, when all Churches uſed *Infant Baptiſm*; as may be ſufficiently proved in the Firſt, Second, Third, and ſucceeding Centuries: Which ſhows that the word *All*, in Diſcipling all Nations, did and does comprehend *Infants*.—— Perhaps theſe Three laſt Arguments may have more force in them to conclude what they deſign, than the firſt *Thoughts* will bear: We could produce

produce ſuch *undoubted Authorities*, in every Age ſince Chriſt, as would ſatisfie any thinking Man, but our Paper is too ſhort.

Q. *Whether Infant Baptiſm is to be found in Scripture?*

A. Not expreſly in the Letter, but from neceſſary and unavoidable Conſequences, as we have already ſhewn; which is enough to all Diſintereſted Perſons: To ſuch as are Prejudic'd, we would put this *Queſtion*, Whether the *Doctrine* of the *Trinity* is to be found in the Scriptures? They'll make make the Inference that that we have done about *Infant Baptiſm*; nay, and will think every one a *Heretick* that believes it not ſufficient. Nor could the *Anabaptiſts* themſelves defend themſelves againſt the *Quakers*; who, for the aforeſaid Reaſon, have laid aſide all Ordinances.—— Suppoſe the *Quakers* ſhould ask us, Whether God made the World out of *Pre-exiſtent Matter*, or no? Whether Jeſus Chriſt was the *Second Perſon* in the *Trinity*? Whether our *Saviour* was born of the *Virgin Mary*? How we can Maintain the *Godhead* of *Chriſt*? Nay, almoſt, How can we *Prove* any of the *Articles* of our *Chriſtian Faith*? We ſhould be at a loſs to do it *verbatim*, but by neceſſary Conſequence it may be done. At this rate, no Language but *Originals* ſignifie any thing in Doctrine, and *Gigno*, and to *Beget*, are two Senſes, becauſe two different Sounds and Letters; but we think ſuch Concluſions ſo ridiculous, as to deſerve the expence of no more time to confute 'em.

Q. *Why was not Chriſt Baptized before he was Thirty Years old?*

A. From the ſame Reaſon that the *Jaylor*, the *Eunuch*, and St. *Peter's* Converts, were not; *viz.* There's no adhering to a Doctrine before it is Inſtituted; or, which is all one, that is not Preach'd, ſo as ſuch and ſuch Perſons might hear it: *Infant Baptiſm* was as much before our Saviour's time, as amongſt thoſe of riper Years ſince, and that's *Proof* enough.

Q. *Why* Sprinkling, *and not* Dipping?

A. Our Church denies not the latter to any one that deſires it, but looks upon't as a clear Repreſentation of our Saviour's deſcending into the Grave, abiding there, and riſing up again; according as the Apoſtle makes uſe of it, when he ſays, *We are buried with him in Baptiſm*: But the Church has Power to diſpenſe with Circumſtantials, and the Manner of Acting, (though not the Act it ſelf,) eſpecially in cold Countries, &c. But in this there's no Eſſential Diſagreement, therefore not worth the Diſpute.

Q. *What think ye of thoſe that die in Infancy unbaptized.*

A. The *Baptiſts* are already ſatisfyed about them, and we alſo hope very well of them, being aſſured *of ſuch are the Kingdom of Heaven*.

Q. *If Children be Sav'd whether Baptized or not, what ſignifies Baptiſm?*

A. 'Tis the Badge of Chriſt, an Evident Note of Diſtinction from the Children of Infidels, and as we come to the Knowledge of Spiritual things by Senſe, ſo 'tis an Evidence of a greater Aſſurance of the Favour of God towards them,

being visibly introduced into the Covenant of Grace.

Q. Whether Children have Faith or no, since Faith and Repentance are pre-requisite to Baptism?

A. We have already shewed, that according to the Words of the Commission, *Baptizing* goes before *Teaching*, therefore there is not such a pre requisiteness as some dream of, see *Acts* 9. Our Saviour was *Born* King of the *Jews*. But admit Faith as pre requisite to Baptism, We could Answer that Children have Faith *potentia* tho' not in *actu visibili*; as an Artist, when he is indisposed or asleep is potentially an Artist, though not actually —— But our Saviour is full to the purpose, *Matth.* 18. 3, 4, 5, compared with *Matth.* 9. 36 *Whosoever shall receive one such little Child in my Name, receiveth me; whosoever shall offend one of these little ones that* BELIEVE IN ME, *it were better a Millstone were hanged about his Neck, and he cast into the midst of the Sea* —— If God be pleased to irradiate or shine upon the Souls of Children in Heaven, and they do behold the Face of God, as our Saviour says, then it follows, that they have Faith in Heaven, and why not on Earth? To behold the Face of God is an Act of Faith, see *Heb.* 11. 27. But sometimes we have visible Effects of the Faith of Children, witness those famous Instances of some little Children in *New-England*, related by Reverend Mr. *Elliot*, in his Book, Entituled, *Tears of Repentance*. The Relations are these:

This Spring, in the beginning of the Year 1652 *the Lord was pleased to afflict sundry of our praying Indians with that grievous Disease of the Bloody-flux; whereof some with great Torments in their Bowels died; amongst which two little Children of the age of two years and upward, under three when they died, and at that time both in the House, being taken with that Disease. The first of these Children in the Extremity of its Torments, lay crying to God in these words,* God and Jesus Christ, God and Jesus Christ, help me! *and when they gave it any thing to eat, it would greedily take it, (as is usual at the approach of Death) but first it would cry to* God, Oh God and Jesus Christ, bless it! *and then it would take it; and in this manner it lay Calling upon God and Jesus Christ until it died. The Father of the Child told me the Story, with great wonderment at the Grace of God, in teaching his Child so to call upon God. The Name of the Father is* Nishohkou.

Three or four days after, another Child in the same House, sick of the same Disease, was (by a Divine hand doubtless) sensible of the Approach of Death, (an unusual thing at that Age) and called to its Father, and said, I am a going to God, *several times repeating it,* I am a going to God. *The Mothers (as other Mothers use to do) had made for the Child a little Basket, a little Spoon, and a little Tray; these things the Child was wont to be greatly delighted withal, (as all Children will) therefore in Extremity of Torments they set those things before it, a little to divert the Mind and chear the Spirit; but now the Child takes the Basket and puts it*

it away, and ſaid, I will leave my Basket behind me, for I am going to God, I will leave my Spoon and Tray behind me, (*putting them away*) for I am going to God, *and with theſe kind of Expreſſions the ſame Night finiſhed its Courſe, and died. The Father of this Child is named* Robin Speen, *in whoſe Confeſſions he maketh mention of this Child that died in Faith. When he related this Story to me, he ſaid, He could not tell whether the Sorrow for the Death of his Child, or his Joy for its Faith, were the greater.*

After all, We could give Accounts of ſuch *Ring-leaders amongſt Anabaptiſts*, That when they have come to die, have been particularly caſt down about their patronizing this Doctrine, as *Muncer*, *Stock*, *Bocold*, *Balthaſar*, &c. and 'tis Obſervable, that in thoſe Ages wherein Infant Baptiſm was oppoſed, it was by ſuch as were groſly Erroneous in other things, but our buſineſs is not to Vex or Calumniate *Perſons*, but to convince all Gain-ſayers of the Truth of *Things*, and hinder if poſſible ſome Perſons from doing as much as in them lyes, to keep their own Children out of the Covenant, 'tis an uncommon Cruelty, if throughly conſidered of.

Q. *If* Adam *had not fallen, whether had the World been propagated the ſame way that 'tis now?*

A. The Affirmative ſeems to us almoſt *unqueſtionable*: For God and Nature made nothing in vain; and to what end ſhould ſo many curious Organs be fram'd in the Body of Man, ſeveral of which can ſerve to no other uſe, if what might have been *performed* by them, ſhould have been totally *neglected*? What wiſe Workman would make many curious *Springs* and *wheels* in a *Watch*, unleſs with intent to ſet them going, and add new *Motions* to the *Piece*? We know but *Two Objections*, —— The *baſeneſs* and *turpitude* of ſome Acts, and the *pain* which muſt certainly have enſu'd in *Child-bearing*. For the Firſt, —— We deny there's any Intrinſick Moral Turpitude in the very Act, but only in the *Inordination* of the *Act*. That 'tis common with *Beaſts*, weighs little; for ſo is *Taſting*, and all the other Senſes. For the *Second Objection*, —— The *Pain* which ſeems *neceſſary*, and yet *incompatible* with *Paradiſe*. The *latter* we *own*, but the *former* we *deny*. The *bringing forth with ſorrow*, was an Effect of the *Fall*, as well as a *Curſe* ſucceeding thereon, and incident to *Mother Earth*, as well as *Mother Eve*; which was not to *bring forth*, without being torn and furrow'd, and abundance of Sweat and Pain, and Labour, and that *Thorns* and *Thiſtles* too. For the Poſſibility of *bringing forth* without *Pain*, we have Inſtances not only of *particular Perſons*, but of *whole Nations*, who have done it with very little; which when the Body was in ſo admirable a Frame, ſo vaſtly different no doubt from what 'tis now, might have been with none at all, though we can't ſo eaſily imagine how it could have been ſo, any more than how Man ſhould have continued at leaſt Incorruptible, if not Immortal.

Q. What Reaſons give the Learned Club,
Why Bacchus *ſtriding croſs a Tub*
Is Painted fat, as well-fed Oxe,
Or thoſe who lick the Butter box;
When moſt Good Fellows, *whoſe large ſups*
Rival the Gods Almighty Cups;
Who never baulk a Glaſs, or ſpare it,
But are moſt zealous in *their* Claret.
Grow meagre, lean, conſume away,
As though Wine *melted down their* Clay,
Till, like Candle *puffed by Bellows,*
They're more like ſhades than Punchenello's?

A. With honeſt *Queriſt* we'll not quarrel
Becauſe he knows not Tub from Barrel:
Bad Eyes, Good Fellows often trouble,
He ne'er ſees well, that ſtill ſees double.
But to your Queſtion, if we can, Sir,
'Tis now high to give an Anſwer.
Painters you know, who daube a Sign,
Love with their *Oyl* to mingle *Wine*;
Whence like their Landlords, er'e they've done
Their *Chalk* ſcores *double*, two for one,
And they the jolly God contrive
As often twice as big's the Life:
If true, or not, you muſt confeſs
That this is no unlikely gueſs:
But grant the Painters Pencil truſty,
And that God *Bacchus* is more luſty
Than *mortal Topers*, at this Seaſon
'Tis eaſie enough to find the Reaſon:
That Spark is young, and yet can bear it,
Beſides, he always gets good *Clarer*,
Not he who ſcratch'd each corner for it:
(Scarce *Ceres* ſcratch'd her Wench ſo far)
Has better Intereſt at the Bar:
If there's a drop, he gets good Wine,
And if the *Drawer* brings it fine,
Can mount him to the Stars, inſtead
Of *Joves* own *Skinkard*, *Ganimed*;
If not, down Stairs he headlong kicks,
And plunges ten Mile deep in *Styx*:
And that's the Cauſe, the Truth to tell
That makes him look ſo plump and well,
So like his own fair *Hogshead* ſhow;
Whilſt *Militant Drunkards* here below,
Who meaſure out their *Time* by *Glaſſes*,
Yet carry *Sun-dyals in their Faces*;

E're

E're they're in ken of fifty come,
Are poiſon'd with *hard Names* and *Sum:*
But if their *Iron Nature* bear it,
And ſtruggles fore and aft to clear it,
It purges all their Fleſh away,
They *drip* their *Tallow* in the *fray:*
Their Candle of its *Coat* bereft,
Nothing but the bare *wick* is left.

Q. *To you,* Minerva's *Sons! Let me Addreſs*
My Doubts, for you, if any, ſure can tell
Is there, and where, a real Happineſs;
A Joy that all our Agonies can quell,
A Heav'n to flye to, from this mundane Hell?

1.

A. Strongly to Happineſs our *Natures* tend,
Nor was that Tendency inſcrib'd in vain:
This is the white to which all *Arrows* bend,
This is the hop'd *Reward* of all our pain,
And this in *Friendſhip,* and in *Vertue* we alone do gain.

2.

How wretched's he whom here no Friend will own?
But far *more wretched* they, whom none above;
If that's but once ſecur'd, our work is done,
Nor need we wiſh to ſtay, or to remove,
What's *Heav'n,* but th' heighth of *Vertue,* and of *Love?*

Q *Since Vertue is allow'd by all to be*
The faireſt Light in weak Humanity:
And ſince the Wiſe *and* Good *do all agree*
Unjuſt Ambitions *wretched State*
To proſecute with endleſs hate:
Say why, to Beaſts the Name of Brute we give,
And why, muſt Cæſar's *Name thus honour'd Live?*

A. One half o'th' World th' ambitious wretch adore,
As *Indians* do their Deviliſh Gods, for fear:
The other half in hopes to ſhare his Pow'r,
And prey on all their weaker Neighbours near:
The moſt will ſtill o'th' ſtrongeſt ſide appear.
The *Wiſe* and *Good* are *few,* ſcarce known to Fame,
Though they wou'd ſpeak, the others will not hear;
Only expos'd to ridicule and ſhame,
And in the Crowd of *Knaves* and *Fools* they loſe their *Name.*

Q. *What*

Q. *What ſhall I do, ~~—nunc obtibet ſhall I run,~~*
That by a Marriage State *am quite undone:*
My Freedom loſt, there's naught that I can follow,
Nought I can ſee, but approaching Sorrow.
To Senſe *and* Reaſon *I'm ſure 'tis ſo,*
For 'tis Money makes the Mare for to go: [Prov.
And without which no place is to be got,
No Shop *to be kept, nor* Freedom *to be bought.*
Say learn'd Athenians, *what Courſe beſt to take*
In this my Need, *ſay for pitty's ſake!*
Ah quickly, quickly ſend me ſome Relief
To aſſwage my Pain, and to mitigate my Grief?
If you anſwer me not theſe Queſtions, as ſoon as you can
I'll certainly ſend 'em to the Brown Pate-monian.

A. To Court, to Court Man, as faſt as thou canſt hie,
Or elſe to the Play-houſe to write Comedy:
Thou need'ſt no *Farce* to make the World grin,
Repeat thy own *Verſe*, and there's *Farce* enough therein.
If this won't do, and thou'lt take no nay,
The *Athenians* proteſs they have no more to ſay:
But muſt clap thee o'th' File with the loſt *Grumbletonians*,
And prepare for thy Fall to the *Brown Patemonians.*

Q. *My Muſe is dull, and I do want the Skill*
To make good Verſe, *for to declare my Will:*
If my Eſſay *don't fit your Learned Pen,*
Pray tell me how I may endeavour then.

A. To *Proteus* once a City-Poet came,
Who wrote like this, and ask'd the Road to *Fame*:
How his ſtrong Lines the *Actors Throats* might tear,
And with loud *Claps* fill the wide *Theatre*?
The ſtruggling God when he in vain had try'd
To break his *Bonds*, in *Fury*, thus reply'd———
" Wretch! Ask no more, *Fate* ne'er intended thee
" For *honourable Rags*, and *Poetry.*
" To ſomething *warmer thy* Ambition raiſe:
", Theſe Lines deſerve the *Fur*, tho' not the *Bays.*

Q. *Since when, and why the World did Poets grant,*
Thoſe ſpacious Limits *other* Writers *want*?
A. That *boundleſs* ſpace through which their Fancies flow
Unto themſelves, and not the World they owe:
Though *Law* looks ſowr, and fain their ſteps wou'd bind,
Gypſies and *Poets* ſcorn to be confin'd.

Q. *What*

Q. *What is the Reason Men are less inclin'd*
To Bashfulness, than are the Women kind?
A. The Reason sometimes is a thicker Skin,
But oftner far because more us'd to Sin.

Q. *Since Womens Bodies were deriv'd at first*
From Man, why are they now the fairer Dust?
A. The Cause of this 'tis easie to explore,
They only are the *Gold*, and We the Ore.

Q. Venus *and* Mars *with equal Power contest*
For the entire Possession *of my* Breast.
Honour, *the Spur of War, does boldly beat*
A march, her gentler Sighs sound a Retreat.
Be speedy then in answering which way
I shall incline, the Case bears no delay.
Or in plain Prose shall I Marry, or go the Wars?
A. This Case if either Love or Honour clear,
There is not much of *Difficulty here:*
On the same side their Suffrages they bring,
Both cry, *Pluck both Boots off*, and take the *Ring*:
Your *Love's* past doubt, if you on *Wedlock* venture,
The *Mouse* loves Cheese, or ne'er the *Trap* would enter;
Then for your *Honour*, that can ne'er miscarry,
He dares meet any *Danger* that dares *Marry*.

Q. *Like Fire extinguish'd by the Sun*
I lost my Eyes with looking on,
And through the Ruins *she did dart*
Soft little Cupids *to my* Heart.
My Passion grew, and I reveal'd,
She met the Charm, *and then we seal'd.*
A two years Bondage *yet denies*
The Consummation of our Joys;
Till when we've privately *resign'd*
Our Souls, *by* Sacred Hymen *joyn'd.*
Say if this Action lawful be,
Or else to our Parents Treachery.
A. The *Furies brib'd*, you cannot fail,
Tho' ill your Cause, you must prevail.
You ev'n might *Radamanth'* appease
With Lines so soft, so sweet as these,
Nay, *your much injur'd Parents* please.
Such made your Mistress headlong run,
And haste like you, to be undone.
But if you've all the Truth reveal'd,
And not deliver'd, tho' you've seal'd,
You less unfortunate will prove,
And may be bless'd in *spite of Love.*

Q. *A certain Gentleman in Love with a Lady, (who being already married, and a Vertuous Woman) had no means whereby to fulfil his Desires on her; wherefore on occasion offer'd him, murders her Husband, and in decent time after Courts, and marries her, (she being altogether ignorant of the barbarous Fact.) In process of time he discloses to her, himself to be the Murtherer of her former Husband: Query, Whether in this Case she be obliged in Conscience, out of Obedience to the positive Law, the Law of Nature, and the revealed Law of God, to discover him to the Magistrate? Forasmuch as if she doth, she breaks her Troth given him (who now claims it by as just a Title as her former Husband did) in her Marriage; and if not, she becomes Accessary to the Murder her self?*

A. Perhaps this is as uncommon a Case as has appear'd upon the Stage for many Ages, and a *true Resolution* is as nice and tender, as it self is strange: Whether our Laws can show any *President* of this Nature we know not, nor dare we our selves pretend to an Exact Judgment, but we shall give our private Opinion, which we desire may not be decisive unless strengthen'd by better Authorities. We believe the *Wife is not bound to reveal her first Husbands Murtherer*: Our Reasons are,

1. Because her Husband that now is, is by the Law of Nature part of her self, and Nature cannot away with the practice of Self-destruction, every thing will defend it self as much as possible, either by opposing or flying away from the Aggressor.

2. Because her own Husband is her self by the Law of the Land, and the Law of the Land obliges no one to condemn himself, although it punishes such as do.

3. The Secret was committed as a Trust, and not on purpose for a discovery, which ought not therefore to be revealed, especially since this Trust is not vacated by the Obligations above.

If the Murderer of her former Husband had been any Body else, who also had revealed the Secret to her, she ought to have delivered them up to the Magistrate. 'Tis not long since we had an Instance of a Person under great distractions and inquietudes of Conscience about Murdering a Person, who sends for a Neighbour, makes him swear Secrecy to what he should reveal to him, withal adding, that unless he did reveal it, he could not live; the other swore, receives the Secret, and falls under the same Distractions as the Murderer was, who upon his Confession became easie and quiet in his Mind: This second Person who had the Secret, in the midst of Troubles sends for a Divine, and told him the *whole*, both as to the Murder, and his Oath of Secrecy: The Divine told him, That his Oath (in his Opinion) was void, not so much (as he thought) because it was an unlaw Oath, but because the Hand of God was so manifestly seen in afflicting the Concealers of such a Sin. The Party immediately informs a Justice of Peace of the whole, and the Murderer underwent the Law. The Custom of the *Roman Church* is such, as hides all Secrets of this Nature revealed to them. ——— One passage occurrs,

occurrs, not a little pertinent to the Matter in hand: There comes a Gentleman to a Priest, and amongst other Confessions declares, That he had murder'd his Priests own Brother: The Priest enjoyns him such a Pennance, and Absolves him. ——— Some considerable time after, this Gentleman and the Priest walking together over a certain piece of Ground, the Gentleman stop'd, saying, *'Twas just in this place that I killed your Brother, and buried him.* The Priest immediately goes to the Magistrate, and informs him, That passing over such a piece of Ground, such a Gentleman told him, That he had Murdered his Brother, and Buried him there; the Gentleman was taken up, and being Convicted, upbraided the Priest with perfidiousness and Treachery, contrary to the Obligations of his Cloth, *No*, says the Priest, *Whatever you told me in Confession, I have and will conceal: What you told me out of Confession, is the same as if it had been to another Person.*

Q. *One desires to know your Judgment, if a Notorious Sinner, that hath lived in private Fornication and Adultery for many Years, and kept a face of Morality, as going constantly to Church, reproving Sin in others, receiving the Sacrament, kind to his Wife in many or most Respects, not giving her much cause to suspect him; carrying it plausible to all; never Drunk, but in the best drunken Company; never Swear nor Curse but in great Passion; never much sought opportunity of Whoring, but only when the Whore and opportunity met; never loved them, but always cast them basely off; but at last all came out, he humbled himself to his Wife, made what satisfaction lay in his Power to her, many or most of his Faults hath confessed to her; but though she may forgive him as to her part, yet she thinks she is not capable to search his Heart, and counsel him in all that is his Duty to God and his Neighbour: Whether it be not his indispensible Duty to confess all his Sin to an able and godly Minister, that may search him throughly, and help to discover the Plague of his Heart?*

A. This is a very sad Account, and deliver'd a little too merrily (if true;) for in our Opinion, 'tis impossible but that an abhorrence of such Impieties could have found more resenting Expressions of their Nature.

Mr. *Foulks* in the Account of his Life, &c. (which we would recommend to all secret Sinners for perusal, gives an Account the neareſt this that ever we met, and the unhappy Consequences of it. But to the Question, upon an Enumeration of the Querists Vices, 'tis ask'd, *Whether* (further than to his Wife) *Auricular Confession is not an indispensible Duty, in order to a full Discovery of the Plague of his Heart.* We answer, That we don't believe it indispensible, but *very necessary*, for fear a wrong Judgment should be made of the Truth of his Repentance, for we are all naturally partial to our selves, and apt to make too favourable Constructions of our own Cases: He is not a fit Judge of an humbled Soul, that durst abuse and affront the Memory of his Redeemer in the

Sacra-

Sacrament, by trampling upon the Blood of the Covenant: Nor is he fit to judge of Sincerity, who has made such a progress in Hypocrisie, that he has not only cheated the World, but himself also. Add to this, the Effects of Drunkenness and Whoredom; in the whole Catalogue of Vices, there is none like these two, for depraving of the Judgment, and rendring a person uncapable of knowing his own Condition. The Habit of these is called *Reprobation*, which according to the Original imports a *Not-seeing*, or blindness of Heart: And if so, the Judgment must needs be false.

Q. *A Friend of mine (soon after Dr.* ——— *s promotion) Dreamed as he lay in his Bed, a Hand appeared and Descended as from a Cloud, and dropped down a Book by his side, uttering these words to him, Go hear Dr.* ——— and he that believeth shall be saved. *It happened, that a while after the Dr.* ——— *preached, and my Friend was present when he took his Text, in the 16th. Chapter of St. Mark, and the 16th. Verse, being the very words which my Friend dream'd of six weeks before: And upon remembrance of those words, and his former Dream, is grown much dissatisfied* ——— *This Relation I do really believe to be true, he having told it me the very Morning he dreamed thereof. Gentlemen, I desire your Opinion what should Occasion such a Dream, and what it may betoken: Your speedy Sentiments hereof may perhaps be an Ease-ment to my afflicted Friend, and very acceptable to me?*

A. Dreams generally are the Result of Constitutions; and as some very Ingenious Men have observ'd, are the most infallible way to make a true Estimate of our Tempers, whether Cholerick, Phlegmatick, &c. but we have already spoken upon that Subject: Notwithstanding, that person must own but little Converse, either with Books, or Persons that looks upon all Dreams to be Natural, since there are thousands of Instances that will perswade any thinking person to the contrary. 'Tis very probable, (if the Relation be true) that the present Instance is not the Result of Temper; and to suppose that it is not, can be of no ill Consequence; nay, it is possible it may have good Effects; there are, some things that we want to be satisfied in, chiefly, whether there were any particular Passages in the Sermon which more nearly relate to the Circumstances of the Person that Dream'd? Or whether any thing that was spoken did more or less affect him than ordinarily? ——— Our Answer in short is, That since we are ignorant of of many things that might render us better Judges, we can only offer, that a Wise Good Man receives benefit from all Providences, by adapting them to the Nature of his own Circumstances, and we hope our Querist will make such use of this, (whether 'tis or 'tis not an *especial Providence*) that he can upon good Grounds affirm himself, that it has not left him less vertuous and wise than it found him.

Q. *What is the Nature of an Ecchb, and how may an Artificial one be made?*

A. We

A. We think Mr. *Cowley* out of *Pindar*, defines it as well as any Philosopher of them all, when he calls it, *The Image of a Voice.* 'Tis indeed the repercussion, or reverberation of Sound; as that is only the *Air* in Motion, which reflected, or refracted Motion, if we may borrow a Term from another Sense, makes an Eccho If Sound has nothing to oppose it, it moves on circularly, still spreading wider and wider, though the outermost Circles still weaker and worse defined, as in those made by a Stone flung into the water, which if check'd by a Bank or Island, flow back again, and are a sort of Eccho's to the first. But the thing may be yet plainer in the Motion of a Ball, strike it forward, if there's nothing to oppose it, it proceeds as far as the *impress'd Motion* lasts, if it meets with a Wall, it rebounds; and if there's a Side-wall near it, and 'tis struck slantingly, to that again, nay, thence to a third behind the Striker, and quite opposite to that against which it first *rebounded.* To the *making* of an *Eccho*, then (but let the Querist look to the propriety of the Expression) there's requir'd either several solid Objects, proportionably distances to receive, break and beat back the Sound, or a Concave, or perhaps both; and indeed we are enclin'd to believe both must concurr, wherever there's an Eccho. For if no *solid Objects*, the Voice is lost; if no Concave, 'tis not at least so strong and loud, that from both receiving and beating back the *undulating* Air more *equably* than any other. Thus in Churches, especially our new ones, which are generally built after the Theatrical Form, we generally, or always find these Eccho's, but seldom any that repeat more than once, there being only one great Wave, equally beaten back; Whereas in Cloysters, or such old Buildings as have many Pillars or Butresses in their outside, the Sound is repeated over and over, being bandy'd from one to t'other, as well as reflected in general from the great Hollow within. Thus in one of the best Eccho's we know in *England*, mention'd also as we remember, by Dr. *Plot* in his History of *Oxfordshire*, that in *Woodstock Park*, near the Brow of the Hill, not far from the old Ruins: There are, its probable, vast Hollows and Caverns in the Bowels of the Hill, there are Buildings, Pillars or Walls also near it, by either or both of which the Eccho may be form'd: So thus we have endeavour'd to describe the Nature of an Eccho as clearly as we can, &c. If the Gentleman is willing to have an *Artificial one*, his readiest way is to *build a Church*, and his business is done.

Q. *What's the Reason that I can blow either Hot or Cold out of my Mouth, according as I hold my Lips closer or wider?*

A. We deny that you, or any other can do so, and affirm, That 'tis only a vulgar Error, that the Air you blow from your Mouth is both Hot and Cold, as shall immediately appear to the Querist, and all the World. And here, First of all, though we really have as we have formerly acknowledg'd, a just Veneration for the Memory of *Aristotle*, and think him a very *great Man*, yet as we doubt not but that he is mistaken in many other things, so we believe he is in the Nature of *Air*, and accordingly

cordingly must take the Liberty to Diſſent from him therein. In the Combinations of the Qualities he makes Air moſt *Fluid* and *Hot*, whereas we believe it rather *Cold* than *Hot*, we could find it *unmix'd* with other Bodies, or as other Philoſophers now ſpeak, diveſted from any *Frigorick* or *Calorifick Particles*, extraneous to its own Nature. This we think may be evinc'd from ſeveral Arguments. Where the Air is moſt unmix'd, namely, in the middle Region, its certainly *Cold*, otherwiſe how ſhould Froſts and Snows be therein Generated, and why ſhould it ſtill be the colder the higher Men go on vaſt Mountains, and that even in the torrid Zone; nay, perhaps exactly under the Line, for we learn from experienc'd and credible Travellers, that not only the *Alps*, the *Pyrenees*, the *Appenine*, and *Æetna* it ſelf, as well as *Atlas*, *Teneriff*, &c. but even the vaſt Mountains in the middle of *Affrica*, in *Abyſſinia*, and nearer the Cape (though theſe too may for ought we know be only *Spurs of Atlas*) are covered with Eternal Snow, while there are nothing but Thunders, Lightnings, and intolerable ſuffocating Heats in the Plains beneath them. To omit other Arguments which may be taken from the ſenſible Coolneſs of the Air even in the midſt of Summer, in the Evenings when the Rays of the Sun are a little diſperſed; and the ſame thing experimented, if we at any time beat the Air with the hollow of our Hand; we have thought an Experiment of the *Academy del Cimento* in *Italy*, not many years ſince Tranſlated into our Language, does ſtrongly confirm our Opinion. They tell us there *Pag.* 71. "That ſnow water, as ſoon as the Air is extracted from it in the Air-pump, immediately falls a boyling." Now whence ſhould this be, unleſs that by the removal of the cold Particles of the Air, thoſe Fiery ones which had inſinuated themſelves into the *Liquor* were more at Liberty, by the abſence of their Enemies, and fell to work to ſet the water in motion according to their own Nature? After this not unneceſſary Diſquiſition, we ſay that no Man can blow *Hot*, but only *Cold* out of his Mouth, as to the Air which he expells thence, and which he ſucks in for the *cooling* of what's within: But at the ſame time he blows out the *Air*, there ruſh out many Particles of Heat together with it, which as they are more or leſs, are ſooner or later before they ſeparate from the cool Air, into whoſe Company they intruded. This is prov'd by an eaſie Experiment, Blow even with the Mouth contracted, as we do when we'd cool a thing, and hold your Hand cloſe to your Mouth, you'll find your Breath not Cold, as when at ſome diſtance, but ſenſibly warm, and colder and colder as you remove your Hand further off, though at but a little diſtance, becauſe there could muſter out but a few of the warmer Particles. Nay, croſs the Cudgels, and Breathe with your Mouth open, as we do to warm our Hands, though there are ſo many of the warmer Bodies, and ſo little more unmix'd Air goes out with them, yet you'll plainly find the further you hold your Hand from your Mouth, the cooler that Breath will be, and if at ſome diſtance,

distance, more sensibly Cold than even that you breathed with the Mouth contracted, at its first Exit thence, the Particles of Heat filing off by Degrees, and being separated from those of the Air, which are *Heterogeneous* unto it.

Q. *Though I know (Gentlemen) that you want not Sphynx's to help you to Grist to your Mill, and that the Devil of* Delphos *ne'er drove a better Trade in Questions and Answers, yet because I am a Well wisher to the pretty Art of Tying and Untying, therefore I present you with a Bow-knot (as they call it) tho' no Gordian one, i.e. to give a Rational Account of the Modus of Sympathy and Antipathy; if by Effluviums, How 'tis done? Especially in heavy Bodies, as in Case of Mahomet's Tomb between two Loadstones, or the like, (if that be not taken for granted) and why the Body more kindly draws, or draws to that than any other? &c. And so of Antipathy è Contra. Pray answer them for I design a Reply.*

Anonymous Anargyrus.

A. As to requiring a Rational account of the *Modus of Sympathy and Antipathy*, whether by Effluviums or no, we refer you to what *Des Cartes* and Mr. *Boyle* has said of it, being willing to believe it is a Subject of such a Nature, as is only proper for the Exercise of Wit, not of Demonstration.

Q. *How our Blessed Saviour is said to be from* David, *there being no Genealogy of the Virgin* Mary *in Holy Writ; from whom, in respect of the Flesh, we are to reckon our Saviour?*

A. Though the Virgin *Mary's* Lineage is not expresst, yet it may by consequence be made out, that she also was the Daughter of *David*; for 'tis well known, that the *Jews* always Married into their own Tribe and Family; which consider'd, our Saviour being the Son of the Virgin *Mary*, was also the Son of *David*.

Q. *Gentlemen, I am afflicted in Body, and have used many Medicines from Doctors, but in vain; I would now with a Godly Sorrow for sins past, and a Resolution of strict Obedience to God for time to come, humble my self before him with Fasting and Prayer, to have my Affliction removed: All this I know is necessary for the obtaining such a Mercy from him; but I would know your Opinion, whether this, with, or without Sackcloth and Ashes, would be most acceptable to God.*

A. God Almighty delights in our Innocence, not our Afflictions. ——You have his own word for it, *viz. He doth not afflict willingly, nor grieve the Children of Men.* Our Advice is this, That if your former Crimes be such as are more especially against your Neighbour, 'tis supposed the Injuries have been either against their Estates or their Persons; if the first, actual Satisfaction must be made, if possible; if not possible, it must be design'd, and done as soon as able: If it be against their Persons, 'tis either against their Reputations or Bodies; if the first, a Reparation must be made the same way that the Injury was done; if against their Bodies, 'tis either by Death, Wounds, &c. or Unchastity: In the first, satisfaction must also be made as far as possible, (tho'

we don't believe a Man oblig'd to give himself up to the Law) if the laſt, ſuch as are injur'd ought to be ſu'd unto for their Pardon, and ſuch Methods taken, if poſſible, as may bring them alſo to Repentance ——— If the Sin be more immediately againſt God, there's no other way but Humiliation, and ſeeking an Intereſt in Chriſt, who only is our Reconciliation to God. ——— We don't believe Sackcloth and Aſhes abſolutely neceſſary, they are only outward Teſtimonies of Repentance, and not always real neither; God wants none of this, he looks at the Heart. ——— Be frequent in Prayer, and get the Prayers of the Church for you; God can take off the Trouble when he pleaſes; if he delays, the readieſt way to effect it, is Reſignation to his Will.

Q. *Whether the* Gunpowder-Treaſon *was only, as ſome tell us, a Plot of* Cecil's *making,* ——— *and What's the Reaſon why the Word* Faction, &c. *charged upon the Papiſts, in the* Common-Prayer Book, *made in King* James *the Firſt's time, after the Diſcovery of the Plot, ſhould be* left out *in our Divine Service for that Day, for above theſe Twenty years laſt paſt; and thoſe words being not Repeal'd, Why are they not Read ſtill?*

A. We have ventur'd to put theſe two *Queſtions* together, and to diſpatch them here, though we lately received them, having already ſo many Thouſands lying by us Unanſwer'd, that we can no longer obſerve any Method, unleſs Perſons forbear ſending in more, which they can't yet be perſwaded to do ———

We have put them together, as Treating on the ſame Subject; though how they'll agree, we can't tell; ſince they ſeem to come from perfectly differing Quarters; and one of them Tranſcrib'd from *William Pryn*, as t'other from ſome of the Nick-nam'd Popiſh Authors. However, we ſhall endeavour to diſpatch them both in their Order, and give each of them a fair *Anſwer*. To the Firſt, ——— Whether the Gunpowder-Plot was a Real thing, or only an Artifice of *Cecil*'s, to bring an Odium upon the poor innocent Catholicks? In *Anſwer*. Some would here reflect on the uncertainty of Hiſtory, and how unlikely we are to have a true Account of what paſt long agone, when ſome tell us, the *Fabulous Age* is not yet over, at leaſt, doubt is made of what paſt, but in the Memories of ſome yet living. ——— But we are rather inclin'd to a Reflection of a quite different Nature, and that is, on the Impudence of ſome Perſons, who would perſwade us to renounce our Senſes in Hiſtory, as well as Divinity; who affront the whole World together; and when any of their own Villains are concern'd, will not allow all the Evidence that can be brought for Matter of Fact, to be a ſufficient Proof againſt them. But though all their Campanions have been over and over notoriouſly baffled on this Head, it may be worth the while, either to ſatisfie ſome miſtaken Perſons, or ſet right others, who ſeem to be in Love with Paradoxes, to ſum up part of the Evidence which we yet have; That the Papiſts were as much the Authors of that Conſpiracy,

ſpiracy, which yet goes by their Name, as *Catiline* was of *his*. And the firſt Argument is the very expreſs words of the Act of Parliament, Enacted in the Third year of King *James*'s Reign, which charges it on that Party with a witneſs, and tells us, *That many Papiſts, Jeſuits and Seminary Prieſts, conſpired horribly*, &c. A modeſt Man wou'd ſcarce deſire a better Proof than a *Record*, and here's that of the greateſt Authority that can be, that of an *Act of Parliament*, of the King and Three Eſtates of the Realm, as they are call'd in the Service for the Day, —— which brings to the Second Proof on't, namely, That very Service, Compoſed, as is uſual, by the moſt Reverend the Biſhops, and uſed to this day on that occaſion, and ſo likely to continue to the end of Time. Wherein 'tis aſſerted, over and over, that the Papiſts were the true Fathers of this Bratt, which is ſo very like them; ſo that here is, as we may ſay, both Law and Goſpel, againſt them who deny it: And indeed, 'tis ſo broad an Affront to the Nation, to think we have been mocking God, for a feigned Deliverance, almoſt this Hundred years: and the Parliament of *England* firſt led us the way, that nothing, one wou'd think, but the Brow of a Jeſuit, ſhou'd have Braſs enough to affirm it. But we have yet more than this, —— we have to this very day the Tryals and Examinations of the Perſons concern'd, and the groſs Contradictions and palpable Lies of *Garnet* himſelf, their *Gunpowder-Saint*; who, when confronted beyond even his own Impudence, confeſſed that he knew it, but his Conſcience was ſo queaſie, that, becauſe 'twas reveal'd to him in Confeſſion, he dared not to diſcloſe it. Though a whole Nation muſt thereby have inevitably periſhed: But ſome of the Traitors confeſt it by their after Actions, on the Diſcovery of the Deſign, more loudly than others did by their words. Flight is eſteem'd a natural Sign of Guilt, for which reaſon our Law asks of an accuſed Criminal, Did he *flye for the ſame*? But theſe fled with a witneſs, as many as cou'd get out of reach, for they broke out into open Rebellion, and ſome died deſperately fighting, while others were taken, like a Knot of deſperate Thieves, or Highway men, oppoſing the Sheriffs and Country which came in upon them; over and beſides all which, we have very ſtrong collateral Evidence, that ſome ſuch Deſign was then on Foot, from Diſputations of that Nature in Foreign Seminaries, wherein 'twas reſolved as Lawful, to kill the *Righteous* with the *Wicked*, for the carrying on ſo *laudable* a *Villany*. But we have not only Teſtimonies from that Age, but even from this preſent wherein we live; Providence having almoſt miraculouſly preſerved to us the very Original Letters of Sir *Everard Digby*'s own Handwriting, the Graveſt and the moſt Pity'd of all the Conſpirators, who therein plainly acknowledges the Deſign, and Glories in it, eſteeming it a very Meritorious Action, and taking it very hainouſly, that any good Catholick ſhou'd condemn him for being engag'd therein. To examine now a little into that ſhallow Pretence. That this was *Cecil*'s Plot. ——

How much it was ſo, by what has been already prov'd, let the World be Judge, —— but they are content with leſs if this won't be ſwallowed whole. If he did not make it all, and if there were any thing in't, 'twas he, they ſay, drew a few poor Gentlemen in, to their own Deſtruction. —— But over and beſides the Barbarity of ſuch a Fact, which therefore 'tis very unjuſt to fix on the Memory of ſo great a States-man, when we have no Reaſon for't, but a Papiſt's bare Aſſeveration; is it any thing rational to ſuppoſe, that he drew in *Garnet*, *Faux*, nay all thoſe Foreign Papiſts, in whoſe Seminary the Lawfulneſs of the very intended Action was ſo long before diſputed and concluded? But indeed this is their common way, when there's no other left, and when they can't deny palpable Fact, to endeavour its mitigation, by endeavouring to ſhare the Plot betwixt themſelves and the Diſcoverers; which has been an old and a new ſhift among them. For the *New*, it needs not be mention'd, ſince the Inſtances of it are yet freſh in every Man's Mind. —— and for old Examples, there's a Famous one in the Conſpiracy of *Babington*, &c againſt Q. *Elizabeth*, which her Secretary of State, one of the greateſt Politicians in the World, having then diſcovered, and producing the very Letters and Anſwers ſent by *Mary* Queen of *Scots*, ſome by her Secretary, others under her own hand, conſenting to the ſaid Conſpiracy; Father *Cauſin*, to excuſe her herein, pretends, that Q. *Elizabeth's* Council, having open'd the Letters, inſerted what they pleas'd, there, beſides, drew poor Q. *Mary* into that Plot, on purpoſe to find occaſion againſt her: —— But to return to the Powder-Treaſon, Mark'd to this day in our *Eccleſiaſtical*, as well as *Civil Kalendar*, by the Name of the *Papiſts Conſpiracy*; we queſtion whether there's one Proteſtant Author who denys it: *Osbourn*, 'tis true, ſeems to ſpeak ſlightingly of it, but every one knows him for a Man of little Faith in ſuch Matters, and an extremely prejudic'd Writer, by want of Preferment, and ſome Slights he received at Court, which even he himſelf acknowledges; nay, in the ſame Hiſtory contradicts himſelf, if he denys the thing, for he ſomewhere inſinuates, that *Harry* IV. loſt his Life for revealing the Deſign to K. *James*, to whoſe Feat or Sagacity, he's by no means willing to attribute the Diſcovery, —— though his Argument is very weak which he raiſes againſt the manner of it, by a Letter to the Lord *Mounteagle*, as our Chronicles generally give it —— For, ſays he, had the Diſcovery been by him, 'tis likely he would have had ſome greater Reward, whereas he had but a ſmall Penſion allotted him, —— as if ſuppoſing this true, want of *Gratitude* were ſuch a ſtrange thing in a hungry Court, that it muſt neceſſarily infer want of *Merit*. But beſides, by what means ſoever the Diſcovery was made, the Story of the Letter is as probable as any, and that Paſſage in't [of a Terrible Blow, and yet none to perceive who hurt them] might ſooner be interpreted aright, of ſome *Blow by Gunpowder*, by King *James* than any other, whoſe Father

ther had before *lost his Life that way*. Many who used to retain such Impressions of Terror taken in his Childhood, longer than most others. Thus we hope we have pretty well dispatch'd this First *Question*, and Father'd the Bratt on the true Mother; for further satisfaction wherein, we refer the Reader to that Elaborate Piece of the late Learned Bishop of *Lincoln* on this Subject.

For the Second *Question*; Why the word *Faction*, &c. formerly charged upon the *Papists*, has been left out in the *Service* on this occasion for these *Twenty years last past*? We *Answer*, The Gentleman has but half the Story; For, first of all, the word *Faction*, &c. was never in Terms charged upon the *Papists alone*, in any Form for this Day, that we have yet seen. The word mention'd, and those that follow it, are in the *Second Collect* of *Morning Prayer*, wherein the Church desires God would strengthen the King's hands with Judgment and Justice to cut off [*All*] such workers of Iniquity, *&c.* Then Secondly, it has not been left out in the *Service*, neither for these Twenty years last past, nor any other time; for both the words *Rebellion* and *Faction* are still to be Read there to this day.——— Again, That Alteration which was made therein, was done long enough before the very beginning of *Twenty years last past*, by a Person Famous enough, as well as the History of the words, which needs not here be repeated. After all, the Sense is much what the same, if not better, than 'was before; our Church not pretending to be Infallible, either in her *Decisions* or *Devotions*; in the latter having made frequent Alterations, and is likely to do more. The words were at first,——— "Whose *Religion* is "*Rebellion*, and whose *Faith* is "*Faction*,——— which, though including (ALL) such Workers of Iniquity, as is before said, yet we own *might* have, and we doubt not but it *had* Particular Respect to the *Papists*, ~~enabled~~ which though they are spoken severely enough of in the same Office, and that very deservedly, yet that *Expression* was thought not so *Congruous* as what was Substituted in its room,——— "All such as "turn *Religion* into *Rebellion*, "and *Faith* into *Faction*; since 'twas, at least a *Catechrestical Expression*, to call *Religion*, *Rebellion*; or *Faith*, *Faction*; especially since *part* of the Romish *Religion*, and *Faith* too, namely, the Twelfth *Articles* of the *Apostles Creed*, are the *same* with *ours*, though they have made such foul Superstructures to it, as has, at least, implicitly Shock'd the Foundation almost in every Stone (or Article) thereof. However, most of the Doctors of our Communion, and such as are far enough from Popery, have granted the Church of *Rome* to be a *True Church* (as the Rottenest Patient in *Kingsland* Hospital may be still a *True Man*, though a very stinking one.) On which account this Alteration we suppose was made; and it by the *Bishops*, or any *Authoriz'd* by the King, Legally enough there Inserted.

Q. *If the cause of Death be in the Body only, What may that be in the Body which causes the Soul to separate from it? May it not be that the Body as some*

have expressed it, becomes untenantable to the Soul?

A. If it be so, as we believe it is, the cause of the Separation however depends upon *both*. First of all, the Body is rendred untenantable by Diseases, and then the Soul, by a natural resultance, must forsake its Old Friend, because it can't Act therein any longer.

Q. *Whether the Ancients were as well* Skill'd *in* Shipping *and* Navigation, *as the Moderns are?*

A. The Negative appears partly by the Resolution of the former *Question*, and will farther, by what yet remains. —— 'Tis true, they had vast Ships in those days, *Enormous Machines* indeed, as the *Virtuosi* love to call them; and whatever we flatter our selves, vastly bigger, some of them at least, and able to contain many more than the biggest Ships now in the World, not excepting the *Royal Soveraign*, or *Britannia* themselves, or all the *Terribles* or *Invincibles* that the *French* make such a noise with; and though the vastness of the Bulk and number of Men some of them are said to have carried, seems almost incredible, yet we shall set them down, as we find them in Grave Authors. *Athenæus* tells us, That *Ptolomy Philopater* had a Gally built for Pomp and Pleasure, with a double Prow, and Forty Ranks or Orders of Rowers. And even *Plutarch* himself, in his Life of *Demetrius*, that he equipped several Ships of War, which had in them each *Four Thousand Rowers*. This for their Bulk: Then for the excellency of their Structure, if we'll believe *N. Whitsen*, who writes of Naval Arthitecture in *High-Dutch*, whose Book was Printed at *Amsterdam* in 1671. (whereof the Royal Society give an account, *Vol.* 6. *p.* 3076.) they were much firmer, and more lasting than ours. —— For he tells us a strange Story, *Of a Ship found in the time of Pope* Pius *the* II. *in the Numedian Sea, twelve Fathoms under water, thirty Foot long, and proportionably Broad, of Cyprus and Larix wood, so hard, that 'twould scarce* Burn *or* Cut, *and not in the least any where* Rotten *or* Perish'd; *and* (stranger then all) *the whole Ship so close, that not a Drop of Water was soak'd into the under Rooms.* But what ev'er we think of this Story, or of the vast Bulk assign'd to some Ships, this we are certain, that they anciently had some very large Vessels. Authentick Histories mention *Hiero* the *Syracusians* Ship, which, by the Description Mr. *Evelyn* gives of it out of old Writers, that 'twas among those which had been taken for Mountains, or Floating Islands, and that 'twas a Moving Palace adorn'd with Groves of Trees, both for *Fruit* and *Shade* (it out did our Abdicated Admirals) we say, by the Description given of it, it should seem to be the same which the Miraculous *Archimedes*, as his History tells us, by his Mathematical Engines lifted up in the Air, equal and even, as a tryal of his Art, when *Hiero* and all his Courtiers were at Dinner in it. Nor were they formerly wanting in Stratagems, or Ingenious Devices to Murder one another: For *Minos* is said to be the first Inventer of Sea-fights, who lived not long after the Flood; and we are more sure, that not only

only the use of *Flags*, but even *False-Colours*, *Fireships*, *Stink-Pots*, and *Snake-Pots*, were known to the Ancients, as we learn in *Fronto* of Stratagems. Then for the number of their Vessels, we need not go so far back as *Homer*, who tells us, there were 1009 Ships against *Troy*, but may easily believe it was sometimes very great, from the number of Men Embark'd upon them, since as the *Roman* Histories and *Polybius*, a very good Author, inform us, the *Roman* and *Carthaginian* Armado's have met at Sea with more than a *Hundred thousand Men* of a side; and at other times, Forty thousand have been killed but of one side in one Battle. Nay, even we our selves have killed 30000 of our good Friends the *French* in a Sea-fight, under one of our *Edward's*, when they struggled with us once before for the Dominion of the Seas, as they do now, as may be seen very well, accurately describ'd in Mr. *Barns* his History. But notwithstanding all this, 'tis certain that we outdo the Ancients, not only in other parts of Navagation, but also in that of Shipping, our Vessels being, though not so great, as some of those are represented, yet much more Serviceable than those of the Ancients.

Q. *Was that* Lazarus *whom we read of at* Venice, *and other places, who had a* little Brother growing out of his side, two Men *or* one——*had he* two Souls *or* one, *and how shall they rise at the Day of Judgment?*

A. It had been a noble piece of Curiosity indeed to have dissected that Person after his Death, to have made Observations how the Nourishment or Blood was conveyed out of one into the other. If we remember that Story aright, these two had different Sentiments and Preceptions of things, one of them often appearing pleased when the other was Laughing,—— which sufficiently evinces they had different Passions, accordingly different Souls, and therefore must be different Men, and hence as they had different Deaths, the *little Brother* as he was call'd, *Dying* first, though the other did not long survive him, so undoubtedly they shall be *Distinctly raised.*—— But how the *second* shall have his *own Body* restored again, and that compleatly, though he never had any more than the *upper part* of a *Man*, let those look to it, who think that 'tis not enough the *Bodies* of Men should be *specifically* of the *same Matter* they were before, at the Resurrection.

Q. *Seeing Angels are Spirits, and consequently immaterial Substances, how can they be said to eat, as we find they did when* Abraham *and* Lot *entertained them?*

A. If we believe *Raphael*, the case will be quickly decided, for he tells *Tobit* and *Tobias*, *Tobit* 12. 19. " All these days I did Ap-
" pear unto you, but I did nei-
" ther Eat nor Drink, but ye did
" see a Vision. But the Truth is, that same *Raphael* is a sort of an Apocryphal Angel who denied his Name, and gave a wrong one in the room on't, so that we can't blame any person not to believe him, since he has been caught *tripping* already. What we esteem most probable is, that those Angels which are mentioned in

Canonical Scripture, and which 'tis plainly said, did Eat with the Patriarchs, did really do so, and not in a Vision only. For that they had *Corporeal Vehicles* we are certain, otherwise they could neither have been *seen* nor *heard*. In which *Vehicles* they might receive and contain the Meat which they put into their Mouths, which either might be dispersed again by *Perspiration*, or perhaps fell to the Ground upon the Dissolution of those *Vehicles*.

Q. *That the Soul doth subsist out of the Body after Death, is granted by all Christians; but whether is it an active or unactive State during that substance out of the Body?*

A. In order to answer this Question, we'd fain ask the Gentleman who proposes it, what kind of thing he takes an *unactive Soul* to be, or a *Soul* in an *unactive State*, which is the same thing? And whether it be'nt as perfect a Contradiction, and that in *terminis*, as to say *Active*, or *rational Matter*, or *material Spirit*? *Passivity* is of the *Essence* of *Matter*, as *Activity* of *Spirit*; take away *Passiveness* from *one*, you make it *Spirit*; take away *Activity* from t'other, you make it either *Matter* or nothing at all. In Swoons, Extasies, &c. 'tis not the *Soul*, but the *Body* that's *unactive*, or rather unfit to be acted, and no more wonder we can't remember what passes then, than that we can't see when our Eyes are fast shut together. Whatever Definition we give of the Soul of Man, if we believe it material, whether we call it a *cogitative Being*, a *reflecting Being*, a *Knowing*, a *Thinking Substance*, or by what ever Name or Title, we distinguish it, there's still something of *Action* included in its Essence, and whether it *thinks*, *reflects* or *knows*, still it Acts, or else it is not; for all these Terms, *connote* some Action. In vain then would the *Socinian* endeavour to mitigate the Absurdity of the Soul's sleeping with the Body in the same Grave, since notwithstanding his high Pretences to Reason, there are not two more indigestible Absurdities in all Transubstantiation than an *adorable Creature*, or an *unactive Spirit*, both which he pretends to believe.

Q. *Whether is the Cause of Death, or Separation of the Soul from the Body, in the Soul, or in the Body, or both?*

A. The Separation of the Body and Soul is not the *Cause of Death*, but *Death* it self; the *Cause* of which *Separation* is *oftentimes* very distant from its *effect*, the Separation it self; nay, *always* so, unless in *sudden Death*. But further, it seems very incongruous to ask, whether the Separation of the Soul from the Body be in the *Soul*, or whether it be in the *Body*, or *both*, since any *Separation* necessarily implies two things to be separated, for who ever heard of *one thing* that was *separated* from its self? But upon further Consideration, the Querist seems to mean much the same with what we have now asserted, and (though his Question sounds a little oddly) intends no more by the Separation of the *Soul* from the Body than *Death* it self, and not the *Cause* on't. In answer, We believe the Cause of this Separation to be first in the *Body*, then in the *Soul*, and the manner how we

we have endeavoured to explain in answer to a Question above.

Q. *What Place does the Soul of Man go immediately after its Departure out of the Body, seeing it does not go into its full Fruition of Happiness or Misery?*

A. We are mistaken if this Question has not been before partly answered, and here once for all those desire Gentlemen before they send any Queries hither, that they'd be at the Pains to consult our *Indexes*, and see whether they are not already answered, whereby they'd oftentimes save themselves and us some trouble, and not take it ill that we don't *actum agere*. —— To this we answer, in short, that the *Souls* of *Ill Men*, (who, by the by, are very Catachrestically said to enjoy Misery) are in the Power of the *Devils*, who when they die are said to *require* their *Souls* of them; and where those Devils are, has been above discust and clear'd, not out of Fancy but evident Scriptures: As for the Souls of good Men, they are *immediately* after their Separation in very *good Company*, in the *Care* of those *Angels* who carry them into *Paradise*, or *Abraham's* Bosome. But where, or what that is, will not now discuss, not being willing at present to venture on any more Paradoxes.

Q. *Whether there is a* Cessation *of Mens* Torments *and* Happiness *at the* Day of Judgment, *till both their Sentences are pronounced by God?*

A. The Question seems to suppose the *Wicked* to be actually in a *local Hell* before the *Day of Judgment*, as well as the *Godly in Heaven*, both which perhaps are more commonly, and easily said, than made good. We believe the greatest Torments of wicked Men before the *Day of Judgment*, and those bad enough, will be their own *Consciences*, and that *Company* they are *Condemn'd* to: Which Torments will be both *augmented*, instead of their *ceasing*, at the *Day of Judgment*, the first by having all their Faults again represented, both to them and all the World, the second by being Eternally confined by an irreversible Doom to those *Infernal Prisons*, prepared for the Devil and his Angels. —— And for the contrary Reasons, the Joy of the *Saints* must needs be at the same time highly *augmented*.

Q. *Whether it were lawful for* Lot's *two Daughters to go in to their Father?*

A. This Question would seem almost ridiculous, had not Learned Men observ'd that the *Jews* go about to excuse them in this Matter, —— by pleading for them that they thought all the World besides was destroy'd, from their Expression. —— "There is not "a Man on Earth to come in unto "us, —— and besides, that they expected to be the Mothers of the Messias, —— both which we think very frivolous excuses. For the last, we question whether there were then any such Expectation, at least but a very implicite one: For the first, they must have been silly indeed, to think there were no Men in the World besides those of *Sodom* and *Gomorra*, for both neither would be an available excuse, but both of them guilty of the highest, and most abominable Incest.

Q. *Whe-*

Q. *Whether in your Opinion are the best Christians, they that live precise and circumspect in outward Appearance, boasting of Holiness of Life, and of their great Knowledge of Jesus Christ, and have great Confidence of their Election and Predestination, but in their Dealings in the World are Subtle and Crafty, and Over-reaching all they deal with; and in their Behaviour Hasty and Morose, easily mov'd, and hard to be pacified; or they that live more loose in the world, freer to keep Company, and sometimes may take God's Name in vain, yet of a downright plain way of Dealing, curious of Defrauding any, and honest in all their Morals, serving God to the best of their frail Abilities, not presuming on their own good Works, but hoping the best through the Merits of Christ?*

A. A fair *Division* of the World, and we doubt an *over-true one*, into *Pharisees* and *Sadducees*,—— but our *Saviour* was *neither*. For the former sort, undoubtedly Pride is the very darling Sin of the Devil, and we believe he's more sure of a proud censorious Man, who is guilty of Spiritual Sins, than of the loudest Rake-hell in the World, for the latter has seldom so entirely rooted out the Principles of Conscience and Reason, but that he sometimes thinks that he ought to do better, and therefore there's even some probability of his Repentance; whereas the other is shut up from all hopes of Reformation and Amendment, while he thinks he's already so good, 'tis impossible he should be better. The Principle of the one is, "*To love God* "*and hate his Neighbour*; of the other, "*To love God without* "*keeping his Commandments*; in both which they are dammably mistaken; for they must either take Religion all together, or else let it all alone. The mischief is, that both sides, instead of looking at home, make it their business to find Faults abroad; and rather rail at others, than mend themselves. For o' t'other side, that Man must not pretend to be a Christian, nay, not as far advanced as a Moral Heathen, who makes nothing of the *Religion* of an *Oath*, nor spares to abuse that Great and Holy Name by which he is call'd, in taking it, to witness, in every mean silly frivolous Matter; nor must he deceive himself, and think a *Christian Faith*, and *Heathen Life* will save him meerly for saying, *Lord have mercy upon me*; or the *French* King, who after he had *sworn*, used to beg Pardon of his Wooden God. Nor is it *Morality*, but *Christianity*, must save us, else there had been no need of our *Saviour's* coming upon the Earth, nor can one so much as pretend to *Morality* it self, who lives in the constant breach of two Branches of it, the third Comand, the sixth, nay, seventh, eighth, ninth and all, by rash vain *Oaths*, and Intemperate *Living*. In a word, we wish they'd once reform themselves, and let one another alone, since they are e'en so bad, that we know not which is the better, but pray God to *mend them both*, which we think they have so much need of.

Q. *Of the two Religions, a Quaker, or a Papist, which wou'd you chuse, with your Reasons?*

A. Neither:

A. Neither: Because both of them are so bad, that they can hardly be called Christian. But to compare them; in many things its true they are near a Kin, and the Quakers have been, e'er since their rise, look'd upon as the Jesuits By-blows.

And indeed, it must be confest, that in many things they strangely Symbolize with the Papists. The Quakers deny the Plenary Satisfaction of *Christ*, and rest on their own Merits; so do the Papists: They Rail at our Ministers, and deny their Legal Call or Ordination; so do the Papists: They pretend to a greater strictness and singularity of Life than other People, so its notorious do several Orders among the Papists, so exactly, that one won'd think the Quakers only a sort of Lay-Brothers to some of their Societies. Then for Phanaticism, and Enthusiasm, they are most admirably match'd, that and Infidelity togother making up the very *Creed* of the Quaker (forgive the Expression,) But to consider them asunder, its true, the Papist holds more than he ought to do, and therefore all the Articles of the *Christian Faith*; but the Quaker much less: They all deny the Christian Sacraments, both Baptism and the Lord's Supper; and we wonder how they have the Face to pretend to what they never had, *Christianity*, when they were never *Christen'd*. They are indeed a Compendium of almost all sorts of Herefies; for they not only deny the Merits of *Christ*, as has been said, with the Papists, but even his Satisfaction, Divinity and all, being, at best, no better than meer *Arrians*; if we believe them what their late (and present) great Champion has refined them into; Nay, there have been some of them, who as far as we can understand them, deny our Saviour's Manhood too, as well as his Godhead; nay, deny Angels, Spirits, Heaven and Hell, turning all into mere and jejune Allegories; and no wonder after this they should, all of them, to a Man, that e'er we met with, in positive Terms, deny the Scriptures to be the *Word of God*; and most of them deny any Resurrection of the Body, as others, the Existence, or Activity and Consciousness (which is all one) of Souls after Death. For these Reasons, we think, as a bad Christian is better than none; so a Papist than a Quaker; though Charity gives us room to hope, that there may be some in both of those Parties who may be better Christians, than those Principles, if believed, would permit them to be; but then they must be neither good Quakers, nor good Papists.

Q. I've heard it Discours'd, that in the Canons of the Church, particularly Canon 55, *'tis appointed, that all Ministers shall in their Prayers before Sermon, Pray for the King by his Name and Title; and by Canon* 59 —— *Every Sundy and Holy day, before Evening-Prayer, to examine and instruct the Youth in the Church-Catechism, as 'tis also directed in the Rubrick. How comes it then, that the first is generally neglected, and the latter only perform'd in time of Lent, whereas it ought to be done all the year round?*

A. For

A. For the First, either the Gentleman who proposes the *Query*, never goes to Church, or else he has very ill Fortune, always to light upon a *Fanatick* Minister; since 'tis notoriously known, that there are few Hundreds, if so many as One, throughout *England*, who deny Obedience to the present Government, or refuse to Pray for them, and that by Name, as directed. For the Latter—— We wish we could as easily prove him mistaken, as we can in the former.—However, here's this to be said, That the People are grown too Proud, and think themselves too wise to be Satisfy'd, or *put off*, as they'd be ready to call it, with Catechizing (we mean both instructing the Children, and explaining the *Questions* and *Answers*) unless they have a Sermon too. There was indeed in the Primitive Times, belonging to every Church, one, whose particular Office 'twas, to Catechize and Instruct them that were Ignorant in the Mysteries of Christian Religion; who, for that Reason, were called *Catechumeni*. St. *Mark*, as 'tis affirm'd in good Church History, was the first who set this Office up at *Alexandria* in *Egypt*, when he left it, fixing another there in his Room; and 'tis certain, they had Catechising and formal Catechists in that Church from the first Ages.—— *Origen* himself was one of these, whom, if we mistake not, *Heraclius* Succeeded in that Office, as *Damasus* him—— And this very Method, its very probable, made Christianity then so Successful, and in so little a space planted it so firm all the World over, that all the Arts and Torments the Devil or Man could invent, could never root it out. And 'twas by the same Method, the Papists themselves gain'd, as Bishop *Andrews* tells us, in his *Discourse* of Catechising) that the Reformed won so much Ground of them in so little a time; and if the Reformation has not made a proportionable Progress since its rise, as it did then, we may fairly see to what neglect the Destruction of it has been owing; and from the same Fountain undoubtedly sprung the general Debauchery of Manners that Reigns in their Churches, almost as much as even among the Papists themselves; and we wish we may not be too true Prophets, when we fear 'twill ne'er be much better, till a *New Race* of Men arise, better instructed in Faith and Manners than the present is, which being generally Educated in the Looseness, and want of Discipline; ill grounded in the Principles either of Morality or Religion, and too Proud to learn, are easily carry'd away, either by Atheism or Debauchery, whither the Tempter pleases. Now were this particular *Office* of the Catechist again renewed, and Encouragements given to it in every Church, the Duty would certainly be performed,—— or were it united to the Reader's Place; but this is not very likely to be done in such an Age, since the Readers Places themselves, even in this City, are generally so small, the Clarks being commonly twice as much, that few, but very *Young Men* will accept of them, who must almost starve upon them too, unless they have apply'd themselves to something else to help.—— Nor is there any great Likelyhood things should be bet-

tch, the Maintenance of the Clergy having been plundering ever since King *Harry* the 8th's time; and that little they have left, is thought too much for them by some sort of People. Nor are we very likely to see a *New Office* erected in the Church, when 'tis so ill able to maintain the *Old*. For those who think one Minister is very well able, if not lazy to Read Prayers, and Preach twice a day, and besides, Catechise, Baptize, Christen and Bury.——— We only wish they were themselves to try the Experiment for one Quarter of a year, and see how well they'd like it.———

Q. *Whether as long as the Body remains Tenantable, the Soul can Separate from it without Death for some time limited; as is* reported *of some, who for some time have lain in a Trance, and come to themselves again, and have related what they pretend to have seen and heard in places remote; or of Witches, who have their Nocturnal Revels in remote places?*

A. We believe those *Reports* to have been little *more.*——— Thus far it's true, we may be as certain as we can well be made of any Matter of Fact.——— That some Persons have fallen into Trances, and revealed what has actually past in remote places,——— but we believe this to be only the Effects of Diabolical Agents, who shut up the Senses of the poor deluded *Witches*, and brought them what News they pleas'd from distant places, impressing it on their Fancies, and making them believe they really saw what they no more did, than Sick Men do in a Fever those shapes which seem to pass before them.

Q. *How ancient is Heraldry, and whether the Tribes of Israel were fixed to the Standards in the Bible, for the twelve Tribes, mentioned usually used by them?*

A. The use of Standards, to distinguish the Tribes in their Campaign, according to their Encampments and Marches, we find *Numb.* 1. 52. whose Arms might be according to the Description of *Jacob* upon *Joseph's* Sons, *Gen.* 49. 13, &c. but its Antiquity went higher, no doubt, for *Cain*, (*Gen.* 4. 17.) who fortified himself, and first set up Arbitrary Power in the Land of *Nod*, and called the City by his Sons Name, *viz. Enoch*, Lord of *Enoch*, he also invented Heraldry and Arms for distinction.

Q. *You in Answer to the Question of Christ's personal Reign, say it shall be upon Earth for a Thousand years, Whether it shall be this Earth refined, or a New Heaven, and a New Earth?*

A. As a *Fiat* made this World out of nothing appearing to us, so a *Fiat* can reduce them to their first Nothing, and Create a New Earth, which may be called refined to our Apprehensions.

Q. *Why a Man when he is in Drink is less Apprehensive of any bodily Damage (as falling down a Precipiece, receiving a wound, or the like) than a sober Man?*

A. This is partly answered in the Answer about Muscular Motion, and Mad men, who from the violent and over-brisk Motion of the Spiritous Particles in the Nerves, are made to surmount Pain, and insensible almost of the Weather and Objects, are rendred thereby vertiginous and false.

Q. *Pray*

Q. *Pray inform me why Barbers (above all other Tradesmen) hang out long Poles for a Sign? Upon long debate in Company it's referred to you, therefore we desire your speedy Answer to determine our Wager thereupon.*

A. The Barbers Art was so beneficial to the Publick, that he who first brought it up in *Rome*, had a Statue erected unto his Memory as Authors relate; and in *England* they were in some sort the Surgeons in old time: And therefore hung their Basons out, to make known, at a distance, to the weary and wounded Traveller, where all might have recourse, they used Poles; as some Inns still gibbet their Signs cross a Town.

Q. *Pray resolve me in your Athenian* Oracle *where* Atlas *stood when he bore the World on his Shoulders? And your Judgment of that Poet that first invented the Fiction? and where he design'd* Atlas *to stand?*

A. 'Tis said, that *Archimedes* could remove this World, if he had another World to fix his Betty, or Instrument, upon; which other World *Atlas* stood upon, when he bare all this World upon his Shoulders, if he really had the World in that Posture, which the Poet never believed would be so taken, any more than we fancy an Emperor can hold the Globe of the World, represented by a Ball, in his Hand, as Pictur'd, or a Man guide the World which way he pleased, *as if he had the World in a string*, as we Phrase it. The Poet pitched upon this, as best to express the vast Comprehension he had in inventing Astronomy; he might as well have feigned he held it in his Hand, and turn'd it every way to find out its Proportions and Harmonick Distances, and let it go again in a String to observe its Motions; as the Poet thought of the word *Weight*, and so set it imaginarily on his Shoulder, which Fancy was well enough.

Q. *How long 'tis since Tobacco was first used in* England? *Whether it does not infect the genuine Purity of the Breath? And lastly, Whether 'tis not insalubrious, if immoderately used.*

A. 'Tis about *One hundred and seventeen years*, according to the best Account we can get concerning it, Captain *Richard Greefield*, and Sir *Francis Drake*, (not Sir *Walter Rawleigh*) being those who first brought it hither, about the Year 1586.

To the second Question, —— *Whether it does not most virulently infect the genuine Purity of the Breath? Or, being Fustian*, in plain *English*, does not make the *Breath stink*? We must reply, 'Tis e'en as you *like it*: Some think it a Notorious Stink, whilst others will never be perswaded, but that 'tis the best *Smell* in the World. —— And for the Querist, we'd advise him to be judg'd by his Mistress, and to let her Nose rule his, if e'er he expects his Lips should be acquainted with hers.

To the third, —— *Whether 'tis not insalubrious if immoderately used?* —— We reply in the Affirmative, —— and so is *Phlebotomy*, and every thing else. Besides, what we have here added, we'll throw in a *little Story* to make out Measure. —— When the Christians first discovered *America*, the Devil began to be afraid of *losing his hold* there among the poor People, by Christianity

nity appearing among them, (tho' he was more *afraid* than *hurt*, as the Event made appear) and as Mr. *Dryden* excellently expreſſes it in his *Conqueſt of Mexico*:

He told ſome of his *Acquaintance* among the *Indians*, that he had found a way to be revenged upon *Chriſtians* for beating up his Quarters, for he'd teach them *Tobacco*, which when once they had taſted, they ſhould be *perpetual Slaves* to it, and never be able to leave it: Which was too true, as to a great many *Smoakers*, though there are ſome who have uſed it this *ſeven Years*, and yet can indifferently as ever, either take or forbear it.

Q. *Pray why does not* AND, *ſpell* TOM; THE. NED, &c.

A. In every Letter we are to conſider the Power, and the Character diſtinct from each other; the Power, Force, or Sound, which is the ſame, or little differing in all Nations and Languages: The *Character* or *Figure* whereby thoſe *Powers* are expreſs'd, which almoſt infinitely diſagree, ſeem perfectly *Arbitrary*, alterable, and ſtill altering at pleaſure, as the *New Runic* after the old, the way of writing by *Characters*, and Biſhop *Wilkins* many new Alphabets, to add no more, do ſufficiently evince. To make all this bear, the word AND can be no otherwiſe expreſs'd, as to its proper Sound and Power, than by thoſe three different Sounds which we expreſs to the Eye by the Characters *A. N. D.*—— but form'd in the Mouth by the Organs of Speech after a different manner, and all Mankind would make uſe of theſe three ſame Sounds to expreſs it. —— But for the Characters whereby we repreſent thoſe Sounds to the Eye, with us in *Engliſh*, and moſt of the *European* Languages *AND*, they may be almoſt infinitely varied, and and every Nation whoſe Alphabet bears a different Form, will expreſs them in a different manner. There is therefore no other reaſon why *AND*, as 'tis written ſhould not ſpell *TOM*, *T. H E. NED*, or *NICK*, or your HUMBLE SERVANT, or what you pleaſe, beſides the Inſtitution and Cuſtom of Nations, which has reſolved to expreſs thoſe Sounds by different Figures and Characters.

Q. *What think you of Dr.* Wilkins's Univerſal Character, *and Philoſophical Language, and whether or no you eſteem it practicable?*

A. We think that piece of his, wherein he treats on thoſe *Subjects*, (as well as others of his Works) deſerves the higheſt *Eſteem* and *Admiration*. 'Twas indeed a *prodigious Deſign*, enough almoſt to have frighted any but him from the Undertaking. —— Nor yet did he fail in the *Attempt*, or come ſhort in the moſt greedy *Expectations*. The *Character* is *Natural*, *Graceful*, and *Eaſie*, containing a lively Picture, *Deſcription*, or indeed *Definition* of the thing its repreſents; the *Language numerous*, *Copious* and *Noble*, as *round* as the Greek, and more full and expreſſive than any extant, if we are not miſtaken, and yet not much behind the *Italian* in ſoftneſs. After all, 'tis not only *Practicable* but *Eaſie* to any who *underſtand Things*; nay, if they don't, before, his *Syſtem* is ſufficient to inſtruct them. —— This we pronounce poſitively from our

our own *Experience* and *Knowledge*, being assur'd, that the World is mistaken in the Difficulty of this as the *Chinese Language*, the latter of which the *Fathers* can now attain the *Mastery* of, so as to write whole Books *Elegantly* therein in a short time, as *Magellans* assures us on his Experience; and the former a Man may learn to write, read, and speak indifferently well in a Months time, though one great Excellency of it is, that it needs not its own *Sound*, but the *Character* may as well be read or expresst in any other Language.

Q. *How is't that Signs and Wonders are said to be wrought by False Prophets?*

A. The Question is not at all clearly expres'd; but we think either the Querist means by his *How*, by what *means*, or to what *End* and *Reason*. As to the first, all the true *Signs* and *Wonders* really wrought by False Prophets in the Scripture, were wrought by the *Devil*, by *Enchantment* or *Magick*, to *seduce Mankind*, and perswade them to embrace a false Religion, or at least take off their *Dependance upon Heaven*.—— The *End* or *Reason* of God's permitting those things, is for the shewing his Glory by *greater Miracles*, for the *Tryal* of the *Good*, and just *hardning* of the *Impenitent* and *Wicked*, all which may be clearly discover'd in the instance of *Pharaoh*, and the *Magicians* of *Egypt*.

Q. *It hath been often observed, that* Canary Wines *brought into* England, *shall ferment here at the time of the Vintage, when the Vines flourish in* Spain, *and in the Bud,—— what think you may be the Reason of it?*

A. The *Vinous Particles*, then flying off in great Quantities, and first mingled with the Air, are drawn by the *Circulation* thereof, though at so vast a distance, to their *simular Substance*, mix with the *Wines*, and raise that little *Effervescence* or *Ebullition* in them.

Q. *A late Virtuoso, in a* Philosophical Treatise, *affirms, that if a Man hath Quick silver in his Body, or any where about him, or Gold Ring, which he wears on his Finger, or but holds in his Mouth, will turn* White; *and if it be afterwards thrown into the Fire, the Quick silver immediately Evaporates and flyes away; and if the same Ring be again held in the Mouth, 'twill still grow* White *every time, as long as any Quick-silver remains in the Body: Your Thoughts are desired of the Truth of Fact, and reason of the thing?*

A. Its the same *Virtuoso* reports this, who tells the former, and many other strange Stories: This we are sure from Experience and Sense, that Quick-silver is the most *subtle* and *piercing* of any Substance ever yet found; but whether it has so strange a *Quality*, we very much question, and don't think it worth the while to make the Experiment on our selves or any others, and must ask the Querist Pardon, if till we have done it, we can't give him any *certain Resolution* in this Matter.

Q. *I desire to know the Natural Cause of the Winds rising and falling, its changing and turning to and fro, and where it is when 'tis fallen?*

A. When

A. When exhal'd Vapours are so condens'd and justled together by contrary Winds, that they become heavier than the Air that keeps them up, they must necessarily subside; and since there's no Penetration of Bodies, the Air that is under them must be driven away, and cause what we call Agitation, or Blowing of the Winds; as to its changing or turning, 'tis according to the Position of Vapours or Exhalations, those which are the largest always prevailing against the other; and where three, or more meet in one Point, it causes a Whirlwind. As for the latter part of the Question, that asks where the Wind is when fallen, we Answer, 'tis equally dispers'd and extended every where, without any other Body to put it in *Motion*.

Q. *In some Parts of America there is a sort of Snakes, called* Rattle-Snakes, *and if it happen that one of those Snakes come under a Tree, and there Center, or stay under the same, and that it so happen that there is a Squirrel upon the same Tree, that there the Squirrel will run up and down the Tree, and leap from one part to another without intermission, till as 'tis believ'd, it has almost wearied it self, and then will make a doleful Noise and Cry, without endeavouring to go from the Tree, and at last run down the main Body of the Tree, on that side the Snake lyeth, and so run directly into the Mouth of the Snake, and it swalloweth it whole. I desire to know the Reason, why the Squirrel does not makes its Escape from the Tree and Snake, rather than run into its Mouth to its own Destruction?*

A. The Harmony and Discord in Natural things, surpass the Knowledge of the most Learned; the Reason, for the less but really why, is left only to the Cause of Natures in all things. The Squirrel may be Apprehensive of an approaching Danger by the Snakes encircling it self under the Trunk of the Tree; and after it has overcome that Fear, it still has an Eye to the Snake, and therefore in pursuit of the Destruction of the Snake, runs into the Mouth of the Snake, or the Snake may entice the Squirrel down into its Mouth, by what exceeds our Apprehension to solve: Neither doth the Question mention any Action of the Snake's, during this Action of the Squirrel's.

Q. *Pray Gentlemen give the Product of the under-written numbers, there being a Considerable Wager laid upon them, and you are chosen Arbitrators as to their Multiplication, if you please to accept of the Office? The Numbers are*

L 11 : 11 : 11 and L 0 : 1 : 6
L 11 : 11 : 11 L 0 : 0 : 6

A. As to the first Summ there being only Pounds prefix'd, they may be supposed to be all so; and if so, the Product is found by a continual Multiplication of them one into another: If they stand for *l. s. d.* they are first to be reduced into Pence, and then Multiply'd. As to the latter Summ if it be all Pounds, multiply it continually; but if Pence, since 6 *d.* is an aliquot part of 1 *s.* or 12 *d.* multiply 1 $\frac{5}{10}$ by $\frac{5}{10}$, or 1 . 5 by . 5 in Decimals, for the Product. It is not worth our time to trouble our selves about Multiplication, nor indeed about such Questions, but that we meet

our own *Experience* and *Knowledge*, being assur'd, that the World is mistaken in the Difficulty of this as the *Chinese Language*, the latter of which the *Fathers* can now attain the *Mastery* of, so as to write whole Books *Elegantly* therein in a short time, as *Magellans* assures us on his Experience; and the former a Man may learn to write, read, and speak indifferently well in a Months time, though one great Excellency of it is, that it needs not its own *Sound*, but the *Character* may as well be read or expreſt in any other Language.

Q. *How is't that Signs and Wonders are said to be wrought by False Prophets?*

A. The Question is not at all clearly expreſs'd; but we think either the Queriſt means by his *How*, by what *means*, or to what *End* and *Reason*. As to the firſt, all the true *Signs* and *Wonders* really wrought by False Prophets in the Scripture, were wrought by the *Devil*, by *Enchantment* or *Magick*, to *ſeduce Mankind*, and perſwade them to embrace a falſe Religion, or at leaſt take off their *Dependance upon Heaven*.—— The *End* or *Reaſon* of God's permitting thoſe things, is for the ſhewing his Glory by *greater Miracles*, for the *Tryal* of the *Good*, and juſt *hardning* of the *Impenitent* and *Wicked*, all which may be clearly diſcover'd in the inſtance of *Pharaoh*, and the *Magicians* of *Egypt*.

Q. *It hath been often obſerved, that* Canary Wines *brought into* England, *ſhall ferment here at the time of the Vintage, when the Vines flouriſh in* Spain, *and in the Bud,—— what think you may be the Reaſon of it?*

A. The *Vinous Particles*, then flying off in great *Quantities*, and firſt mingled with the Air, are drawn by the *Circulation* thereof, though at ſo vaſt a diſtance, to their *ſimular Subſtance*, mix with the *Wines*, and raiſe that little *Effervesſence* or *Ebullition* in them.

Q. *A late Virtuoſo, in a* Philoſophical Treatiſe, *affirms, that if a Man hath Quick ſilver in his Body, or any where about him, or Gold Ring, which he wears on his Finger, or but holds in his Mouth, will turn* White; *and if it be afterwards thrown into the Fire, the Quick ſilver immediately Evaporates and flyes away; and if the ſame Ring be again held in the Mouth, 'twill ſtill grow* White *every time, as long as any Quick-ſilver remains in the Body: Your Thoughts are deſired of the Truth of Fact, and reaſon of the thing?*

A. Its the ſame *Virtuoſo* reports this, who tells the former, and many other ſtrange Stories: This we are ſure from Experience and Senſe, that Quick-ſilver is the moſt *ſubtle* and *piercing* of any Subſtance ever yet found; but whether it has ſo ſtrange a *Quality*, we very much queſtion, and don't think it worth the while to make the Experiment on our ſelves or any others, and muſt ask the Queriſt Pardon, if till we have done it, we can't give him any *certain Reſolution* in this Matter.

Q. *I deſire to know the Natural Cauſe of the Winds riſing and falling, its changing and turning to and fro, and where it is when 'tis falln?*

A. When

A. When ſuch Vapours are ſo cramm'd and juſtled together by contrary Winds, that they become denſer than the Air that keeps them up, they muſt neceſſarily ſubſide; and ſince there's no Penetration of Bodies, the Air that is under them muſt be driven away, and cauſe what we call Agitation, or blowing of the Winds; as to its changing or turning, 'tis according to the Poſition of Vapours or Exhalations, thoſe which are the largeſt always prevailing againſt the other; and where three, or more meet in one Point, it cauſes a Whirlwind. As for the latter part of the Queſtion, that asks where the Wind is when falling, we Anſwer, 'tis equally diſpers'd and extended every where, without any other Body to put it in Motion.

Q. In ſome Parts of America there is a ſort of Snakes, called Rattle-Snakes, *and if it happen that one of thoſe Snakes come under a Tree, and there Center, or ſtay under the ſame, and that it ſo happen that there is a Squirrel upon the ſame Tree, that there the Squirrel will run up and down the Tree, and leap from one part to another without intermiſſion, till as 'tis believ'd, it has almoſt wearied it ſelf, and then will make a doleful Noiſe and Cry, without endeavouring to go from the Tree, and at laſt run down the main Body of the Tree, on that ſide the Snake lyeth, and ſo run directly into the Mouth of the Snake, and it ſwalloweth it whole. I deſire to know the Reaſon, why the Squirrel does not makes its Eſcape from the Tree and Snake, rather than run into its Mouth to its own Deſtruction?*

A. The Harmony and Diſcord in Natural things, ſurpaſs the Underſtanding of the moſt Learned Philoſophers, ſo that here but reaſoning why, is left only to the Cauſe of Cauſes in all things. The Squirrel may be Apprehenſive of an approaching Danger by the Snake encircling it ſelf under the Trunk of the Tree; and after it has overcome that Fear, it ſtill has an Eye to the Snake, and therefore in purſuit of the Deſtruction of the Snake, runs into the Mouth of the Snake, or the Snake may entice the Squirrel down into its Mouth, by what exceeds our Apprehenſion to ſolve: Neither doth the Queſtion mention any Action of the Snake's, during the Action of the Squirrel's.

Q. Pray Gentlemen give the Product of the under-written numbers, there being a Conſiderable Wager laid upon them, and you are choſen Arbitrators as to their Multiplication, if you please to accept of the Office? The Numbers are

L 11 : 11 : 11 and L 0 : 1 : 6
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with several who value themselves upon such Trifles.

Q. I look upon a Jacobite in the Commonwealth to be like an unknown troublesome Coefficient in a Compound Algebraick Equation, of which some are more difficult to resolve than others: Now suppose there are a great many Jacobites in Town, and of these there is a certain unknown Number represented by a, so irrecoverably impudent, and troublesome to the State, that they deserve to be Hang'd up to Morrow, I ask what that unknown Number is? If it be such, that if you add to its Square the Product made by Multiplication of 64 (or b) in that unknown Number, it makes 1000000 (or c)?

A. We shall endeavour to find out the Value of *a*, make what Application you please of it. The Question propos'd stands thus, $aa+ba=c$. Then by adding half the Square of the Coefficient *b* to each part of the Equation, this perfect Square results $aa+ba+\frac{1}{4}bb=c+\frac{1}{4}o$. then by extracting the Square Root of each part of the Equation, there arises $a+\frac{1}{2}b=\sqrt{:}\ c+\frac{1}{4}cc$, which by transposition makes $a=\sqrt{:}\ c+\frac{1}{4}cc-\frac{1}{2}b$. The sought Value in Letters and in Numbers, like the Summ made by the Addition of 1000000, and a quarter of the square Root of 1000000, and then subduct 32 out of that Summ, the remainder Answers the Question, which the Querist may now easily perform himself, if he's in Love with either the Number or Application.

Q. Whether the Ancients had the use of Letters, or conveying Intelligence from one place to another, seeing in Jacob's time he never heard of his Son Joseph, till his Brethren went down into Egypt; and he there made known himself unto them, and when such a laudable Practice may be thought to [illegible] put in use?

A. Intelligence may be convey'd without *Letters*, and probably was so before these were *invented*, or common in the world. *Letters*, whether we understand *Characters* or *Epistles*, were certainly first invented or used by the *Eastern Nations*. —— The *Phœnitians* are said to have had them some of the first, and *Cadmus* either to have added some new Characters of his own to the Alphabet, or have got them from other Nations and inserted them. The *Phœnitians* very probably had them from the *Jews*, as they from *Moses*, and he either receiv'd them by Tradition from *Shem*, or Divine Revelation, or else himself invented them; for from the *Egyptians* it seems not at all likely he should receive them, who indeed used Hieroglyphicks, but we don't read much of their Letters in those early days, nor are we sure they were invented, at least the common use of expressing the Mind by them at a distance, when *Joseph* was in *Egypt*, though there might be other Reasons for his not acquainting *Jacob* where he was. However, the first place we read of any Epistle in the Holy Scriptures, unless we are mistaken, is that of *David* to *Joab*, and the first writing was that of God's own

own Finger on the two Tables, though this is more properly the *graving* than *writing*.

Q. *Whether Society or Solitude be most preferable in Order to the noblest Ends of Man?*

A. 'Twould be almost impossible to advance any thing new on a *Common place*, which has been thumb'd so many thousand years, and by so many thousand *Authors*. Some of the freshest and best thoughts on both sides, may be met with in *Mr Cowley's Essay* for *Solitude*, and *Mr Evelyn's* against it. Honest old *Aristotle* has summ'd up almost all that can be said in a few words, "A "Solitary Life, says he, is either "*Brutal* or *Divine*, *above* or *be-* "*low* a Man: Whence his other *Assertion* is clear, That Man must be a *Poetical*, or if you will, a *Sociable Animal*. We must confess, could we believe a Man answer'd the *End* of his *Creation*, by an *Ascetick Heremetical Life*, we don't doubt, but 'twould give the highest *Pleasure* he is capable of in the World, by Contemplation and Meditation. —— But, *Non sumus adeo fœlices*, as was said in another Case, *we are not* [illegible] for ought we see to be so, that being a Cowardly sort of Content, which is got by running away from whatever displeases. Should all good Men thus take a Whim of leaving the World, what would become of it? and would it not be just such a piece of *Justice* and *Kindness* as for all the *Physicians* in a *Nation* to go live in a *Wilderness*, lest their Patients should infect them? We don't in the least doubt, but that 'tis much more *Difficult* to live honest in the midst of so many thousand *Temptations*, which are unavoidable in this World, than to do so when retired from all things of that Nature: But though *Difficult* 'tis *Possible*, and the more *Difficulty*, the more *Honour*. Not but that we think the greatest *Trial* a true good Man will have of his Vertue, while he remains on the Scene of Action, lies on the contrary side to that where 'tis generally suspected. In our Opinion he has more need of his Patience than his Temperance, and he must be better Humour'd than we pretend to be, if when he once knows it well, he does not almost lose all his *Charity* for this *lewd World*.

A Challenge to Vice and Atheism.

KIND Spirit, who dost thy self around disperse,
The Soul and Guardian of the Universe:
That 'tis a World, it only owes to Thee,
Which else would still a frightful *Chaos* be:
To Thee those *beauteous strokes* which sound it shine,
Loudly all o'er, *Confessing Hands Divine.*
Thy *Friendly Wisdom* first, O Heavenly Dove
Did teach the jarring *Elements* to Love,

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Did teach the jarring *Elements* to Love,

Till *Death* and *Sin* did their fair hands untye,
Diſſolve the *Leagues*, and *Mar* the *Harmony*.
Hence all the *Miſchiefs* that beſiege *Mankind*,
Wars, *Earthquakes*, *Dearths*, Tempeſtuous *Waves* and *Wind*,
And a long Train of blacken *Plagues* behind:
Hence *monſtrous Vice* her *Hydra* Head does rear,
And beat with *hideous Wings* the burthen'd Air:
Hence the *lewd Atheiſt* lives to dare the Sky,
And hears the *Thunder* roll unheeded by:
Ill Faith and *Life*, their powerful *Forces* joyn,
With Hell's Auxiliary Bands combine;
Proud of their Numbers, *Truth* and *Vertue* fight,
Who here, almoſt alone, maintain thy Right;
Yet a *brave few* there are, who firm abide,
(And *ſtem* with their *bold Breaſts* the Impetuous Tide)
Who dare be *Good*, though *Numbers* them *deſpiſe*;
And ſpight of *Ridicule*, ſtill dare be wiſe:
O may I, though unworthy, have the Grace
In their *bright Ranks* to fill the *humbleſt Place*!
This *Mite* into their Sacred Treaſure bring,
Nor they diſdain ſo mean an Offering:
Whilſt you, *kind Spirit*, my frozen Breaſt inſpire,
And lighten with your own *Celeſtial Fire*;
So ſhall I with Succeſs, all *Hell engage*,
Above the Affronts of an *ill-natur'd Age*.
Safe in my cloſe unknown Retirement, be,
And *Love* and *Pity* thoſe who cenſure me.

Gygantick Atheiſm! firſt I'll grapple thee,
Root of bad Life and Infidelity!
Tho' to the *Clouds* thou raiſe thy *lofty Head*,
Reaſon, thy boaſted Sword, ſhall ſtrike thee dead:
Proud of thy *ancient Houſe*, thou ſeek'ſt in vain
To draw thy *Pedigree* from mighty *Cain*.
He fear'd a *God*, and tho' he wiſh'd him none,
Like thee; yet what he fear'd, he needs muſt own:
For thoſe who did Mankind it ſelf diſgrace,
The haughty *Gyants* of his *Faithleſs Race*,
All of their Hiſtory we ever knew,
Is only that they wanted Grace, like you:
Their *priz'd Memoirs*, alas, we don't enjoy,
(Did them the *Ancient Chriſtians* too deſtroy)
By *God*, and by his injur'd *Father* curs'd
Rebellious *Cham*, in ſpite produc'd the firſt,
By whom thou wert in muddy *Egypt* nurs'd;
Ev'n *Egypt* thee did ſoon aſham'd diſown,
And rather choſe a hundred *God's*, than none.
Thence thou to lying *Greece* did'ſt wandring run,
Where all thy hated Company did ſhun,

Proſcrib'd

Proscrib'd and banish'd there, ignobly fell,
And thro' *black Acheron* did sink for Hell:
The Fiends at thy more monstrous Form amaz'd,
At thy *Descent Intemperate* on them rag'd,
Bid thee from thence again to Earth repair,
They all *Believ'd*, and knew no *Atheist* there:
Nor wou'd the Earth again polluted be,
But thou from place to place art forc'd to flee,
Eternal *Vagabonds*, thy *Sons* and *thee*.
If *Sanson* and all *Heylin* we survey,
Where e'er *bold Ships* have cut their *watry way*,
Where e'er by *Land*, the Feet of *Beasts* or *Man*,
With *Rattling Wheels*, or numerous *Carravan*,
Through *Sandy Worlds* have pass'd, we light on none,
No *Towns*, no *Nations*, who a *GOD disown*.
Besides, the *better Men*, the more inclin'd,
More fix'd to this great Truth, we them shall find;
The more they this believe, the more their Care
For a *good Life* ——— ,
The wiser, and the better still they are.
The *Atheists* all deny, enrag'd and griev'd,
And swear 'tis false, by what they ne'er believ'd,
That there's enough to spoil th' *Induction*, boast,
And instance in the fierce *Soldanian* Coast;
The *Uri* in the West, i'th' East a few,
At *Monomotapa* and *Zenderoo*.
——— Should all they ask be kindly granted true,
The Argument's still firm, which thus we guard,
What's one small part to this great whole compar'd?
Some few Exceptions spoil not general Rules,
Mankind is Rational, tho' *Atheists* Fools.
Though little Inequalities are found
On its rough Face, all grant the World is round.
Besides, for your good Friends we urge again,
'Tis doubted, if they're rank't with Beasts or Men:
Scarce Humane in their Gesture, Voice or Face,
From Seeds confus'd, a monstrous Mungrel Race.
Enjoy your mighty Aim, and whilst you please,
Now boast of such unenvy'd Votes as these:
And since with them you've so much Sympathy,
'Tis pity you shou'd ever parted be.
O wou'd you People some forsaken place,
Your selves alone, and not Mankind disgrace;
To th' Cape, or the *Charibbe* Isles repair,
Steal, Murder, Ravish one another there.
T' your Faith, your Practice joyn, we soon shou'd see,
Though not admire, what the Success wou'd be.

In vain you urge that Honour does supply
The place of Juſtice, Truth and Piety,
Your God, your Rule to guide your Actions by;
For Honour, the Reward of Virtue is,
Or elſe a Blaſt, a Shade, a Nothing 'tis.
If Virtue you allow againſt your Will,
You grant us Principles of Good and Ill.
A higheſt Good there is, if Good at all,
And Good Supream the Deity we call.
If ſtill *Conſent of Nations* you deny,
Still pleading your own wiſe Authority;
Laugh at the Idea which you can't confute,
That true, and real 'tis, we thus diſpute:
If Nat'ral 'tis, 'tis granted even by you,
And plain to Senſe it ſelf, it muſt be true.
But this appears, and we diſtinctly prove,
If we all other Springs can firſt remove,
And theſe two Heads alone aſſign'd may be,
With any Face of probability,
Ancient Tradition, or State Policy;
That no State-Engine 'tis, may hence appear,
That we can Trace, and find it ev'ry where:
Nor cou'd at once all Polititians joyn,
And in the profitable Cheat combine:
Nor ſome amongſt themſelves th' Agreement make,
Others from neighbouring States the Notion take,
Since from all others, ſome by Seas profound
Remov'd; by Enemies ſome compaſs'd round;
Whence what their Friends, or neighbouring Nations uſe,
Theſe cou'd not, and the other wou'd not chuſe:
Yet all in this unanimous agree,
They all adore, and own a Deity.
If from Tradition Trac'd in the firſt Man
It ends, and then they own the World began;
But to what end ſhou'd he, the World deceive,
Or if not Natural, how ſhou'd all believe?
Beſides, for Truth, Traditions Plea ſtands fair,
If always 'twas believ'd, and every where,
What ſtronger Evidence cou'd we deſire?
All cou'd n't ſure to Cheat themſelves conſpire:
Tradition's help Truth's not aſham'd to own,
Though does not here on that depend alone;
Nay, can maintain its ſelf without its Aid,
Th' Idea that, not that the Idea made.
The Truth of this, by its own Light appears,
For, ſince in the long Tract of rolling Years,
Around the Globe ſo many Nations toſs'd,
So many uſe'ful Noble Arts are loſt,

Taught

Taught only by Tradition, how should this
Survive 'em all, unleſs more Natural, tis?
Reſt here, you but this one Retrenchment have,
What's all the World to us the Wiſe and Brave?
We all the World but our lov'd ſelve's deſpiſe,
Wit and right Reaſon we Monopolize;
'Tis Nonſenſe all, what all beſides us ſay,
And with loud Laughter ſtill we win the day:
We grant you there the odds, and are content
Entire to yield you your laſt Argument;
Let's then another Battery prepare,
And try if we have better Fortune there:
From any Being or Effect aſſign'd
We clearly argue an Almighty Mind,
Each *Second Cauſe* a *Firſt* does plainly ſhow,
That Firſt is God, nor can we further go;
Nothing it ſelf can make, but we muſt run
At the laſt ſtep to what was made by none:
Chance could not make, this *beauteous World*, nor are
Its Works ſo juſt, ſo regular and fair;
Nor could it any more the product be
Of an *unguided blind Neceſſity*;
Since not eternal, for we clearly know
It neither was in Fact, nor cou'd be ſo.
The firſt is from Arts late Invention plain,
To which ſome Deluge you object in vain:
You're with ſuch Anſwers not your ſelves content,
'Tis but *perhaps*, and that's no *Argument*;
And as it was not, ſo it cou'd not be,
Since a direct impoſſibility:
And one *abſurd* firſt giv'n, a thouſand more
Succeed, as palpable as that before:
The firſt abſurdity, ev'n plain to ſight
That Monſter is ——— *a double infinite.*
For if the World eternal we conceive,
The parts as well as whole we ſo believe;
But if with juſt impartial Eye we trace
Each ſtep, each line in *Mother Nature's Face*;
Each ſtroke, each *beauteous Feature* there we ſee
Confutes the thoughts of her Eternity:
If Sun and Moon, and Night and Day we ſcan,
And the great *Lord of the Creation*, Man,
Wide Earth, vaſt Seas in hollow Caverns pent,
This Noble Truth in all is evident.
And firſt the chearful Light of Heaven's fair Sun
Thro' infinite Progreſſions cou'd not run;
Nor cou'd the Earth in the ſame ſtate perſiſt
As now, nor cou'd from endleſs Age exiſt:

Which thus for what we urge we bring to bear,
The Sun, the Light, the Earth together were;
If then the Light eternal could not be,
No more could any other of the three;
But that cou'd not, for chuse you which you please,
Our Hemisphere or the Antipodes,
And if eternal 'twas, or one of these,
Or one or both we must assign to be
Enlighten'd by the Sun eternally;
If only *ours*, not *theirs*; if *theirs*, not *ours*;
Further it follows, but a few *short hours*;
But half a Day wou'd all the difference be
Betwixt short Time and long Eternity:
Nor cou'd Sols beams on both at once descend,
Nor Light successively to either lend
From all Eternity ——— if this you say
You grant, at once ore all the World 'twas day;
If that, you're as absurd; for if you plead
This Light did from Eternity succeed,
And either after either warm and chear
Now ours, and now the Southern Hemisphere.
This fatal Consequence you can't avoid,
Which has your own Hypothesis destroy'd;
That something elder than eternal is,
And further that it self eternal 'tis.
In two eternals tell me where's the Sense
Of the same Age, yet six hours difference
Between their Birth ——— Besides what cou'd you gain,
If *both Eternal* granted? Since 'tis plain
You're forc'd to own, if you to this agree,
At *once* the *same* thing *can*, and *cannot* be.
Suppose what's *infinite* may be *surpass'd*,
And what *eternal* is, have *first* and *last*:
If then the Light with equal pace does run,
And coætaneous is with Heaven's bright Sun,
As Earth with both, and if the beautious Light
Cannot be in its action infinite,
We needs must grant some Principle more high,
Which action both and being can supply;
And that's a G O D, who Earth and Sun did make,
Which to demonstrate we did undertake.

Q. We

Q. *We have in our Common Books of Arithmetick for the Measuring of a Circle, these two Numbers given to us, 7. 22. for the Proportion of a Diameter of its Circumference; Query, Whether they be exact, and who was the Author of 'em?*

A. Archimedes, *de Dimensione Circuli*, has given us these Numbers; *Metius* gives us 113. 355. which is something nearer the truth: Mr. *Kersey* has given us 1 to 3 14158: Dr. *Wallis* in his Treatise of Algebra has enlarg'd it, 1 to 3. 14159265358979323846264338327950288½; those that please may go further, that of *Metius* is near enough the truth for Practice.

Q. *Whether the Quadrature of a Circle be possible?*

A. Not 'till an odd Number can be divided into two equal Integer Numbers, which can't be done by our common way of Notation; what succeeding Ages may find out we know not, but as in the preceding Question the Propertion of a Circles Diameter to its Perimeter may be found inexpressly near the truth, tho' not exactly, so the Circle may be squar'd by the help of Poligons so near the truth as to deceive the Sense, which is near enough for Practice, as we said in the last Question.

Q. *What's the Reason that all Nations, as well the Civiliz'd as Barbarous, do in their Counting never exceed Ten, without repeating some of the former Characters, as 13 is ten and three?*

A. 'Tis said in History that there are a certain sort of People amongst the *Thracians* that never count beyond four, but as for the truth we can't warrant it. 'Tis very improbable that such a Number as 10 should be found out by chance; either Nature or Instruction must do it: Some believe that there are many Nations too rude for any Correspondence: Others rather suppose that Nature taught Persons, and tell us that Nature works by the most easie and familiar Methods, and has given to Mankind ten Fingers which are always at hand, ready to count or reckon by: Or, according to the *Pythagorians* in ten Analogies, there are four Cubick Numbers, upon which (as they say) the whole Universe is founded, or perhaps because the Tenth Number is so perfect that it contains the form of all Lines, Numbers and Quantities; but these suppositions do also presuppose something else, that at the same time that Persons learn'd to count, they could make such curious applications of Numbers as above, which were not found out 'till many Ages after; therefore the Number *Ten* could not be found on purpose, because of such Applications as no body knew of ——— The most probable Account that we can give of it is this, That as *Adam* was made in his perfect reason, so he was capable of reckoning or numbering, which also his Children must learn of him, but we find that before the Confusion of Languages; they reckon'd by *Tens*, as is evident by several passages; to name one (which is well translated) *If Cain shall be revenged sevenfold, surely Lamech seventy seven*: Now if all counted by Tens before the Confusion of Tongues at *Babel*, we may

may reasonably conclude that they did so afterwards, for none lost their Reason with their Native Speech; 'tis very improbable the different ways of Counting by Tens could come any otherwise than at the Confusion of Tongues, since every Nation makes use of the Tenth Number in Conjunction with the Nine Units: So that tho' the first articulate Sound be chang'd, the like manner of using other articular Sounds shows the same reason as much as two Tens and three do answer to twenty three, and if any of the *Thracians* or other barbarous places should count by *fours*, 'tis reasonable to conclude that two Children might be lost before they could speak or might be educated without Correspondence on purpose, and so get a Language by themselves, and that such two were the Original of that People if any such there be, which is very much suspected.

Q. *Who was* Job's *Father?*

A. *Jacob* or *Israel* had six Sons, 1 *Chron.* 2. 1. *Issachar* was one of them. *Issachar* had four Sons, *Gen.* 46. 13. *Tola, Phuvah, and Job, and Shimron*; therefore this *Issachar* was *Job*'s Father. *Job* afterwards was eminent in the Land of *Uz*, which when the Earth was divided among the Sons of *Noah*, it received its Name then from *Uz*, one of the Family of *Aaran* a Son of *Shem*, *Gen.* 10. 23, 31, 32. and not from *Uz* of the Family of *Esau*, *Gen.* 36. 28. 1 *Chron.* 1. 42.

Q. *Since continuing the Species of Mankind, is from the Laws of Nature, whether any just Restraints can be laid upon it by Laws meerly Political and Humane?*

A. No Law could be valid the direct tendency whereof would be to destroy all Society, nay, all Humanity; and such would any Law do, which should absolutely restrain or forbid the propagation of Mankind. But on the regulation of this depends also very much of our Happiness, by preventing the mischiefs and inconveniencies of promiscuous imbraces, which are justly restrained or forbidden by all humane and Political Laws, as well as by the Laws of God.

Q. *There being such variety of Shells (both for Colour and Form) found upon the Sea-side, especially the Indian Coasts; I desire to know the true Origin of those Shells, and that in a clear Philosophical manner? In particular, I demand, whether or not the Shell be the excrementitious part of the Animal lodging within? Or whether it's produc'd by the scorching heat of the Sun-beams reflecting from the Rocks without?*

A. *Omnia ab Ovo* ——

These Animals in their proper Seasons deposite the spawn in particular Creeks, Rocks, Weeds, and Sub-marine Medows and Receptacles, and the extern Velament of the Spawn, is a series of saline Filaments effigiated from the first in that shape (tho' imperceptible to the bare Eye, which afterwards becomes apparently to be the *Testacious Corps Du Guard* of the Animal, which by successive Appositions daily encreases with the Animal to its destinated extent. The *Indian* Shells, which is their white *Wampampeage*, a sort of Money, is bred at the bottom of the Sea-bays, while they are small they are recondited in Concave

Matri-

Materies, many of them fashioned by a Spawn skin subtended from one Spawn bag to another, other of these Testaceous Animals stick to Reeds: True, those Marine Worms which pierce the Planks of Ships like a Honey-comb, some of them grow half a yard in length, and larger than the bowl of a Tobacco-pipe; the exterior Coat of this Worm grows Testaceous, yet cannot these Shells be accounted purely excrementitious, because they are conducive directly to the life of the Animal. Those heaps of Shells of all sizes are such Fish as have died for want of Water, being by the Variation of Tides driven from shoar to shoar: More to this purpose read in *Steno's Prodromus.*

Q. *When a rational Number is given for the Hypothenusal of a right Angled Triangle to find the other sides?*

A. Forasmuch as the *Propositi-on 47. Elem. Euclid.* when a Square is equal to two Squares, the sides of those three sides will constitute a Right-angled Triangle, then we have no more to do than to find two Squares equal to a given Square, which according to *Diophantus* his Method of feigning new sides, this may be the *Canon: Take any two unequal Numbers, multiply severally the double of the Product of their Multiplication, and the difference of their Squares by the side of the Given Square, then divide those Products severally by the Sum of the Squares of the two Numbers first taken, and the Quotients shall be the sides of the two Squares sought, equal to the given Square:* Which the Querist may work at his leisure, and if he be given for the Hypothenusal, he will find the two other sides to be $\frac{24}{25}$ and $\frac{7}{25}$.

Q. *I find in the Book entituled,* The Post Boy Rob'd of his Mail; Or the Pacquet broke open, *A Letter of Platonick Love, it gives me so fair an Idea of that Romantick Fancy, that I could almost wish there were such a thing, if there be not; I desire your Opinion whether there be or no, and also your Judgment of that Book, and whether you think it a Fiction or not?*

A. Since you are not satisfied with what the Gentlemen concern'd in that *Frollick* have said on that point, our Opinion is, That 'tis not impossible there should be some that may have so *refined a Passion* for each other, at least 'tis obvious there are Pretenders to it. As for the Book it self, the *Compleat Library* for the Month of *July* has given a very true Character of it, which tho' it seem'd something extravagant in the Praise, yet upon *view of the Performance* we acquit him of a false Judgment in what he has said upon it. It contains both *Pleasure and Profit*; and *Horace*, as good a Judge of Wit as any, tells us, *Omne tulit punctum qui miscuit utile dulci*: He has hit all Points that has mingled the Profitable with the Pleasant. In this Book you may find the *several Passions* that Influence all the Life and Actions of Mankind, the *Softnesses and the Wrecks of Lovers*, the Intreagues and Extravagancies of *Lust*, the blind Inveteracy of Hate and Indignation, the Pretences of the Debauches and Atheists, the Voraciousness and restless desire of Wealth and Honour, the *Vani-*

ties

ries that *Pride* betrays us to, the Effect of Fear and Hope, the subtle windings of *Self-Interest*, how it reigns in all our Actions in Religious as well as Temporal concerns. Here you'll find the *general Hypocrisies* of Mankind unmasked, and *in short*, all that may any way contribute to the Pleasure or Advantage of the Reader; the *Letters* are so Natural, that nothing we've seen publish'd of late (well scarce except the *Turkish Spy*) equals them; the *Comments* are always both Pleasant and Witty, never Tedious, but full of various and surprising *Observations*. In short, if it be not Truth as to matter of Fact, (that we are apt to believe 'tis) yet 'tis so like Truth, that it satisfies the Mind as well; Nature in them, being *so well drawn*, that it seems not an Imitation of Nature, but *Nature it self*.

Q. *To find two Square Numbers whose difference is* 90?

A. 1. For diff. 90 put g

2 For a N°. whose Square is less than the given diff. 4 put m

3 For the side of the lesser Square sought after, put r

4 For the side of the greater put m + r

5 Then the lesser Square is mm

6 And the greater Square is mm + 2 mr + rr

7 Their diff. is mm + 2 mr

8 Which must be equal to the given difference g — mm + 2 mr = g

9 Which equation reduc'd gives the side of the lesser Square r = (g — mm) / 2m

10 From the 4th. and 9th. steps the side of the greater Square is found out — m + r = (g + mm) / 2m

Which two last steps give this following CANNON:

Take any Square Number less than the given difference, and substract it from the said difference, then divide the remainder by the double of (or twice) the side of the Square first taken, and the Quotient shall be the side of the lesser of the two Squares sought: Lastly, this side added to the side of the Squares first taken, gives the side of the other Square sought.

Example.

Example. The diff. of the Squares desired is 90. I take 36 (a Square less than 90) out of 90 there remains 54. which divided by 12 (the double of the Square taken) gives for the Quotient 27 the side of the lesser Square, the difference of which two Squares is 90, *which was to be done.*

Q. *There's a Report of an old Gentleman not arrived to his Climacterique 63, yet is become Young again, by Drinking the Bath Waters for the Gout: What's the Cause of that Change?*

A. Letters have been sent to this purpose; but no publick Paper has informed the particulars of this Remutation from Old to Young, therefore its an unconfirm'd Report, altho' its as possible in this Man, and his Age, as in others. *Fuller* in his Worthies, *p.* 308. Relates that a *Scotch* Minister, a hundred and ten, was renovated; and *Plempius Funda Medic.* c. 8. pag. 120. sets Date to a Letter under this Old Young Man's hand, describing this Observation upon his own Remutation, his Name subscribed, *Patrick Makel Wian*, Minister of *Tesbury*. *Ferdinand Lopes* Historiographer to the K. of *Portugal*, in the 8*th*. Book of his Chronicle Reports, That in 1586. the *Indian* Vice-Roy had a Man presented that was above 370 Years Old, had been Remutated four times, and enjoyed near 700 Wives, some then alive. *Troquemado* in his first Journey of his Discourse from *Velasques* relates, That an Abbess near an hundred, had her Youth and Beauty restored, black hairs expell'd her white, had a new sett of Teeth, her Breasts grew plump, and she found such a tincture of Youth, that she was seen, that it was a dispute Case whether her Vow of perpetual Chastity was not superseded; and that she might marry if she pleased; how long she lived after this Rejuvenescence, the Author doth not relate. The Nature of the Bath water, we have spoke of before: But if any suppose *Medea* used a Bathing-tub, and *Charms* or *Prayers*, with Viper broath to restore *Jason's* Old Father, and therefore its in the power of Physick to do it directly, we have not yet seen her *Recipe*.

Q. *What is the Reason of Colours?*

A. The Principal Reason is from the different reflections of Light, as is evident from the Colours that are in the Prism, or Rainbow. Nor does the Diversity of Pores a little contribute to the diversity of Colours. Mr. *Hook* in his Microscopick Experiments observ'd, that a Cole was extreamly porous above any thing he could meet with, which made him very well conclude, that the Light which reflects from more continuous Bodies was lost in those pores, and therefore it was that a Cole appears black. Every thing must be of some Colour or other, if it comes under the Nature of such Bodies, which being all of one Classis, as Water, Glass, *&c.* the Colour is wholly owing to the different Reflections of Light, if it be of those things which are still of the same Colour, or very near it in any Light, then 'tis owing to the Pores. As for Instance, an Apple whose side is towards the Sun, is commonly redder than the other side, and if it be gathered;

hold

hold any other side to the Sun it will not be red; nor will that be dark, tho' opposite to the Sun, or lookt upon by a Candle or other light: The Reason of it we presume to be this, that the Pores of that side of the Apple that is red, being lookt upon with a Microscope, are very different from the other sides, and may probably be made so from the different Fermentations in the Body of the Apple, for Moisture that the Apple drew, as it was dispers'd and circulated thro' the whole, was more vehement on that part towards the Sun, being influenc'd by it, and by consequence the Skin of Filth that cover'd that side settled accordingly. And what the ancient Philosophers have deliver'd for the Causes of Colour, as more or less of Sulphur, Mercury, &c. in the Subject, appears very reasonable, since they according to their own Natures, must necessarily cause different Fermentations, and by consequence different Surfaces upon things, which therefore from the same light must appear different, or of divers Colours.

Q. *In the* 7th. 1 Kings, *'tis said that the Molten Sea contain'd* 2000 *Baths, and in* Chron. 4th. *'tis said it contain'd* 3000 *Barths; pray how are these two Text reconcilable? And what Figure do you think that Sea was, whether Cilindric, or Eliptic, or both?*

A. A. Dr. *Bernard, Oxon.* has given us so fair a description, that we think we need not to add any to it, *viz.* The Neck of it was Cilindrick, and the Body Eliptic; tho' it might be alter'd for more or less of an Elipsis, that is, the Curve might narrow sooner than the Doctor has made it, and yet have the same Content, provided it was deeper; but since Mr. *Boyle* says that he saw the Figure of one in one of the Jews Synagogues at *Amsterdam*, very like that which Dr. *Bernard* had contriv'd, we think it needless to make any other draughts of the Content. That seeming contradiction of the Texts is easily solv'd, for 'twas their ordinary Custom to fill it up to the Neck, and no higher, which held 2000 Baths, but if the Neck and all was fill'd up, it would receive 3000: The Querist if he cannot procure the Doctor's Draught, may see an exact Copy of it in the *Universal Bibliotheque*, Tom. 14. *p.* 42. where also if he understands French, he may be satisfyed in every particular relating to that Curious Piece of Workmanship.

Q. *What was the Sacrifice of the Jewish Children to* Moloch? *And whether is not the place as doubtful as that of sacrificing* Jephta's *Daughter, which most believe was only dedicating her to God, or giving her up to a recluse Life, as the Nuns beyond Seas?*

A. 'Tis the Opinion of several great Men, that they were not burnt to death. *Ludovicus Capellus*, amongst the rest, pretends to give an Account of that Ceremony from the *Rabbi's* themselves, *viz.* "They made a great Fire, and "took one of their Children, "which they gave to the Priests "of *Moloch*, then the Priests "gave the Child again to its Fa-"ther, that by his Command it "should pass thro' the Fire: He "first order'd it to go along by "one side of the fire, and then by "the

" the other, and afterwards thro'
" the middle of the flames; but
" they did not burn their Children
" in Honour of *Moloch*, as they
" did to the Honour of other falſe
" gods, but only made them to
" paſs thro' the fire, &c. *Hepſel*
lus brings the following part of
this Rabbis Comment on this
place, to ſhow the wretched
Gloſſes they made upon the Law;
but however it ſerves to clear the
place, that they did not actually
burn their Children to death, for
that was too plain againſt the ſixth
Commandment.

Q. *What's your Judgment about the Prophecies of the Sybils?*

A. The Credit of the Sybils was greater in former Ages than now, when *Juſtin Martyr*, *Lactantius*, *Conſtantine the Great*, *Jerome*, *Iſidore*, *Apollodorus*, *Pauſanius*, &c. wrote of them, they were believ'd authentic; but our late Critics, who ſtand upon their ſhoulders, believe all to be Cheat and Impoſture, their Number, Place, &c. are ſo differently related, that there's nothing certain to be concluded, and no doubt but a great part of theſe Contradictions are owing to a want of juſt Reflections, and comparing one thing with another. Mr. *Petit* and *Servatius Gallæus*, have within theſe three or four Years ſaid ſo much on this Subject, that ſcarce any thing elſe can be added; the latter will have all to be Frenzy, Madneſs, &c. and the firſt will have but one *Sybil*, ſaying that all Authors from the ſecond Century (at which time the Chriſtians began to ſpeak of them firſt) have confounded the *Sybil* with other Propheteſſes: Whereas *Plato*, *Plutarch*, *Pliny*, and others, had diſtinguiſht before, ſpeaking always in the ſingular Number. Thoſe that would be more confounded upon this Subject, may conſult what has been written with as little ſatisfaction as others.

Q. *How came Thoughts firſt into the Minds of men?*

A. The Queſtion appears ſomething puzling at firſt; but one a little cloſer *Examination*, all this *difficulty* vaniſhes. *Thoughts* indeed did never come into the minds of men from without, but at the very ſame time we ſuppoſe a *Mind*, we ſuppoſe *Thoughts* for whether we make the Eſſence of *Spirit* or *Mind* to conſiſt in *Activity*, or *cogitability*, (if we may have leave to coyn the *Word*) 'twill recur to much the ſame thing; if *Mind* is a *knowing*, *thinking*, or *acting Subſtance*, at the ſame time it thinks or acts, there is *Thought*, which is nothing elſe than the *action* of the *Mind*, and which it muſt exert whenever it has *actual Exiſtence*.

Q. *What is the Similitude of God in Man, or whether it conſiſts in the rational faculty?*

A. In what we have before ſpoke concerning the *Soul of Man*, we have declar'd we take this Similitude to conſiſt in *knowing*, *willing*, *judging*, which are all Acts of Reaſon. Shou'd we be more *Metaphyſical*, we might fall in with ſeveral pretty Notions on this Head. Every derivative Being has ſome marks or Signatures of the firſt tranſcendental Original, *Man* has theſe more deeply and legibly imprinted than any other viſible Creature, and ſeems

ſeems to partake more largely of *Entity* and its Properties, than any thing beſides in this material World, which might be made appear in the three Properties of *Being*, *Unity*, *Truth* and *Goodneſs*. As to *Unity*, ſhould we embrace the Platonical Notion, that the Mind is the Man, 'twere eaſie to prove Man a more ſimple Being than any other Inhabitants of this World: However thus far 'tis certain, that what is the Nobleſt part in him, namely his *Soul*, is ſimple and uncompounded, at leſt with any other Compoſition than that of *Eſſence* and *Exiſtence*; whereas that which is the principle of Action in Beaſts, is in our Opinions wholly material, (tho' ſome of our Society are of other Sentiments,) both Matter and Form are compounded in a *Beaſt*, the Matter only in a *Man*. Then for *Truth*, objective Truth, or that by which a thing is known to be what it really is, which by the beſt Metaphyſicans is thought a Propriety of *Ens* or *Being*, it is very viſibly and fairly ſtampt on mens Minds, and is indeed the principle of all *Science*. Metaphyſical *Good* is either ſo in it ſelf, or to others; the firſt is perfect, either ſimply ſo, as God only, or in its own rank or order, as Man, of a ſound Mind and Body. *Good* in relation to another, ſeems to fall in with moral Good, or at leaſt moral Good may be rank'd under that as well as Phyſical or Natural; but in whatever Sence we take it, Man has the Notions of it imprinted in his Mind, he has there inſcrib'd the Principles of true and falſe, and what are perhaps more neceſſary to his Happineſs, thoſe alſo of Good and Evil, and in all of theſe he ſeems made after the *Image of God*: ——— To which, what if we ſhould alſo add, That the *outward*, *Majeſtick*, *Divine*, *God-like Form* of Man, may not improbably be here alſo hinted at, not as if God were like Man, with corporeal Hands, Eyes, as a ſort of fooliſh Hereticks formerly thought him, whoſe monſtrous Fancies were reviv'd by *Biddle* in the laſt Age, but that Man may be ſaid in ſome meaſure, and in compariſon of other Creatures to be like God, to have a ſort of Rays or Glory round his Face, and as he is Lord of the Creation, and has Dominion over the viſible World, therein to expreſs ſome faint glimmerings of that infinite *Majeſty* and *Power* whoſe *Deputy* he is here below.

Q. *Whether the Image of God is more perfectly expreſs'd in Men or Angels?*

A. If we take the whole Body in Groſs of meer Mankind, we think this *Image* muſt be granted more lively and glorious in *Angels* than *Man*, we being made a little lower than the *Angels*; thus their Unity is more perfect, excluding all Compoſition of *Matter* and *Form*, they muſt know infinitely more than we, having the advantage of Age, and all our Experiences, beſides what they may have themſelves. ——— And indeed the Invention of ſome very uſeful Arts has appear'd ſo ſtrange and unaccountable, that it would tempt a Man to think they were really owing to the impulſe or Revelation of ſome of their *friendly Spirits*, who may alſo (as is ſtill more probable) be the Author of thoſe kind admonitions, which have been often undoubtedly

ly given to the World by *Prodigies* and *Signs* in the Heavens of future Contingencies, and aproaching Judgments, that Mankind may avoid them, and attone God's Anger by Repentance. And those who thus *know Truth*, must love it; those who are so *wise*, must be proportionably *Good* themselves, and love Good in others, communicated or Original, having no opposite Principle, and being also, as some not improbably conjectured, now confirm'd in Goodness by our Saviour, who was the *Head* of *Angels* as well as *Men*, tho' he did not indeed take their *Nature* upon him, as he did *ours*; which leads to a *restriction* we inserted at the beginning of his Answer, wherein we assert that Gods Image is more lively in *Angels* than in *meer Men*; for if we consider the *Θεάνθρωπος*, *God-man*, the *Man Jesus Christ*, we shall find this Image still infinitely more luminous and glorious in him than in the highest Angel in Heaven, being indeed, as the Holy Scriptures most majestically describe him, *the brightness of his Fathers Glory, and the express Image of his Person*; and as in other famous places, *the first-born of every Creature, Angels, and Principalities, and Powers, being made subject unto him.* This will be easily granted as to *Knowledge*, *Goodness*, *Power*, or any other *Divine Attributes*, one only excepted, which may admit some dispute, and that is Simplicity, Indivisibility, or Unity; for are not the *Angels*, may it be said, more simple Beings, more closely, intimately, purely *one* than our Saviour, who is compounded, nay *discomposit*, (to borrow a word from the Latins) of God and Man, and that man a gen. of Soul and Body? But to this we think there's a clear and ready Answer. As our Blessed Saviour by the intimate Union between the Humane and Divine Nature, had all Power both in Heaven and Earth, even while he was here in mortal weakness, and might have used it when he pleased, and so all Grace, all Wisdom, and other Divine Perfections, having in him all the fulness of the Godhead bodily; if so, then proportionably by the same ineffable Union by which *he and the Father are one*, he partakes of such a *Simplicity*, such an *Indivisibility*, nay even *indistinction* too, as to *Essence*, as no Man, no *Angel* ever had, admitting no manner of *Composition*, neither of *Matter* and *Matter*, nor *Matter* and *Form*, nor *Essence* and *Existence*, nor *Act* and *Power*; but ever remaining, as he is God, one simple, incomprehensible, indivisible, glorious Being; having also at once exalted our Nature, and dazled our Reason, by taking the Manhood into God; by which Union, not to be found in any Creature, he is more simple, more undivided than any other Being, something after the same manner, (for indeed both are inconceivable) as the Reasonable Soul and Flesh in one Man, and as that Man is more one than other visible Creatures, because of his Soul, which as before, admits of no other Composition but that of *Existence* and *Essence*.

Q. *Whether is more proper to say, the* Soul *contains the* Body, *or the* Body *the* Soul?

A. We think neither of them, strictly taken, a proper manner

of *Expression*, since neither does the *Soul* contain the *Body*, nor the *Body*, properly speaking, contain the *Soul*, if we take *containing* for *circumscribing*, which implies parts both in the thing *contained* and containing; nay *parts* without *parts*, or *quantitative parts*, which differ in *place* and *site* from each *other*: But here one of the *Terms*, namely, the *Soul*, can have *no such parts*, therefore it neither can be properly contain, or be contained any more than it can be *felt*, or *seen*, or *smelt*, (by *Philip Nernus*'s leave) or as a modern Author pleasantly expresses it, any more than you can have a *Yard of Thought*, or a *Pound of Reason*.

Q. *How comes the* Soul *in its separate state, to know another* Soul *from an* Angel, *or the* Soul *of St.* Peter *from the* Soul *of* Judas; *and whether this distinction can be made any other way than by Vision? And if so, whether Vision must not imply difference of Figure?*

A. 'Tis but little we know at best of our *Souls*, even in their *present State*, and much less does it appear what we shall then be: However, we think the likeliest way to find any thing of *Probability* (we hardly dare say *certainty*, in matters of so Nice a Nature) is to *shut* our *Eyes*, and *prescind* or abstract from all *sensible Notions* of things, by which we shall at least gain thus much, not to wander much in the wrong way, tho' we may hardly be able to hit in the right. We must then consider that our *Eyes* are a part of *Errand Cheats*, and by our having receiv'd most of our *Notions* from them, take the advantage insufferably to impose upon us as to those Objects which are out of their *Province*, and not to be judg'd of by *Sense* but *Reason*; thus the other Senses remonstrate against, and fighting the *Sight* with its own Weapons, make their Party pretty *good*, and never suffer Men to talk of *seeing* a *Sound* or *Smell*; whereas *Reason* being more *abstract*, *deep*, and *farther off*, the *Sense* at first can with more ease impose upon it, till it comes to reflect on that advice it gives it ——— Thus here, let any Man set himself a thinking about Souls in their *separate State*, or so *conceiv'd*, at first glance he'll hardly forbear thinking they are like some glorious thing or other that he has *seen* or *heard* of, and perhaps 'twill trouble him to think what he shall do for want of *Eyes*, to see such a sight after he has lost his *Body* ——— but if he'd agen consider, that even in sensible Objects there are several ways of Perception besides *Sight*, that *Angels* now certainly have Perception and Knowledge of what is done by *Corporeal Agents*, which yet have no Eyes nor Ears to do it, that we our selves have now a different Perception from those we have by our outward Senses, and the internal too, if such there be, which we call *Reason*, and that this *Reason* is the Judge of all *outward Perceptions*; we shall from all this conclude, that either God will make other *Senses* which we are not now aware of, by which in a *separate State* we shall discern what is necessary for us, or else that by *Reason* improv'd or exalted, we shall be capable of judging what is *Spiritual* and *reasonable*, tho' the manner we can't know 'till we are *all Spirit*.

Q. *Cen:*

Q. Gentlemen, I would desire you to inform me which way Cain went into the Land of Nod, whether by Sea or Land, and who it was he took to Wife?

A. The Circumstances of the History resolves any that will compare them; that *Ver.* 3, in Process of time, or 130 Years after the Creation, *Cain* committed this *first Breach in Natural Religion*, to kill his Brother *Abel* at that Publick Sacrifice upon their seventh day; and because God manifested his Pleasure or Displeasure by Voice or otherways, *&c.* to shew his acceptance, therefore it was called the *Presence of the Lord*; and because these two Brothers were the Heads of the two Lines, the one famous for Good, the other infamous for Bad, therefore all the *Numerous Progeny of* Adam *and* Eve, multiplied within that 130 Years, are omitted: And God designing all should come from one Blood, it's not to be believed *Eve* was to be Barren all that Process of Time; but as the Families increased, they left *Adam*, *Cain* and *Abel*, with others, and Travelled towards the East part of the Garden, and *Colony'd* a Place which they called *Nod*, or the Land or Settlement of the *Travellers* or Wanderers, and held Correspondence with *Adam* and them Families, and hither *Cain* fled for Sanctuary after his Fratricide, and by land, and crossing small Rivers he arrived there, and married a *Nodabitish* Woman among these his Relations, and there by their assistance he built, and learned them the Art of Fortification.

Q. Whether the World decays, and grows Old?

A. There are some Fanciful Men of Opinion, that Earthquakes are the Effects of the decays of Nature; and that this Earth grows old, sickly, and weak, and that Hills and Vales are not the Effect either of Creation, or of *Noah's* Flood, but that they are wrinkles and furrows of Old Age, just like the Deformities of Aged People. And they would back this their Opinion by their Observations of Hills being for the most part Barren and Sandy, as if the Radical moisture of Nature was either exhausted or withdrawn into the Valleys which are nearer the Center of the Earth, just as a mans Spirits retire to the Heart, to relieve that, when he comes nearer his End. But this merry Hypothesis is too unphilosophical to be embraced; for 'tis plain that the World is Naturally uncorruptible, because there's no Natural Agent that can destroy it self. 'Tis an Error which some maintain, that the World decays, that Men grow less, or live shorter Lives than those who liv'd four thousand Years since; as as is evident by *Psalm* 90, compos'd by *Moses*, Men then liv'd 70 or 80 Years, as now: And those Travellers that have visited *Egypt*, give an Account that the Common length of the Tombs of the Ancient Kings of *Egypt*, which have been for several thousand Years, are but about two yards long one with another. If the World is decay'd, 'tis owing to the immediate Providence of God, who will also one day effect that notable Change we read of in Sacred Writ.

Q. Whether One *be any Number?*

A. Diophantus, that Prince of Arithmeticians, calls it a Number, and we take it to be so too: Some says 'tis rather the *Genesis*, or beginning of Numbers, than a Number it self, since all other Numbers are made out of it; but that is to make it both Integer and Fraction at once, which is impossible.

Q. *All things considered, and prejudices laid aside, don't you think the King of* France *the greatest Man in the World?*

A. We think him, what all the World know him, not only as to those who now are, but of all that ever were, the *greatest* of *Tyrants*, as *Oliver* was the *greatest Rebel*, and *Lucifer* the *greatest Devil*.

Q. *What's become of the late so much talk'd of Reformation?*

A. This Question would more properly be proposed to the *Consciences* of those *Persons* who are in *publick Trust*, and have so great a tenderness for *Vice*, that they'll rather *perjure* and *Damn* themselves, than put those *wholesome Laws* in Execution, which are in force against it, in order to *suppress* it. 'Twas an Observation which deserves not to be forgotten, that about the same time when the Endeavours for a Reformation were carry'd on with the greatest *vigour*, God bless'd our *Arms* with some of the most *remarkable Successes* which they have had since the beginning of the *War*; and we wish Reflections of another *Nature* were not too obvious, since that *glorious Design* has fallen so far short of what at first it seem'd to promise, and of the Expectations and Hopes of all good Men. There are none sure who love the *Government*, but think they should be very angry with any who are *Enemies* to it, and *actually betray* it, could they but discover who they were. But let them who are concern'd, laugh at it as much as thy will, and call all this *dull preaching*, its certainly an unhappy Truth, that the *vicious Man* is in effect a *Traytor* to *Man* as well as *God*, and the worst of Enemies to that *Commonwealth* of which he's a *Member*: And while we have so many *Achans* amongst us, and all the ill natur'd *Piety* we have left, seems to consist in *railing* at one anothers *Vices*, and not *reforming* our own, 'tis rather a wonder that more of us han't fallen in the Battel, than that God shou'd refuse to go out with our *Armies*. Our very Thanksgivings are so criminal, that they need New *Fasts* to atone for them; and he that did but observe how we express'd our *just Joy* a few days since at his Majesty's *happy and desired Return*, what *Intemperance*, what *Oaths*, and *Extravagance* 'twas accompany'd with, would either hardly believe that we had such a King and Queen on the Throne as might be *Patterns* to all other Princes, as well as their own Subjects; or would at least be forc'd to deny the Truth of that generally receiv'd Opinion, That such as the Prince is, such will his People be. Not but that there's still some hope as well as possibility, that this glorious Work may be agen reviv'd by the auspicious Examples and Encouragement of the best of *Princes*, and the generous Industry, and Religious Care of those great Men who first attempted it, and who sure when they set about it, could not but expect all the opposition that Earth and Hell could

make

make againſt 'em. But 'tis a Cauſe well worth ſtruggling, nay worth *Dying* for; and therefore certainly they'll never let it fall, while they have breath to manage it. We for our parts, in our *low Sphere*, ſhall think our ſelves very happy if our Mite may find any acceptance, which as we have already done, ſo we ſhall ſtill continue to throw it into this *Sacred Treaſury*: And accordingly, tho' we'd be juſtly tender of the Fame of any Man, yet ſhall not be afraid to venture the expoſing notorious Vices, Impieties and Perjuries. In the mean while let thoſe who are concern'd laugh and welcome, (tho' they have but little reaſon) and think if they can, more meanly of our performance than we our ſelves do: But this let them know, that we'll never leave them, nor drop this Deſign while our Paper continues in the World; and if by *Fancy* we can't divert them, or by *Reaſon* can't convince them, we ſhall yet obtain our End if by meer *dint* of *dulneſs* we can but tire them into better Manners.

Q. *Whether or no there's a Vacuum?*

A. What ſome few of our Members may have ſaid of this Subject, whom we are ſatisfied retain a little too much of the *Peripatetick Philoſophy*, we have not here leiſure to examine; but we ſhall now give you what the more *Modern Learned* generally conclude upon at this time; *There are many ſmall Vacuities through the Univerſe, diſpers'd amongſt Bodies, and parts of Bodies.* We muſt either admit this, or penetration of Bodies, or deny all Motion, none of which we can do; for ſuppoſe a Bottle contain'd a hundred thouſand Atoms, and won'd receive no more, its certain that none of theſe Atoms cou'd be mov'd without penetration, becauſe there's no room for one Atom to give place to another. 'Tis the property of Bodies to reſiſt Motion; if therefore the Univerſe was full of Atoms, or Bodies, it won'd reſiſt Motion on every ſide, and throughout the whole. The moſt plauſible thing that we find objected, is, That Water is a Continuous Body, cloſe, and without any *Vacuum interſpanſum*; as alſo the Air is continuous, and yet Fiſh move in the firſt without leaving any Vacuum behind them, and Birds in the laſt with the ſame Effect. To this we Anſwer, That tho' it may appear ſo to the Eye, thoſe particles of water cloſing ſo faſt after the Fiſh, that they are not diſcernable, yet there's no diſpute againſt the matter of Fact, which many Experiments, both as to Water and Air, do fully evince. Suppoſe then that in a Tub or Glaſs, hermetically ſeal'd, the Air be forc'd into the room of ſix Fingers breadth, and the particles of Air to be two Millions, which take up theſe ſix Fingers breadth of the Tube: Suppoſe alſo that the Air be farther compreſs'd in this Tube to three Fingers breadth, as its plain it may by the Action of Air Guns; either it will be, that two particles of Air fill'd up one ſpace in the Tube, or elſe that one particle was in two ſpaces; the firſt can't be without penetration, nor the laſt without an Abſurdity, therefore we muſt have recourſe to a Vacuum, into which theſe particles were compreſs'd; if in Air, much more in Water, for the many Experiments that have been made in *Freezing*, aſ-

ſure us of a vaſt quantity of Aire in Water, and conſequently of Vacuum uſually ſo call'd, which is more ſubtile and thin, has Vacuums in it, it follows doubtleſs that Water may, becauſe 'tis compos'd of groſſer particles, and even contains that which contains Vacuums as above.

Q. *Being upon a Voyage to the* Weſt-Indies, *in the Latitude of* 28 Deg. *I made an Experiment upon what I heard from an Old Saylor, which was this: I took a quart Glaſs Bottle empty, and drove a Cork into it as faſt as I could, without breaking, and with a Lead and Line ſunk it to the depth of* 60 *Fathom, then took it up again, when the Cork was drawn, or thruſt into the Bottle, and the Bottle full of Water: Pray inform us of the Reaſon hereof?*

A. We ſhou'd be glad if any one would make the ſame Experiment with the mouth of the Bottle downwards; for if it has the ſame Effect then, (which we believe it may) it may poſſibly proceed from this Cauſe: The vaſt quantity, or Columns of Water preſs the lower and deeper parts of the Sea ſo very much, that they lye a great deal in a little room; that is, their particles are compreſs'd ſo much, that there's very little Vacuum there, and by conſequence 'tis very Natural to preſs upon, and force into places that are leſs condenſe, as into the Bottle, which being full of free, looſe Air, might be forc'd into many times a leſs room than at firſt, and therefore be eaſily work'd upon by a ſurrounding ſtrained Body.

Q. *What is the reaſon of aſcending and deſcending of Bodies, or what is the Gravity or Levity of Bodies?*

A. It's a very eaſie thing to render theſe Difficulties greater than we find them, by talking of them after the uſual manner; however, by comparing of Opinions together, and weighing their Reaſons, we ſhall at leaſt be certain of thus much, that we ſhan't know leſs of the matter, than thoſe that have gone before us; there are amongſt the reſt three Opinions that have every one of them had ſome diſtence amongſt the Learned World, *viz.* the *Peripatetick's*, the *Epicureans*, and our more Modern Philoſophers: The firſt loſe themſelves in Occult Qualities, the ſecond in Atoms, the laſt deny any Gravity or Levity at all naturally inherent in Bodies; So that if a Stone moves downward, or the Flame upward, 'tis from ſome External Violence which forces them to do ſo; and indeed the reaſon appears very plain, that 'tis ſome external Violence upon Bodies that has this ſtrange Effect; *For whatever things are naturally inherent in, or eſſential to a Body, are always ſo*; but Stones may be caſt upwards, and the Flame beat downwards, and neither of them loſe their eſſential properties. And if God ſhould annihilate all the World but one Stone, and the Flame of one Candle, the Stone won'd not move downward, nor the Flame upward, but both of them wou'd reſt naturally. Again, a Natural Motion is equal, and always the ſame, but we find the Motion of Bodies different and void of the Equability neceſſary to every thing that's Natural, for a Stone in its fall moves faſter towards the laſt than at firſt. Beſides, Bodies have in themſelves the paſſive Principle of Motion and Reſt; We mean, they have in themſelves that

that quality that they may receive Motion, or rest by something externally, therefore as to their own Nature they are indifferent whether they move or not, and from this indifference of Bodies we justly infer, that every thing would eternally remain in that State it now is, (as to it self) were it not from some External Violence: As also whatever is put in Motion would eternally move with the same Equability as at first, if there were no other external Bodies to retard and resist its motion. Hence also, by the by, we need not wonder that the Heavenly Orbs leave not Moving, which are so far above every thing that may resist their Motion, which was at first communicated to them by the God of Nature. But after all, the Question recurrs, that since there is no Natural Gravity or Levity in Bodies, why do some ascend, and others descend? With submission to so many great Men as are now of a contrary Opinion, we can't see how it's possible that the Pressure of the Atmosphere should make Bodies descend towards the Earth, for then we should have no Bodies ascend: Besides, we would further desire of those Gentlemen to inform us what it is that presses down the Atmosphere, or puts the Atmosphere in a descending motion, for of it self it has no such Natural Quality, nor any other Body whatever, as we have proved above; we see more reason, after all, to recurr to the Magnetism of the Earth, and by that we can easier solve both the Descent & Ascent of Bodies. That the Earth is a great *Magnes*, is plain, since it is also capable of Communicating that Quality to Bodies capable of it, as Iron; for Experience shows that a piece of Iron standing any considerable time erect, as in windows, Doors, &c. doe grow magnetick and robur in the lower end. What the Earth's Effluviums are, or how they move their Circuit, and bring Bodies back again with them, is so hard as to solve the like Quality in the Load-stone. But admitting such an Hypothesis as the Attraction of the Earth, the Ascent and Descent of Bodies may have this probable Solution, that those Bodies which are most gross are the easiest to be laid hold on by the return of these Effluviums; when those that are more subtle and fine, divide and make way for them. If it be askt why these Effluviums don't at their first going out of the Earth take up gross Bodies with them, and carry a Man and his Horse up into the Clouds, as well as bring one down from the top of a Tower or Steeple? We Answer, That these Effluviums are extream subtle and fine at their first going out of the Earth, and therefore make their way through Porous Parts of Bodies. As for the Ascent of Bodies it must necessarily be granted, unless we admitted Penetration, for the Face of the Earth being full crouded with Bodies, some more gross, and others more subtle and fine, it follows that when the grosser Bodies subside by Vertue of the Effluviums, they justle those which are more subtle out of their places, which therefore are forced to mount upward for more room, as the mixture of several Ingredients of Liquids in a Glass Vial shows, which being all shaked together, the grosser subside, and those we call the lighter are thrust upwards; for they cant lye all together in the Bottom, without Penetration, as we said before.

Q. *From whence comes the*

Custom of gathering of Christmas-Box-money? *And how long since?*

A. It is as Ancient as the word *Mass*, which the Romish Priests invented from the *Latin* word *Mitto*, to send, by putting the People in Mind to send Gifts, Offerings, Oblations, to have Masses said for every thing almost, that a Ship goes not out to the *Indies*, but the Priest have a box in that Ship, under the Protection of some Saint. And for Masses, as they Cant, to be said for them to that Saint, &c. the Poor People must put in something into the Priests Box, which is not to be Opened till the Ship Return. Thus the Mass at that time was called *Christs-Mass*, and the Box *Christ's-Mass-Box*, or Money gathered against that time, that Masses might be made by the Priests to the Saints, to forgive the People the Debaucheries of that time, and from this Servants had the Liberty to get Box-money, because they might be enabled to pay the Priest for his Masses, because *No Penny, No Paternoster*; for tho' the Rich pay ten times more than they can expect, yet a Priest will not say a Mass or any thing to the Poor for nothing, so Charitable they generally are.

Q. *What's the Cause of Water ascending into a Fugg or Glass, when a lighted Paper is put into it?*

A. We have in a late Answer about the Vacuum; spoken of small *interspersa Vacua*, amongst all Bodies, and parts of Bodies, and that (these little distances excepted) all places are full of Bodies more or less condense, and that as some are attracted to the Earth (the great *Magnes* of this sublunary World at least) the other are thrust upwards to avoid Penetration of Bodies: This being here again Premis'd, We Answer, That all Bodies ascending and descending perpendicularly (unless hindered by some accidental Violence) that Column of Air, Atoms, &c. that presses upon the Glass, and the parts about it, force the Water on every side, and mounts it upwards into the Vacuum made in the Glass; there being more room to retire thither from the Pressure, than elsewhere; and there being no other Body at hand that is ready to supply the place. If it be further askt, How that Vacuum came in the Glass? 'tis answer'd, That Smoke being made in the Glass, where it cou'd not get out as it encreased, it expell'd the Air, and when it came to dissolve again, and separate its involv'd loose Particles, which took up a great deal of room, it left the Vacuum behind it. Perhaps by what we have said, some may be dissatisfy'd about the pressure of the Air, but such we would refer to what the ever Honourable Mr. *Boyle* has writ upon that Subject.

Q. *Whether Godfathers, Godmothers and Bishoping, are not Popish Customs, pray your Answer?*

A. No; Popery is the Political and Ceremonial Inventions which were introduced by degrees by several ignorant, wicked, ambitious, or Money-minded Popes, hundreds of Years after the Apostle's; but Godfathers, &c. were in Practice in the Apostle's time, as sundry Historians, Secular and Ecclesiastical, deliver. The Custom came in upon this Occasion; Heathen Converts brought their Children to be Baptized, then in Christian Compassion to the Child, one or more of the Church publickly under-

undertook to their utmoſt, to ſee the Child brought up in the Faith it was then Baptzied into, in Caſe the Parents died, leſt after the Parents deceaſe it ſhould by Heathens be brought up a Heathen; which Child grown up, came and made publick acknowledgment of its Belief, and Embracing the Goſpel, was Confirmed, and admitted as a Member of the Church, and entituled unto all the Priviledges contained in the Sacred Scriptures. In the times of Perſecution many Imbraced the Chriſtian Religion, and afterwards Apoſtatized and Betrayed their Brethren to the Perſecutors, to prevent which (as much as was poſſible) *Sureties* or *Suſceptores*, *Sponſores*, were taken by the Church, and none admitted without ſuch Sureties: Theſe are mentioned by the Council of *Arles*, A. C. 312. or 314. ſo this is no Popiſh Invention. As to *Biſhoping*, as you call it, or *Confirmation*, it is often mentioned in the *Acts of the Apoſtles*, chap. 8. and in many other places.

Q. *Pray Gentlemen what is the Reaſon why a Perſon when he fires a Gun with his Thumb on the Barrel, the Gun ſtyes? Some ill Accidents have happened on this Account, therefore pray your Advice ſpeedily, (now Winter is coming on) that no further Damage may be on that Score?*

A. The *Vibration*, or Motion caus'd in the Piece, may be ſtopt in any place of the *Barrel*, which upon it's ſudden Recoyl has often the unhappy Event mention'd in the Queſtion. Thus any piece of ſounding Metal, being toucht by the hand, gives over ſounding immediately. There are ſome affirm, (how truly we know not) That a Bell ty'd about the Waſt with a Rope, will break in Ringing? 'Tis certain that this hindrance of Vibration, (which is nothing elſe but Motion briskly communicated to every particle of a Body, either by the violence of a Stroke or Sound, *&c.*) we have Events very incredible to ſuch as have made no Tryals in theſe Caſes. A Barrel ty'd round with a Rope, or a weight laid upon it in the time of Thunder, will ſtop the Vibration, and conſequently hinder that Motion in the Beer, *&c.* which cauſes a ſudden fermentation, and ſowers it.

Q. *The Area of an Equilateral Triangle being given*, viz. 180. *What is the ſide thereof?*

A. We have had this Queſtion ſent us ſeveral times; and ſometimes in ſuch a triumphing Language, as if they had not only puzled us but all the World beſides, if they knew a Method how to propoſe it ſo publickly. We have here return'd the Anſwer, as we hope rather to the ſatisfaction than ſilence of the Propoſers, being very willing to keep Correſpondence with all Ingenious Analyſts: And tho' we have not thoſe Opportunities to publiſh things of this Nature in our Paper ſo oft as we would, yet we ſhould not fail to encourage a Correſpondence by private Letters, and ſometimes thus publickly. Set one foot of the Compaſſes in any *Equilateral Triangle*, and then the *Radius* is made one of its ſides, or a Chord of 60. Let drop a Perpendicular from any of the three Angles upon the oppoſite ſide, it biſects it into two equal Parts, making the *Verſed ſine* 30. Suppoſe we now the Diameter to be 2 *R.* (or twice the Radius: The verſed ſine *V.* and

and the perpendicular P. *by* 29 *Prop. Euc. El. lib.* 6. *the first* (or Perpendicular we first seek for) *is a mean proportional between the Segments of the Diameter on which it stands Erect*; therefore $2R - V \times V = 2RV - VV$, whose Square root is the Perpendicular sought, *viz.* $V: \sqrt{2RV - VV} = P$. which being found out, we see what Proportion the side of an Equilateral Triangle bears to the aforesaid Perpendicular that equally bisects it; which Proportion we shall come to. And then this New Question results, *There are two Numbers which* r *and* s. *and if half the greater be drawn into the lesser, it gives* 180 *viz. What's the great Number?* Half the greater multiply the base, and the rectangle made of that and the Perpendicular be equal to the two New Triangles, seeing the half of it is equal to one of them.

1. Suppose the greater ——— r,
1. Then for the lesser. ——— s, 1 :: r, s.
3. Which last being multip. by $\frac{r}{2}$ gives ———
4. From whence the Equation ———
5. Or ———
6. Or ———
7. Whose square root Answers the Question, *viz.* ——— $s = \sqrt{\quad}$

From whence arises this Theorem, the side of any Equilateral Triangle is equal to the Square root of the given Area multiply'd into twice the Term of the greater *ratio* divided by the Term of the lesser *ratio*, *viz.* 60 and 61. 9+.

Proof. The Proportion between the side of an Equilateral Triangle, and a Perpendicular dropt from any Angle of it is 60. to 51. 961524 +, therefore according to the Thorem *V*: $\frac{2 \times 60 \times 180 = 20}{51.\ 96154+}$ 3885+ which is the side of an Equilateral Triangle whose Area is 180. Now for a New Perpendicular as 60. 51. 961524 :: 20. 3885. 17. 656958. which last is the New perpendicular, therefore the half of 20. 3885+ *viz.* 10. 1942 x 17. 656958 = 179 99+ or 180, *which was to be done.* We need not add what great Use this Theorem may be of to Surveyors, in places inaccessible for *Ponds, Rivers, Marshes*, &c.

Q. *How may that Phenomenon of Star-falling be solv'd, since to the Vulgar 'tis unaccountable, and the Learned themselves differ about it?*

4. There's

There's a very late Philosopher, that creating all Star-shooting, after he grave and long disputes, taking it for kind of a *Jelly*, which he says falls down, and which the Country People think to be the Star it self; wishes that the Composition of that Jelly were Chymically examin'd, that the Learned might be better enabled to give us the Nature thereof; but let them examine it as long as they please, we are satisfy'd 'tis easie to prove they'll search upon a wrong ground. Whether there may be any *Jelly*, or as some call it, *Star-slough*, or according to others, *Star shoot*, that falls down from the middle Region of the Air, we shan't be positive: But be it as it will, its impossible in its fall it shou'd cast such a stream, or be so much as visible, being of it self a Substance which imbibes the Rays of Light; and much more ridiculous is it for any one to pretend they see it fall, so as to go and gether it up immediately, for no one ever saw it shoot over their Heads, but obliquely, and at a very great distance. As for this Jelly, we have our selves been something curious in our Searches after it, and find it to be nothing else but the Intrails of Frogs, which have been kill'd by Crows, and eaten up all but their Guts, which in little time turns to Jelly; we have found them sometimes half Gut, half Jelly; sometimes new kill'd; sometimes with a Leg, or a piece of the Body left with it, which possibly might happen by the Crows being frighten'd away before she had eat those parts: Besides, the bigness of a Lump also shows it to be no larger than what a Frogs Guts might produce. So that this Story about something falling from a Star, or the middle Region of the Air, being fabulous, we must seek some other Reason for the Solution of such an Appearance. And to us nothing seems more Rational, than that some small parcel of that Nitrous and Sulphurous Matter, which are the Ingredients of Thunder, are fired, as Thunder is, in the middle Region of the Air, and dart downwards, or obliquely, accordingly as they receiv'd their first Motion: Sometimes they leave a Stream behind them like a long Rope, which continues a minute together scattering its Combustible Matter all the way it goes. Of this Nature, tho' much larger, are those Phenomena's we call *Darts*, *burning Lances*, the *skipping Kid*, the *Dragon*, &c. In *February*, 1675. there was seen one which flew over *Northamptonshire*, *Bedfordshire*, *Hartfordshire*, *Middlesex*, *Essex*, &c. Now from all this 'tis easie to conjecture the soundness of the Common receiv'd Opinion of *Falling Gelatine Matter*?

Q. *In the* 2d *Job* 9. *you will find a great difference betwen the words in the latter part of that Verse, as they are rendred in two Translations*, viz. *the* English *and the* Latin: *In the former you will find it thus*, Curse God and die; *in the latter*, Benedicendo atque moriendo; *that you would be pleased to reconcile these two Translations, is the humble request of* (Gentlemen) *your humble Servants?*

A. The Hebrew word signifies both to *Bless* and to *Curse*; so that where 'tis Translated *Bless*, as in the *Latin*, *French*, &c. 'tis by way

way of *Irony*, for 'tis plain she meant *Curse* by the Context; *Thou ſpeakeſt as one of the Fooliſh Women*, &c. which he wou'd not have ſaid unto her, had ſhe meant *Bleſs*; as alſo by what precedes, *Doſt thou ſtill retain thy Integrity? Curſe God*, &c. where there's a plain Antitheſis, as much as to ſay, What ſignifies thy Piety? Curſe the Author of this Unjuſt Dealing with thee, and lay Violent Hands upon thy ſelf to be free from thy Sufferings. There can be no other meaning put upon the place.

Q. *We find in the Old Teſtament there are the Names of ſeveral Months call'd* Niſan, Tiſri, *&c. by the* Jews; *now the Hiſtorical part would be more intelligible, if we knew how their Months anſwer'd to ours, therefore I believe it will not only Oblige me but many more, to give us what Account you can in the Matter?*

A. They are called alſo the firſt, ſecond, third Month, *&c.* which We ſhall give you in their Order, only their Months not beginning at the ſame time as ours do, we muſt be forced to ſet them double; as for inſtance, their Month *Niſan* anſwer'd to part of *March* and part of *April*, and ſo of the reſt.

1.	*Niſan*, which is alſo called *Abib*,	March, April.
2.	*Jiar*	April, May.
3	*Sivan*,	May, June.
4.	*Tamuz*,	June, July.
5.	*Ab*,	July, Auguſt.
6.	*Elul*,	Auguſt, September.
7.	*Tiſri*, which is alſo called *Ethanim*,	September, October.
8.	*Marche Suan*, or *Bul*,	October, November.
9.	*Ciſleu*,	November, December.
10.	*Tebeth*,	December, January.
11.	*Schebeth*,	January, February.
12.	*Adar* or *Veadar*,	February, March.

Q. *Three Years ſince, having an Old Father that intends to exceed the Years of* Methuſalah, *I out of deſpair, he not allowing me a handſome maintenance married an Old decrepid ſuperannuated Maid of a very good Fortune, and then very ſickly, but ſince ſo perfectly recover'd, that I have reaſon to fear ſhe'll even imitate my Father, whereas you may very well think I expected a ſpeedy death wou'd part Friends, divorce me from my mouldy Bride, whoſe loſs I was preparing for with all the moderation of a good Husband, but ſhe has been ſo unconſcionable as to outlive even my hopes, which makes me entreat your Advice to an almoſt diſtracted man, on theſe following Queries:*

1. *Whether it be a Crime to borrow ſome of my* Fathers bury'd Gold, *ſince it lies uſeleſs, and I can eaſily ſupply its place with Bags of other things that will do as well, for I have reaſon to think he contents himſelf with counting the* Bags *only?*

2. *My* Old Ly by-me *having ſo drawn the Writings by my own Conſent before Marriage, that I reſign'd all over to her Diſpoſe, not doubting but to get them out of*

of her again, tho' I now find I can't do't; Whether knowing where to seize them, I may not commit them to the flames, and take possession of all, allowing her a handsome separate maintenance? Your speedy Answer wou'd much Oblige. &c

A. Two hard Cases, tho' both of them we dare believe our defunct'd Brethren would immediately resolve in the Affirmative: We must consider them a little, and then shall give you our Judgments. For the first, we must needs say you talk more like a *Spark* than a *Gentleman* ——— Why shou'd you envy your Old *Father* a few *Pulses* more, who tho' he is very unkind and unnatural; and his Carriage is a high Temptation to such unhandsome returns as you make him, yet that Temptation ought not to prevail, and you ought to deal better with him than he with you, this being a private particular Concern between you two only, and however he deals with you, he's still your *Father*, and shou'd Death take your own old piece of Houshold-stuff off your hands, and your Bed get younger Furniture, if you have a Son of your own you'll scarce be pleas'd if he shou'd begrudge his Fathers Life, as you his Grandfathers. Nor are you much less unjust and unreasonable, in taking your Old *Lumber* into your house, only with hopes of presently turning it out again, and you'd be e'en very well fitted, if she shou'd grow *sullen*, and lye upon your hands (let's see) for seven years longer, tho' to be just to you too, 'tis very hard, that when you have *refreshed* her thus beyond hopes, when you have been the staff of her Age, her *Muff*, her *Warming-pan*, her any thing, you shou'd not have a days wages for a days work, and a handsome Fee for such a miraculous Cure. Now to your Questions ——— In our Judgments 'tis a clear Case your Fathers *Jacobus's* ought to be as *Sacred* to you as they are to him, lest you should find them as fatal as *Aurum Tholosanum*, or that untoward draught of *Aurum Potabile*, which the *Parthians* presented *Crassus*. The propriety is still his, and he's your Father, and you may be supply'd otherways, if not, his missing or not missing, it is not the thing, any more than 'twould be no Crime for a *Pick-pocket* to Angle out a parcle of your own Guinea's when you come to have so many, that you won't be sensible of your loss. For your *Spouse*, we think the Case is harder; if she allows you handsomely, and like a Gentleman, you have no reason in the World to complain; Wou'dn't *every thing fain live*, and why shou'd you envy the *good* you your self have done, since it appears she ows her Health to you, as well as you your Estate to her; if she does not allow you proportionable to her Estate, and the Figure you are oblig'd to make in the World, 'tis, We confess, still harder upon you ——— What if you shou'd sue her *for Alimony*, you were best consult Council upon the Case, and We think 'twou'd be a very hard matter if a poor Man shou'd not recover it, when 'tis so easily granted to the *Wives* in the same *Circumstances*. But still the Point is, may I lawfully *burn the Writings* or not? We

suppose

suppose you'd have this try'd in *Foro Conscientiæ*, and intend not to trouble any Action Court with the Matter. We Answer, if she refuse to let you have what's truly necessary and convenient for you, (if not for your Extravagancies) we think, (tho' we may be mistaken) that 'tis lawful for you to burn the Writings. Our reason is, that a *Husband* seems to have a *right* prior to any *Instituted Law* to the Goods of the *Wife*. This, 'tis true, he may part with as you have done, but 'tis with a reasonable supposition, that if all your Estate is at her disposal, she should, as before, allow you in Justice, what you need, and it seems preposterous and unnatural, in such a Case, that an *Inferiour Relative* shou'd have power to preclude a Superiour from a proportion of what shou'd be at the highest in common between them. However, if this shou'd be lawful for the Husband, as we can't say we are confident, yet we are sure 'tis so after he has done it, and enter'd on the Estate, to turn out his *Old Wife*, and with her Money maintain a *young Concubine* ——— No, he not only ought to allow her better than she does him, but to live with, and let her still retain the Name of his *Ly-by-him*, unless she has her self a mind to *edge further*, for to be just between you, 'twou'd be very hard of your side to take all she has, as you intend to do, without giving her some *valuable Consideration*.

Q. *I'm a Young Man free from the bad Consequences of a* depraved Education, *and have hitherto endeavour'd always to act by that Golden Rule*, Doing as I'd be done to: *Nevertheless being desirous, if Possible, to settle my Mind in the true Orthodox Religion, before I dispute any Point with the Fallies and Errors of Mens Inventions, and the Religions, and the Reasons why I ought not to embrace any of them* ——— *Mahometanism, Paganism, Popery, most of those call'd Protestant, Anabaptists, Quakers, and Many Seperates. Now if you can prove any Religion the only Way to Salvation, I shall immediately embrace it, being at present pretty indifferent as to those Matters?*

A. This is a large Field, having almost alone Run'd the whole Art of *Printing* for several of the last Ages. To Answer as briefly as we can; *Mahometanism* can't be the *true Religion*, because 'tis founded upon *Force* and *Imposture*, and contradicts Morality and *Natural Religion*. That 'twas plotted, carry'd on, and is preserv'd by Force and Blood only, is too clear to need any proof. That 'tis a perfect *Imposture* is as plain, because its Author pretended admirabulous Mission from Heaven, with a new Law, but brought no Miracles to attest it, as our Saviour did; nay, his Writings contradict our Saviours, the Truth of whose Doctrines were attested by numerous and incontestable Miracles. Lastly, it contradicts *Natural Religion*, because the natural Religious Sentiments of our Minds encline to Temperance and Purity but *Mahomet* permits an unbounded Extravagance in *Pleasures* of that Nature, nay, makes it part of his Brutal Heaven. For Popery, We think it not the True Religion, among a thousand others Reasons, for these two or three, We think, pretty weighty

weighty ones: because *perfect Religion*, abstracted from *pure Christianity*, is wholly founded upon *Interest* and *Practice*; and *Old Wives Tales*; because it denies us the use of our Senses and Reason, where God leaves them at liberty; because it teaches and requires to *worship* God by *Images*, which is *Idolatry* ——— And because the *Pope's Antichrist*, as We have formerly prov'd from Scripture, Authority and Reason. Neither can Paganism be the *true Religion*, or right Way of Worshipping God, because of their *Polytheism*; or if they slip that Argument, because they make *Images* of the *Divine Nature*, and Adore them thro' and by them ——— and because all their Religion, distinct from *Natural*, was made up either from ridiculous Imitations of the Jewish Ceremonies, or Novel Inventions of their own ——— and besides, their Worship was all different from each other in different Nations, whereas Truth is *Uniform*. For those several Sects here at home which you've nam'd, We have dealt with them in former *Papers*, and may agen in succeeding. For the first, they are generally Orthodox, unless in the Point of Infant Baptism, wherein We think they are mistaken. For the second ——— God forbid but We should believe those of them may be *Sav'd* who believe a *Saviour*, a *Christ without* as well as within them, who sits at the right hand of God. For the *Antitrinitarians*, We know not where to find an account of their Creed, unless in *Bedlam* or *Newgate* ——— but according to all We have seen of it, We dare affirm, notwithstanding all their Cavils, that 'tis impossible it should bring a Man to *Heaven* unless *Ninelenter* and *Blackburn* be the way thither. By removing the *false*, the *true* will appear ——— which must be first. *Christian Religion* in general, in opposition to Paganism and Mahometanism. We'll add, what is call'd *Deism* ——— That this *Religion* must come from God, appears plain to us, because 'tis most *like him*, as far as We can know any thing of him by Nature or former Revelation ——— It gives us the justest and highest Notions of him, and the most *pure* and *simple* way of *Worshipping* him, and tends to make Mankind *happy*, and brings with it the Evidence of *Miracles*, and *Reason*: All this Deism or Natural Religion, abstracted from Reveal'd, was and is too Weak to perform ——— as we see in Fact, when all the World having that only for its chief or main *Guide*, sunk into *Paganism* and *Polytheism*: Nor, considering the Blindness of our *Minds* and Weakness of our *Reason*, cou'd it do any thing else, against both of which *Christianity* helps us. This in general; for the particular Forms of *Christian Worship*, we must first Premise, that there's a great deal of *difference* between the *only way*, and the *safe* way to Salvation. Christ Jesus indeed is the *only way*, his Word the only adæquate Rule of Faith and Life, and accordingly the Christian Religion in general; but then in particular, some sorts of Christians may come nearer the *Rule*, and some be farther from it ——— The nearest to it We think is the present *Doctrine* and establish'd

Discipline

Discipline of the Church of *England*, (if We did not think so, 'twould be a shame for us to be of it, and We hope We can prove what We think) this being in our Judgments the most grave, decent and rational Communion that We know of, and built so firm upon the *Foundation* of the *Apostles* and *Prophets*, the Confessors and Martyrs, that as they never yet have, so We trust the *Gates of Hell* never shall prevail against it.

Q. *Pray resolve me,— Where is* Prester John's *Countrey? What's the Original of that Name, and what Religion the Natives are of?*

A. We think it most proper to begin with the second Question,-- What's the meaning and Original of the Name, or Title *Prester John*: *Paulus Venetus*, if we are not mistaken, is the first Historian who makes any mention of such a Prince; he's call'd by several Names, or if you will, there are several Corruptions of his true Name or Title: He's styled by the Italians *Preste*, or *Pretegianni*, or *Giovanni*, which gave rise to our *Prester*, by some Presbyter *John*, whence he was at first thought a sort of a Melchizedekian Prince, both Priest and King. *Scaliger* thinks the true word is *Fristigiani*, or the Apostolick Prince. but the most tolerable Conjecture seems to us to be, that of those who think him styled by the Persians *Prester Chan*, which signifies, as *Ludolfus* tells us, either the Prince of the *Adorers*, namely Christians, or Prince of the best *Servants*, as *Blancard* in his Notes upon *Curtius*, quoted in the forementioned Author. This for the *Name*, now for the *Place*, wherein there is not less difficulty; It's generally agreed the true *Prester John* was a Christian Asiatick Prince, his Territories lying somewhere between *Tendue* and *Cathaia*, which last there's now no doubt is no other then a part of *China*, in which Countreys there remain'd no obscure footsteps of Christianity, when the Jesuits first came hither: This Prince the *Portuguese* long sought after, but not being able to discover him, some of them heard of a Kingdom of Christians in *Africa*, called *Abbyssina*, or *Ethiopia*, and the Prince thereof it seems they were resolv'd should be *Prester John*, since they cou'd find no other. This Name therefore he retains amongst us *Europeans*, his Countrey lying toward the middle of *Africa*, North of the *Cape of Good Hope*, South of *Egypt*, wash'd to the East, or East and by South, with the *Red-Sea*: His Territories were formerly large and famous, now reduc'd into a narrow Compass by the *Turks*, and his own Rebels, some hundreds of thousands of the Natives being besides destroy'd in Religious Wars, on the account of the Jesuits, who vainly endeavour'd to settle there the Romish Religion.—— Now as to their own proper Religion, the second thing to be considered, 'tis neareſt that of the Greek Church, though there seem therein some mixtures of Judaism, and other Errors. We han't room to give a particular Account of their Confession of Faith, only in general, for their Errors, they with the Greek Church deny the procession of the Holy Spirit from Son, as well as Father. The Jesuits

suits say, they own but one Nature in Christ; that they repeat Baptism every year, these are their principal Errors: On the other side, they have a venerable Esteem of the Holy Scriptures, acknowledging them the only Rule of Faith and Life. They own no Purgatory, though they have a sort of good Wishes for the Dead, as had the Ancient Christians and Jews. In nice Points of Religion, they suffer Men to be of different Sentiments; they believe the Trinity, deny Transubstanciation, yet seem to own a Real Presence; and these are the most considerable things we know of them, let those consult *Job Ludulfus* his excellent History, who desire further satisfaction.

Q. *whether a* Man *is not sensible, whether he shall be happy or unhappy before he leave the World?*

A. We have known several Persons, and We believe it holds with most, who a few moments before their *Death*, have had strong and lively *Perswasions* of their being happy or miserable in another *State*; nor can it be otherwise, since such reflections are the genuine consequence of a Life spent in *Lewdness* or *Vertue*: But whether such a *Perswasion* as this be *Infallible*, how should we know, unless two or three of our Society wou'd make the *Experiment*, and not only die, but come back again to resolve this Question.

Q. *Whether a Man does not sin as much in spending his Money foolishly, as in being Covetous?*

A. Upon some Accounts we think more, for a *Prodigal Man* in our Judgments, is a worse Member of the Common-wealth than the *Covetous*, because a Man may be Covetous without injuring any but himself; and some or other will at least get something by his Death, but the Prodigal Man not only ruins his own Family, but very frequently all besides that have any thing to do with him; when he dies, cheats all besides the Worms; and so fare thee well *Bristol*.

Q. *I would desire you to give me a true Definition of Extortion in general, and withal your Opinion of Pawn-brokers, whether their Calling be contrary to God's Law? And whether they come not under the Condemnation threatned in the Scriptures, to Extortioners, seeing they lend their Money to supply Peoples Necessities, and the Interest they receive so inconsiderable, as it can never hurt the Borrower, considering the Advantage they may turn the Money to for the time they have it? Pray let me have your Answer in your next Oracle, because there lyes one or two in great doubt of Satisfaction, which they do expect from you.*

A. The most Critical Notion of Extortion, We take to be, unjustly and violently taking away what's another Man's in time of Peace, either by Policy or Power: For *Pawn-brokers*, though We Confess they have an *ill Name*, as Usurers once had, and ought still to have, if Sir *J*——*C*—— be in the right, yet certainly if what the Querist alledges be true, if their Gains are but proportionable and moderate, it can be no Extortion, but a Benefit to the Poor, being, We think, of the same Nature with the *Lumber-Banks*.

Q. Three Men meet together, *A. B. C.* their Diſcourſe is in praiſing their Wives Chaſtity; above the reſt, *A.* ſays that his Wife is ſo Chaſte, that he does believe no Man can make him a Cuckold; *C.* ſays that he can, and thereupon they lay a Wager, and *A.* is to be Stairs-keeper, and if his Wife calls Murder, he was not to ſet any up to her Aſſiſtance; *B*'s Wife hearing their Diſcourſe, goes on with a deſign to acquaint her with it, but *A.* puts her back, and will not let her go, whereupon ſhe Miſcarries, and the Child dies; *C.* comes down and Swears he hath won the Wager, and demands it from *B.* and he will not ſurrender it to him, becauſe there was no Proof: I deſire your Anſwer to theſe Queries:

Whether A. *be not guilty of Murdering the Child?*

Whether A. *and* C. *be not guilty of Adultery?*

How muſt the Wager be decided, ſince there is but ſingle Proof?

A. The Fact is ſo ſtrange We hardly believe it; but on ſuppoſition of its being Truth, We think *A.* guilty of Murder, becauſe the *Child* was kill'd in an *Unlawful Action*; *A.* and *C.* guilty of *Adultery*, unleſs *C.* lyes, and beſides, *A.* the honourable *He-Bawd* to his own beloved *Spouſe*. ——And for the *Wager* ſhe can beſt decide it.

Q. Gentlemen, *Your Anſwer, to the following Caſe is much deſi-and entreated, being ſo extraordinary.* There was a Gentlewoman when very young was put into a great Fright, fearing her Brother was untimely ſlain, which brought her into a habit of Melancholly that increaſed on her (eſpecially at Intervals) to her Dying day; yet ſhe Married, and had about ſixteen or eighteen Children, her 6th or 7th (being a Son, though not the firſt or ſecond Son) was heard to Cry in his Mothers Womb ſome Days and Weeks before her Travail; this Perſon is now living, and ſome who heard him Cry before his Birth are living in the City, (Perſons of undoubted Reputation.) I have known this Unhappy Gentleman many Years, and that he is (in mine and many others Apprehenſions) the moſt Diſconſolate Perſon in the World, his Life being a continual Burden, and as it were a conſtant Agony, as if wreſtling with Death-Pangs. He lyes under conſtant Temptations to make away himſelf, &c. but God hath hitherto prevented, and we hope will to the end, becauſe we are comfortably perſwaded he truly fears God.

Pray be pleaſed to give your Opinion of this wonderful Paroxiſm of Nature, and whether you think it hath a Natural Cauſe from his Mother? For if ſo, why ſhould not her firſt, or ſecond, or her laſt Child, be affected with Melancholly, (they all being free from it) and how comes it to light on this Child (her 6th or 7th) and not on others?

A. How much the Animal Part partakes of the Nature of its Original, is perhaps the moſt obſervable where promiſcuous Copulation is uſed, *viz.* in moſt tame Domeſtick Creatures, *Dogs, Cocks*, &c. What Courage is there to be found in the Off ſpring of a true breed of Cocks, and how Cowardly

others

others are, though essentially they are all the same, but the Degrees of Courage, Hope, Fear, &c. which are common to all Fowl and Animals (as well as Men) are not essential, for we see they degenerate in a few Generations, sometimes by contrary Parents, sometimes by the Change of the Soil, as our Bull Dogs and Cats taken out of *Europe* turn to other sort of Creatures, not those that are taken over themselves, but those that are bred there of such as are taken over. And indeed we may as well wonder how a Lyon begets a Lyon, not an Ass, &c. as well as require how the Offspring does participate of the Means or Extreams of the Passions of those from which it also derives its Essence: So that there's nothing extraordinary in this, that a Melancholly Mother should bring forth a Melancholly Son. As to the latter part of the Question, *Why the seventh should be more Melancholly than the rest?* 'Tis easily answer'd, That 'tis more than barely probable, the Mother labour'd under that Distemper in a greater measure during the time of Conception and Parturition, than of any other Child she had; and even now though the impression of Melancholly, and a strong Habit together, may have strangely wrought upon this Person, yet no doubt, he might find vast Advantages by proper Dyet and Exercise; this is extreamly observable where a little Impression is visible, as in Children, who from their Nurses Milk can extract Diseases, and from a sound Dyet grow vigorous and lusty. Religion indeed is the best Preservative, since it engages the Author of Nature, but at the same time the Laws of Nature ought to be observ'd by all wise and prudent Persons.

Q. *Gentlemen*, I kept a Coffee-house, and made a Livelihood by it; but my Wife using to go to a Tavern in an Evening, or to Gentlemen's Chambers in a Morning, to be Treated, as I was made believe for the Love of Wine only, I was advised by some Friends to keep Wine my self, to take away her Pretensions, and by which I find a very considerable Profit: But my Wife being Educated in a Tavern, and Naturally inclin'd to Wine and Company-keeping of all sorts, and especially when a Bottle is stirring, which she seldom or never parts with till she is overcome with the Creature, by which means she is laid open to all, and those in a more particular manner that drink with Design, as the Custom of the Sparks of the Town do, seldom or never misses effecting *Them* their premeditated Wickedness, and which at the same time puts evil Thoughts into my Mind, and makes my Head often to ake, and my Neighbours to point their Fingers at me: Now if I leave selling Wine, I lose a certain Profit, and if I continue it, she is exposed in her Reputation, loses her Health, and in the long run may her precious Soul into the Bargain. *Your Advice in your next is desired, What Course to take to preserve my Wife's Health, and Reputation, my own quiet, and still keep the Wine trade a going; in which you will do an Act of great Friendship*, Gentlemen, *to your Humble Servant.*

A. Truly, honeſt Friend, if your Wife will be Drunk, &c. 'tis the beſt and moſt private at home, for poſſibly by that means ſhe may eſcape the Mobb and *Bridewell*, but this on a ſuppoſition that you can be content with Cuckoldry: But if you will take our Opinion in the Caſe, take your Opportunity for Witneſſes, and get a Divorce from her; for if ſhe is irrecoverably gone for Drinking and Jilting, it's Scandal, Unhappineſs and Sin, to have any Correſpondence at all with her.

Q. What think you of the Milky way in the Heaven's?

A. It's ſo called from its Whiteneſs, it divides the Heaven into two Hemiſpheres, but not preciſely, one of the Sections being at the laſt Degree of *Taurus*, and beginning of *Gemini*, the other at the end of *Scorpio*, and beginning of *Sagittary*, at which place it's narrower about two Degrees than at *Gemini*, where 'tis ten Degrees broad, and is much like a River all along, winding, contracting and enlarging, and dividing its ſelf near the *Swan*, beyond the Tropick of *Cancer*, one of the Branches end near the *Equator*, the other paſſing between *Sagittary* and *Scorpio*, by the Feet of the *Centaur*, croſs the Ship *Argo*, where it is broadeſt; then goes by the *Unicorn* over the Head of *Leo*, to the Feet of *Gemini*; from whence croſſing *Bœetes*, *Perſeus*, and *Caſſiopeia*, it returns again to the *Swan*. It's pretty to conſider the Extravagant Fancies of the Poets and ſome of the ancient Philoſophers about it: Some ſay, that when *Juno* ſuckled *Hercules*, and diſcover'd who it was, ſhe ſpilt her Milk there; others that 'tis the ſpace of Heaven which the Sun's Chariot burnt by the ill driving of *Phaeton*; others, the place where *Apollo* fought with the Giants, the Road of the Gods leading to *Jupiter*'s Pallace, the Reſidence of Heroes, the Manſion of the Vertues, the High way of Souls, with innumerable more ſuch Whims. The former Philoſophers, particularly *Ariſtotle*, held it to be a Meteor fed by plentiful Exhalations from the Earth, and fired or irradiated by the Stars in this place; this Opinion prevail'd till the Uſe of long Teleſcopes, which diſcover an innumerable Company of ſmall Stars there, which are not viſible to the naked Eye; and 'tis generally concluded that 'tis nothing elſe but Stars, which being not great enough to tranſmit their light to us diſtinctly, the ſame is Aſſociated and United together, thereby cauſing a Whiteneſs, or a weak and imperfect light.

Q. I'm a Married Man, and have ſome Children, but having ſpent part of my Eſtate, betook my ſelf to an Employment under the King, which Obliged me to leave my Family for ſome time, during which, it happen'd as one of the Places where my buſineſs call'd me, a Young Lady fell in Love with me, and being mightily diſſatisfied in her Mind, her Siſter deſir'd to know the Reaſon of it, and upon her diſcovery of the Cauſe, and encreaſing Diſpoſition, acquaints the Father with the whole Matter, who immediately came to me and told me of it, and I him that I was already Married, and therefore could not comply with his or his Daughters Deſire: However, he importun'd

me

me to see her, which I did two or three times a day, till at last she her self told me the Occasion of her Illness, I answer'd her as I had her Father before, that I was Marry'd, however on her further pressing Instances, I promis'd her Marriage in case my present Wife should die, on which, in some time after the Lady recovers, who I had almost forgot to tell you, is worth about 60 l. p. An. *After some time my business call'd me to another place, where I now am, and a* Widow *there falls in love with me much in the same manner, and in the same Condition with the former Lady, to whom also I promis'd Marriage on the same Conditions, and for the same Reason; she's about* 40, *has no Children, and* 150. l. *a Year at her Disposal. I love them both equally, and my Wife is now dangerously ill: Pray your Advice in your next?*

A. In what haste the Man is! ——— Sure one wou'd think he might stay at least till he see whether his Wife will die or live. Well, for shame let not our own faithful, constant, generous Sex ever say hereafter, that the *good Women* are in *haste* to be *Marry'd*, and tell unlucky Stories of their being Courted and Promis'd when leading to *Church* at their Husbands Funeral, since we find the Husbands can be so much beforehand with them, and promis'd to a second, nay a third, before their first Wife's dead, or they know when she will be: And indeed 'twere great pity, if this Man's Wife be good for any thing, but that she shou'd outlive both her Rivals. After all, who could think the Wars shou'd have already thus drain'd the Nation, and that there shou'd be such Quarrelling only for the *Reversion* of one poor handsome Fellow, (as we may presume him, they are so eager after him, tho' for ought We know he may be as ugly as ——— any of Our selves) Wou'd this lucky Adventurer now be but prevail'd with to sell one or two of his *Lotts*, which else must of necessity lye upon his hands, what Droves of Chapmen might he have: and how many thousand *Bidders*, during the reign of one mortal Inch of Candle? For his *sick Wife* to be sure he'd want no Customers, particularly our poor Rhyming Friend, whom We advis'd to enter into the King's Service, as this has done for a Sanctuary against his unconscionable *Creditor* at home. ——— How glad wou'd he be if this Man wou'd but Change with him, and wou'd give, We dare say all the fair Odds he could desire. But to be grave: We think you did *ill* to see the *first Lady*, at least so frequently as to feed her *Passion*, which is now fix'd on an *Unlawful Object* ——— you did yet worse in the Case of the *second*; *Worse* than both, in *Promising* either; yet worse still in, *Promising* them *both*, and still *worst of all* in *Loving* them, as you in plain *Terms* confess you do, even while your own *Wife* has a *live Tongue* in her *Head*, and *Breath* in her *Body*. It's true, if your present *Wife* be either an *Ill Wife*, or an *Ill Woman*, there wou'd be some *Temptation* (as *Jovian* says) if not to wish her a *fair riddance*, yet not to be *immoderately grieved* ——— but to bear the Loss as much like a *Man* as possible: But if her only or principal *Fault* be her *Sickness*, or such unavoidable Accidents of

Life, consider how you'd take it your selfwere the Scales turn'd; she young and brisk, and you infirm and sickly, shou'd she Promise two New Husbands for fail, before she got rid of one *Old one*? You'll say, it sav'd the *Virgins* and *Widows* Life ——— and what if they had long'd for something more than thin *Airy Promises*? must you have been so *Honest* and *Civil* to Oblige them in that too? We therefore think fit to give you no other Advice than to make *much* of your *first Wife*, as you're bound to do, that she may have fair play, and live as long as she can, and if she does drop off, 'twill then be time time enough for us to decide the Controversie between the *two others* ——— tho' We heartily Wish they might both have the *good Luck* to see this *Paper*, where they'd find what a faithful *future Lover* they have, and wou'd serve you very right if between *two Stools* they both let you *drop*, and go look for a *third Mistress*.

Q. *Whether there's any such thing in the World as a pure disinterested Love? And whether all Love mayn't be reduc'd to Self-love? That most shew Kindness purely to advantage themselves, is very evident, and some are Charitable and kind out of vain glory, to have the Reputation of being Good, Pitiful and tender-hearted: But whether in others the satisfaction of Obliging a Friend does not bring so great a Pleasure with it, that one may be said to do the Kindness to ones self? Nay, whether the shewing Pity and Compassion to one in pain and misery, tho' a Stranger to us, and whom for that reason we can scarce be said to Love, and from whom we can't probably expect any return; whether even this be not self-love? Because there is something in our Natures that makes us uneasie at such Objects, and we put our selves out of Pain if we can any ways ease or relieve them?*

A. We believe there's no such thing as *Love purely disinterested*, tho' some may be more or less Interested than others: Whence it follows, that all *Mortal Love* centers in *dear self*, as, We think, may be prov'd in all Instances, nay, from the very abstracted definition of Good, which *real* or *apparent*, is the Object of Love, and must be founded in *Agreeableness* or *Convenience*, that not being *Good* to *one* that is to *another*, and but one *Essential Good*. As for the Instance you give of some Persons being charitable out of *Vain glory*, 'tis not only very true, but in Our Judgment, does clearly manifest the Wisdom of the Great Author of the Universe, who dispose so well of such contrary *Incidents*, and brings Good out of Evil: ——— Its also a proof for Natural Notices of *just*, and *fair*, and *good* in our Minds, which makes us seek *Glory*, by at least the appearance of *Virtuous Actions*. And indeed, such as are really beneficent to Mankind, ought not to be defrauded of their just praise, tho' their Intentions mayn't be always right, for this unavoidable Reason; because one of these two things must be granted, either that they acted from the true generous Principles of Vertue and Honour, and then there will be no question in the thing; or else meerly for *Glory*, which since 'tis all

all the Reward they are ever like to have for't, 'twou'd be very hard if they shou'd lose it. For the other two Instances you give, the *pleasure* we feel in obliging a *Friend*, and the *Ease* in relieving the *miserable*, We must grant, that even both of these are still fairly reducible to *Interest* and *Self*, tho' that Interest must be granted more *pure* than in the former Case, the *Pleasure* resulting from a fair and honest Action, is so natural to the Mind, and has such a fitness and agreeableness to Humanity, that nothing purely relating to this World can pretend to equal it, nay we question whether we ought to call it *moral*, and it ben't rather something *Divine* and *Heavenly*. And to this may be reduc'd that of relieving the miserable, there being certainly something more in *pleasure* than *privation of pain*, the former having something in't that's positive and real, as the pain of *Hunger* may be asswag'd by the meanest *Food*; but yet there's certainly something more than the removal or absence of this Hunger, when we taste the most *delicate Fruits*, or *generous Wines* ——— But supposing it were only to *ease* our selves that we *ease* others, it must thence follow that 'tis *Natural* and *Humane* to do so, such Tenderness and Inclinations being it seems stampt on the Nature of Man, as makes him concern'd for all the rest of his Species: And indeed its the same in other Ranks of Animals, especially the more generous; for how will a *living Horse* be allarm'd at the sight of another that's dead; and it's said, that the *Cries* of all sorts of Animals will call together as many others of the same Kind as are within hearing, to attempt their Relief. In a word, 'tis only of the Deity himself that we can say, he *loves* without *Advantage* or *Interest*, and without any thing of *pain*, *pities* the *miserable*.

A PARAPHRASE

Of David's *Elegy on* Saul *and* Jonathan, 2 *Sam.* 1.

1.

MOurn *Israel!* Mourn! admit of no Relief,
To thy intolerable Grief!
To *Love* and *Beauty* bid a long *Farewel!*
For *both* thou now may'st look in vain,
Since *Love* and *Beauty* both are *slain:*
With *Saul* and matchless *Jonathan* they fell,
Who breathless on thy *barren Mountains* lye,
Their *Manly Limbs* expos'd and bare
To all the *Inclemencies* of th' *Air*,
And their more cruel *Enemy*.

Mighty in *Arms!* who never *fled*,
Who now are *slain*, not *vanquished!*
How are you *fall'n?* How is the *Crown*
Of *Israel's Glory* tumbled down,
And undistinguish'd lies among the *Vulgar Dead?*

2.

Let not, O let not *proud Philistia* know,
Lest they *Rejoice* and *Triumph* in our *Woe!*
Let not the *News* in *Gath* be told,
The *fatal News* from *Ascalon* withhold!
Seisle, if possible, our foul *Disgrace*,
Let *Israel* only bear its own *sad Load*,
O *spread* it not in *Heathen-lands* abroad,
Among the faithless *Fore-skin'd Race!*
Lest they to *impious Feasts* our *Fasts* should turn,
Envying ev'n our *Sorrows* too,
And *Loyal Tears* for such vast *Losses* due;
Lest they *Insult* and *Revel*, while we *Mourn*;
Lest they their *monstrous Idols* should adore,
As when *devoted Israel* fled before:
Lest they agen their *two-form'd* Dragon boast,
And *Acaron*, the Prince of all the *Airy Host.*

3.

Ah *fatal Gilboa!* 'twas on *thee* they *fell!*
More *barren* may thy *ragged Mountains* grow,
Like *Ararat* hid in *eternal Snow!*
No *Flocks*, no *careful Shepherds* on thee *dwell!*
Or parcht with *Thirst*, still may'st thou *gape* in *vain*,
And raise thy *blasted Head* to Heav'n for kindly *Rain.*
A *Friend's*, a *Son's*, a *Subject's Curse* on *Thee!*
Nor *Dew*, nor *Rain*, for ever on thee *fall*,
But Heav'ns dread *Bolts* when thou for *Rain* dost call:
Eternal *Barrenness* thy *Portion* be!
There *mighty Saul* amid the *faithless Host*,
'Twas there he *lost* his *Shield*, tho' first his *Life* he *lost.*
His *Sacred Head* lies *bleeding* on the *Ground*,
Ghastly it lyes, unknown, deform'd, *uncrown'd*,
Which once with *mystick*, *royal Drops* was richly *circled* round.

4.

Roll *Warriors*, roll your *Ensigns* in the *Dust*,
That oft with *Blood* were nobly *stain'd*,
That *Flight* and base *Retreat* disdain'd!

Your

Your *Sorrow* is but *juſt*.
Trail, heavy, your *big Lances* on the ground!
Let the hoarſe *Trumpet* ſlow and mournful ſound!
Let your *Broad Swords* within their *Scabbards* ruſt!
Farewel the greateſt *Pride* that *War* cou'd boaſt!
The *Bow* of *Jonathan*, the *Sword* of *Saul* are loſt.
So fatal, *Prince*! thy *Bow* did prove,
As thou hadſt chang'd with *Death* or *Love*.
Thy Father's *Sword* ne'er rais'd in vain,
His *Thouſands* he, thou haſt *Ten thouſands ſlain*!

5.

Bleſs'd Pair; whoſe Lives ſhall the beſt *Pattern* prove
Of *Filial* and *Parental Love*!
Ev'n *Death* it ſelf in vain has try'd,
Nor cou'd your Sacred *Band* divide;
Great Saul, when *Iſrael* baſely *fled*,
Alone *maintain'd* his *Ground*
Tho' *doubly* compaſs'd round,
Encompaſs'd with the *Living* and the *Dead*.
Aloof awhile th' *Uncircumciſ'd* appear'd,
And ſome *New Sampſon* fear'd:
Grinning their *Dread* and *Rage* expreſs'd,
And dart whole *Groves* of *Deaths* againſt his *Royal Breaſt*:
Whole *Groves* of *Deaths* on his *broad Shield* he wore,
'Till now no *room* for *more*;
So when *fallacious Nets* are plac'd,
And to the Toils the *Royal Beaſt* is chac'd,
Attack'd by many a *winged Wound*,
By crowds of *Hunters* circl'd round,
Whom *Numbers* ſelf not *guards* from *Fear*;
A *diſtant War* they *thus* ignobly make,
Their *knotted Javelins* round him *ſhake*,
But dare not *venture near*.

6.

O matchleſs *Jonathan*! O where
Is now thy *Piety* and *Care*!
A *Father* calls, fly *ſwift*, or 'tis too late,
Fly to *prevent* or *ſhare* his *Fate*!
He did, he came, tho' *tir'd* and out of *Breath*,
Among the *trembling Squadrons* ſcatt'ring *Death*.
So, when the *Bird* that does the *Thunder* bear,
Or *hears* her *callow Eaglet's* cry,
Or *ſees* far off with piercing *Eye*
Her *Eyry* ſtorm'd by th' *Rabble* of the *Air*,
She *darts* to their *Relief*, like *Lightning* thro' the *Skie*.

He

He came, and saw, some from his Vengeance *fled*,
And some his *Sword*, and some his *Eyes* struck *dead*.
He *came*, but cou'd alas! no *more*;
For *Fate*, more *swift* than he, got there *before*;
He saw his *Father's* Fall, and by his *side*
Himself he *dropt*, embrac'd his *Knees* and *dy'd*.

7.

Now *Israel's Daughters*! now *lament* and *mourn*!
Indulge the mighty *Woe*!
So *just* a *Grief* too *high* can never *flow*,
Tho' *Statues* you, your *Eyes* shou'd *Fountains* turn.
There needs no purchas'd *Grief*, no borrow'd *Fear*,
Nature, nor *Art commands* 'em here.
Gratitude, Int'rest, Piety unite,
The *Tribute* of your *Sorrows* all demand,
Great Soul, whose *Reign* so long has bless'd the *Land*,
Is *sunk*, for ever sunk in *Death* and *Night*.
Long *Plenty*, *Pleasure*, *Ease*,
You owe his *Royal Care*;
He brought you all the *Wealth* of *Peace*,
And all the *Spoils* of *War*.

8.

How are the mighty *fall'n*? Tho' e'er they fell
How *dearly* they their *Lives* did *sell*!
(A *War* alone, when all the rest were *fled*!)
With what a *Pomp descend* among the *mighty Dead*?
O *Jonathan*! whom dearer Names commend
Than that of *Brother*! *Jonathan* my *Friend*!
My *Princely Friend*! how wert thou *brave* in vain?
Now art thou *fall'n*, oppress'd with *Heaps* of *slain*!
What *Trophies* did thy *Sword* erect, before
It *left* thy *Hand*? How oft the *Day* restore;
E'er thy *Great Soul* from *Gilboa* took its *rise*,
And at a *thousand Wounds* rusht out for *Paradise*!

9.

Cou'd thy *dear Soul* look down from *Bliss*, and join
As oft it did when here, with *mine*;
Soon wou'd it know that *Grief* and *Care*
Which still, when *here*, it us'd to share;
Whole Jonathan wou'd still be *graven* there.
There wou'dst thou see what *Sorrows* unexpress
Fill all thy *Faithful David's* Breast.

How

How all my Joy, how all my Pleaſures fled,
And how I *drag* my *Life*, now thou art dead:
The *happy Hours* to mind I often call,
Tho' now, alas! they're *vaniſh'd* all;
How cloſe embrac'd we often *walkt*,
How dearly *lookt*, how dearly *talkt*;
How *fair* a *Love* fill'd either's Breaſt,
Untouch'd by *Vice* or *Intereſt*:
O wondrous *Friend*! what *Tribute* ſhall I pay,
For ſuch a Love as ev'n a Crown cou'd not *outweigh*;
This Juſtice then, great Friend, I'll do,
Unto your *Sacred Memory* and *You*.
Not Princely *Michal's* ſelf, altho' as fair
As Cherubs dreſs'd in ſhining Robes of Air;
Tho' ſoft her ſighs as *murmuring Turtles* be,
Not ev'n the charming *Michal* ever *lov'd* like *Thee*.

10.

Soft as the *gentle Smiles* of *Virgins* are,
Was *Jonathan* in *Peace*, but *Thunder* in the *War*:
Like that cou'd *ſtrike*, like that cou'd *wound*.
Wide ſcatt'ring *Terror* and *Deſtruction* round,
Yet is he fall'n, Ah that it muſt be ſaid!
Yet are the *Mighty fall'n*, my *Jonathan* is dead.

Queſt: *How do you reconcile theſe two Places*, 2 Kings 9. 27. *where 'tis ſaid of* Ahaziah, Jehu *commanded to ſmite him in his Chariot* [and they did ſo] *at the going up to* Gur, *which is by* Ibleam, *and he fled to* Megiddo *and died there* —— *and* 2 Chron. 22. 9. *And he* (Jehu) *ſought* Ahaziah, *and they caught him, for he was hid in* Samaria, *and brought him to* Jehu, *and when they had ſlain him, they bury'd him*, &c.

Anſw. We Anſwer, *Firſt*, That thoſe Words in the 2 *Kings* 9. [*and they did ſo*] did actually and immediately obey *Jehu's* Commands, are not expreſt in the Original, whence they are in our Bibles in a different Character from the reſt of the Text. Which the 70 being ſenſible of, made 'em, we ſuppoſe, tranſfer the Verb to the latter place, as we keep it in the former —— καὶ ἐπάταξεν αὐτὸν —— καὶ ἐπάταξεν αὐτὸν. Now if they did not ſmite him there, as is ſcarce certain from the Text, neither is it certain that he there receiv'd his *Deaths* wound. But becauſe we have been taught formerly by a learned Queriſt, in the Caſe of the Dew of *Hermon*, &c. that Reduplications are common in the Scripture, the Verb, or ſome ſmall Sentence being frequently to be ſupply'd by the *Senſe* of the Reader, from the Idiom of that Language (and the ſame more or leſs in all other) therefore we inſiſt not on this Anſwer, but come to what ſeems a *clearer*, and *firmer* —— *Samaria* is ſometimes taken for the *Kingdom*, the whole Region

of

of *Samaria*, and with much more ease then for the Contrary near it, and round about it. And this not only frequently in the New Testament, where 'tis said our Saviour must go through *Samaria*, and *Samaria* is so often mentioned as a *District*, not a *City* (for the Name of it was then chang'd to *Sebaste*, as *Josephus* tells us) but even here, in the Old Testament, in several instances. Particularly 1 *King.* 21. 1. *Ahab* is call'd King of *Samaria*, tho' he had a Palace at *Jezreel*, and there often, if not *chiefly* liv'd. But this seems yet plainer from the 21. and 18. where 'tis said, Go down to meet *Ahab*, King of *Israel*, which is (or rather who is, 70. βασιλέως Ισραὴλ τῷ ἐν Σαμαρείᾳ) in *Samaria* ——— behold he is in the Vine yard of *Naboth* ——— where 'tis plain that *Naboths* Vineyard, tho' undoubtedly at or very near *Jezreel*, was yet in *Samaria*, near which Village *Joram* was killed, and *Ahaziah* wounded, whence he fled, and as it seems, hid himself in *Megiddo*, very near *Jezréel*, and in *Samaria* where *Jehu* found and slew him.

Q. *A Gentleman to obtain his Desires of a young Lady, after several Promises of Marriage, to confirm her the more, takes a Bible and reads the Matrimony, declaring themselves Man and Wife, in the Presence of God Almighty, Wishing the Contents of that Holy Book might rise against him at the Day of Judgment if he falsify'd that Vow ——— after which he pass'd for her Husband, living with her several Years, and had two Children by her; but some Jealousies being then rais'd between them, they fell out and parted, and the Gentleman is married to another ——— the Question is, Whether of the two is his lawful Wife before God?*

A. Consult our *Indexes*, and you'll find this, if We mistake not, more than once Answer'd ——— All We shall add at present shall be this Remark, That if People, after all, will take no Warning, but still go on thus to *Cheat* the *Parson*, they must e'en *thank themselves*, and *take what follows.*

Q. *A Gentleman Courts a Lady of a considerable Fortune, and has gain'd her Affections and Friends Consent to be marry'd, the Ladies Friends having enquir'd and being satisfy'd with the Character they have of the Gentleman: Now I having but too much Reason to suspect his* Honesty *as to* Women, *Query, whether I'm oblig'd to acquaint the Lady's Friends therewith, being Persons I've a great Esteem for, the Match being, as I'm inform'd, agreed to by all Parties, before which I was ignorant of the Gentleman's Demeanour? I'm the more Cautious of acting in the Case, least it should savour of Interest or Envy, there having been not long since some Overtures of Marriage between her Parents and myself?*

A. If you Love the Lady, it's fair Play between Rivals, if you can justly, to ruine his *Reputation* with the *Old Folks* ——— (tho' We can't tell whether 'twou'd do as much with the *Young*) If 'tis only pure respect for the Family makes you concern'd, you ought however to consider, supposing your *Intelligence* certain, whether the Accusation is grounded on single Instances, or a *Confirm'd Habit*

Habit ——— If the *latter*, you're undoubtedly Obliged to let the Family know it. ——— If the *former* only, We are not so sure of it, unless you know where to direct the Lady in such an Age as this, to a Lover who had not been *guilty* in the same manner.

Q. Whether in the Resurrection we shall rise with the same Numerical Bodies, which the Soul leaves at Death, not as to the Nature of them (which will undoubtedly be more glorious) but as to the Matter of them, whether the same entire Substance shall be reunited to its former Soul? The Affirmative I find to be the generally receiv'd Opinion, which yet seems to labour under a considerable Difficulty, viz. *supposing the Body of a drown'd Person to be devour'd by Fishes, a living Man by Cannibals, since the Body devour'd is incorporated into the Body of these Canibals, or into the Bodies of such who afterwards eat those Fishes, how can the same Particles of Matter be recalled to their former Body, without making a Diminution in the Body from whence they are taken, and so by compleating the first Body, makes the other to rise imperfect?*

A. A Humane Body is not so confined to a determinate Bulk, but that the same Soul being united to a Portion of duely Organized Matter, is said to Constitute the same Man, notwithstanding the vast differences of Bigness, that there may be at several times between the Portions of Matter whereunto the Humane Soul is united. A considerable part of the Humane Body consists of Bones, which are Bodies of a very determinate Nature, and not apt to be destroy'd by the Operation either of Earth or Fire.

Of the less stable, and especially the fluid parts of a Humane Body, there is a far greater Expence made by insensible transpiration, than even Philosophers wou'd imagine. The small Particles of a resolved Body may retain in their own Nature, under various Alterations and Disguises, of which 'tis possible they may be afterwards strip'd, and without making a Humane Body cease to be the same, it may be repaired and augmented by the Adaptation of Congruously disposed Matter to that which pre-existed in it.

Therefore why shou'd it be impossible that a most intelligent Agent, whose Omnipotency extends to all that is not truly contradictory to the Nature of things, or to his own, shou'd be able so to order and watch the Particles of a Humane Body, as that partly of those that remain in the Bones, and partly, of those that copiously fly away by insensible Transpiration, and partly, of those that are otherwise disposed of, upon their resolution, a competent number may be preserved or retrieved; so that stripping them of their Disguises, or extricating them from other parts of Matter, for which they may happen to be conjoin'd, he may reunite them betwixt themselves, and if need be, with Particles of Matter fit to be conferred with 'em, and thereby restore or reproduce a Body, which being united with the former Soul, may in a sense Consonant to the Expressions of Scripture, recompense the same Man, whose Soul and Body were formerly disjoyn'd by Death.

Q. A little Tract that I have lately read very much encourages Women to be ſtudious, and contrary to the general Opinion of moſt Men, maintains, that they are capable of making as great improvement in it as we are. Now I muſt confeſs, I am ſo far from the Authors Opinion, judging by that Acquaintance I have had with the Sex, that I believe it impoſſible, their natural Impertinencies ſhou'd ever be converted into a ſolid Reaſoning; I am ſomething the more deſirous to be determined in this Matter, becauſe I have a particular Friend amongſt the Fair Sex, over whom I have ſome Power, that has a great Inclination to begin, if ſhe may ever be able to make one amongſt the Learned World. She hopes well of her own ſide, but I am unwilling ſhe ſhou'd engage her ſelf in an Affair, that will prove ſucceſsleſs in the end. But we are at laſt both contented to be determined by you, *Whether it be poſſible for a Woman that will be induſtrious in the Purſuit, to make any conſiderable progreſs in Learning?*

A. God having ſubjected the Woman to the Dominion of the Man (endued with Strength to keep himſelf in Poſſeſſion of that Empire;) as abſolute Power is often accompanied with Tyranny, ſo he hath not only reſerv'd to himſelf alone the Authority of making Laws (whereunto Women never being called, have always had the worſt) but have alſo appropriated the beſt things to himſelf, without admitting them to partake therein; for Men, not content to have reduced them by thoſe Laws into a perpetual Wardſhip, which is a real Servitude; to have ſo ill provided for them in Succeſſions; and to have themſelves Maſters of their Eſtates; under the Title of Husband; further, unjuſtly deprive them of the greateſt of all Goods; to wit, that of the Mind, whoſe faireſt Ornament is Knowledge, the chief good both of this World and the next, and the Nobleſt Action of the Souls moſt excellent Faculty, Underſtanding, which is common to Women as well as to Men, over whom too they ſeem to have the Advantage of Wit, not only from the ſoftneſs of their Fleſh, which is a ſign of goodneſs of Wit; but becauſe of their Curioſity, which is the Parent of *Philoſophy*, deſined for this Reaſon, *The Love and Deſire of Wiſdom.* And this Vivacity is conſpicuous in their Loquacity and their Artifices, Intrigues and Diſſimulations; their Wits being like thoſe good Soils, which for want of better Culture run out into Weeds and Briars. Their Memory cauſed by the moiſt Conſtitution of their Brain, and their Sedentary and Solitary Life, is further favourable to Study. And not to ſpeak of thoſe of the preſent Times, we have Examples of ſuch as have excelled in Divinity, Phyſick, Politicks, Philoſophy, Poetry, and Eloquence. Now if it be true, that Politicks and Oeconomicks, are founded upon the ſame Principles, and there needs as much Knowledge to preſerve as to acquire; then ſince Women are, in a Family, what Men are in a State, and are deſtined to keep what Men get, why ſhould not they have the Knowledge of the ſame Maxims, as Men have by Study and Theory;

inaſmuch

inasmuch as the reservedness and Modesty of their Sex, allows them not to have the Experience thereof, by frequenting the World: And from thence it was, that the ancient *Gauls* left to them the Administration of the Laws, and other Exercises of Peace; reserving to themselves only those of War. And as for other Sciences, if Women joined together with Men in the discovery of them, no doubt, but their Curiosity would sharpen Mens Wits, who are disturb'd by extraneous Affairs, and by their help might make great Progresses, and find out many rare Secrets, hither to unknown. And since Knowledge depends upon Purity and Simplicity, it seems the safest course Women can take for Security, their Purity and Chastity, is, to make Provision of Learning and Knowledge. For 'tis a thing hitherto unheard of, that a Woman was learn'd, and not Chaste and Continent; which the Ancients designed to represent by *Minerva* the Goddess of Sciences, and the Nine Muses, all Virgins.

Q. I am an Innocent Woman, given to Passion, and often times overcome with Jealousie of my Husband, and upon Information of an Ill Action committed by him, I in my Wrath swore by my God, I would Lye with the first Man I met, though it were a Tinker, meaning Play the Whore with him; but upon second Consideration, I immediately retired to my Chamber, and reserve my self from the sight of all Mankind, and shall till I receive the Opinion of your Learned Society, *Whether it will be a greater Sin to break my Oath made to God, or Commit the Sin I Swore to?* Gentlemen, *I begg your speedy Answer, as you tender my Liberty, in relieving my self from this Confinement?*

A. Then meet your Husband, and Lye with him: If you think your self not Absolv'd from your Oath, because you meant another Person besides him, How did you know that such other Person would Lye with you? If you still had this reserve, upon supposition he will do it, 'tis yet as great a Task to tell how he should know your Mind, for you would hardly Propose such a thing to any one But to make short of the matter, All Oaths unlawful or impossible, are Dissolv'd as soon as they are made, and not to be perform'd. All that you have to do, is to Repent, and beg Pardon for such a Rashness, and however your Husband treats you, to mind your own Duty.

Q. Gentlemen, *A Friend of mine is very much given to Talk in his Sleep, and does so rise out of his Bed in the his Sleep, that without great Care he is very apt to run against Chairs and other things that are in his way, to the great hurt of himself, therefore we would desire your Advice, how this may be avoided, and therein you will Oblige us that are his Friends, as well as himself?*

A. The safest way is to have a sort of Net work about the Bed, that he can't get out of Bed.

Quest.

Q. *It being a Common Opinion that man consists only of two parts*, viz. *a Soul and Body, and finding that Dr.* Hammond *in his* Practical Catechism, *is of Opinion, that Man consists of three parts, a Body, a living Soul, and an immortal Spirit, which to prove he uses* 1 Thes. 5, 23. *Now I desire to know your Opinion, whether the Soul and Spirit are one, or how diversifyed? And if the Soul be the more ignoble, what becomes of it at Death?*

A. We have already in our former Papers asserted a Man to be made of *Body, Soul* and *Spirit*, from the aforesaid Text, when St. *Paul* prays *that their whole Man, Body, Soul, and Spirit, may be*, &c. As for the difference of the Soul and Body, (tho' they are generally taken for the same) the Spirit is that immortal substance which is commonly taken for the Soul; and this agrees with our Saviour's recommendation of his Spirit into his Fathers hands, when he dy'd upon the Cross; as also after him St. *Stephen*, when he was ston'd. By the Soul we mean no more than the Animal Life, and hence it is that we say that Beasts and Vegetables have Souls, that is, have lives, or live after their proper Nature: As to what becomes of the Humane Soul when a Man dies, we believe the same that some of the Poets did, *Tenus vanescit in Auras*, it vanishes into Air; or Perhaps as *Solomn* speaks of the Soul of a Beast, *it goes downward*, meaning to the Earth; that this middle Principle or Soul of Man is common with that of Beasts, may very fairly be gathered from the Experiments that have been made of transfusion of the Blood of Brutes into Men, which have done very well after, when as their own was before that drain'd out; or no longer able to entertain life by reason of indisposicion and distempers, and the Scripture expresly calls the Blood of Beasts their life, but their being transfus'd into Man, and he living by that, makes good what we have said above and perhaps would evince more to the same effect.

Q. *In the Gospel we meet with a Man, out of whom our Saviour cast many Devils, which are there termed* Legion, *pray what Company might there be, or how many does the word Legion signifie?*

A. The *Roman* Forces were anciently divided into two parts, *Auxilia & Legiones*, into Auxilary Bands and Legions. The Auxilary were such as the Neighbour Tributary Countries did send in to the *Romans*: As for the Legions, they were a choice select Party taken out of all the *Roman* Soldiers, and were called Legions, *ab oligendo* from *choosing*. *Rosin. Antiq. lib.* 10. *cap.* 4. supposes *Romulus* was the first Author of this Method, and his Legion at first contain'd 3000 Footmen and 300 Horsemen, afterwards he augmented it to 4000 Footmen, whence it was called *Quadrata Legio*, but in Process of time it encreased unto the Number of 6000, which it seldom exceeded, as *Sigonius* tells us, and of this last Number it was accounted by the *Romans* at that time our Saviour was in the World; as also the *Jews* had the same Computation, they being a mixt People, and then Tributary to the *Roman* Empire, *Pilate* and *Herod* being *Romans*: So that the Devil which spoke out of the Wretch for himself and Partners in Answer to our Saviour's Question, *What his Name was?* Meant by *Legion*, that they were about 6000 who were permitted to Tyrannize over and possess that one Man.

Quest.

Queſt. *I have long indulg'd my ſelf in a reſtleſs Habit, which I now find contradictory to my Reaſon, and would leave it. I'll not be particular, becauſe the Anſwer may be of uſe to every Body, who are not without the Allurements of ſome Darling Sin?* Query, *What an Habit is, whether to be overcome, and what are the Methods in order to it?*

Anſw. Some Authors have defin'd *Habits by Acts*, making no diſtinction, when to *have* is not an *Action*, but the *mode of Action*. The Schoolmen have defin'd an Habit to be, *That according to which we have our ſelves to ſomething good or bad*; or to give a plainer definition, according to others, 'tis a *permanent form*, or 'tis a *Quality informing ſome new power*. The two laſt are ſomething Foreign, yet true; the firſt is full, the only difficulty lies in the expreſſion of *having our ſelves to ſomething*, &c. where *have*, only ſignifies a *Freedom to uſe and enjoy the thing poſſeſſed when we will*. Some Habits are to be loſt, and ſome not: Such as are of the very Eſſence of Nature, (by which I mean the whole compoſition, Intellective and Senſitive) as to Act, Love, Fear, Hear, See, *&c.* are not to be diveſted till we lay by our *Nature*; but the Act of loving, hating, hearing, *&c.* may be alter'd both as to the *meaſure*, and as to the *object*; for ſuch Alteration is accidental, and in our own Choice; nor can our additional Conſtitutions abſolutely byaſs our power in our determinations of them. To the firſt of theſe, that the Principles of Nature, ſuch as were given in our Creation, as to deſire, love, fear, eat, ſleep, *&c.* are not to be remov'd, there's no body will diſpute; but that ſuper-induc'd Habits, or Cuſtoms may, whether good or bad, remains to be prov'd ——In order whereunto we premiſe, *That an habit of either Vice or Vertue, is cans'd by a repetition of acting vitiouſly or virtuouſly*: (lib. 2. *Eth.* c. 1. to 5.) But we need not bring in the Philoſophers Suffrage, ſince every one knows this to be truth. This granted, there was a time before theſe Acts were repeated, and by conſequence a time before the firſt of theſe Acts began, which conſtituted the habit. Now, when the *firſt Temptation* was offer'd, 'twas either in our power to withſtand it, or out of our power; if out of our power, then we are forc'd upon't by a neceſſity of ſinning, that God left us, ſo, or elſe by our own irreſiſtable weakneſs. Not the firſt, becauſe God cannot be the Author of Sin; nor the laſt, becauſe as yet we were not weakened by the habit of it: So that it follows, the firſt Act was in our own power. This prov'd, I ſhall further premiſe, that the *General is of the ſame Nature with all the Particulars of which 'tis conſtituted, or it could be no General, made up of thoſe Particulars.* As for Inſtance, An habit of ſuppoſe twenty repetitions, the laſt is conſtituted of the nature and guilt of the preceding nineteen and it ſelf, and ſo downward till you come to the firſt, which as is prov'd, was once in your power to have withſtood it; and if the firſt, the ſecond muſt alſo be in your own power, becauſe 'tis part of the firſt, only your power ſomething leſs, and weakened by guilt, yet not deſtroy'd, nor can ever abſolutely be deſtroyed by repetitions, I mean morally, from the reaſon above, for I deſign not to enlarge how God in Juſtice reprobates ſome Perſons, when they have arrived

to ſuch, or ſuch a *Degree in Impiety*. Only thus much I aſſert. That any Perſon, let his *habit in Vice be never ſo ſtrong*, if he is not given over to a judicially reprobate Mind, may by the aſſiſtance of Gods Grace, and a co-operating care proportionable to his danger, *reclaim and undoe all his wicked Cuſtoms in Vice*. It holds ſo alſo in Vertue, wherein a habit is ſtronger in the laſt Act, than the preceding one, but yet of the ſame Nature, and ſo downward to the firſt, where we ſhall find our own power (for ſo we may call what is given us) effectually co-operating with the Grace of God, which we may reſiſt (ordinarily) for we are not forc'd into good Actions more than into vicious ones, for that wou'd deſtroy rewards and puniſhments; from whence it alſo follows, that a *Habit of Vertue* may be loſt, and the Grace of God extinguiſh'd in us, I mean Morally, or according to the Nature of Cauſes and Effects; for in this alſo I deſign not to ſearch into the *Decrees of God*, and extraordinary Aſſiſtances of Grace, but the common Methods that God Almighty makes uſe of with his Creatures. I know ſeveral Inſtances of *falling away from habits of Vertue*, and of *reclaiming habits of Vice*, which alſo is plainly ſuppoſed in *Ezek.* 18. 2 *Pet.* 2. 20, 21, 22. and ſeveral other Texts ——— There are only two Objections for an impoſſibility of leaving off habits in Vice and Vertue, the firſt is: *Can the Leopard change his Spots, and the Blackamore his Skin? Then may ye alſo do good that are accuſtomed to do evil*; and the other is, *He that is born of God ſinneth not, for his Seed remaineth in him, and he cannot ſin, becauſe he is born of God*: Both which places only ſhow that 'tis a very unuſual difficult matter to do it. The firſt of theſe places ought not to render us deſperate, nor the laſt ſecure; for they expreſs no more, than that generally it is ſo, but not always, as other Teſtimonies of Sacred Writ, and the frequent Inſtances we meet, do evince the contrary.

Having ſhow'd what *an habit is*, and that it may be broke, it only remains to lay down the *Method* how: *An habit always has its contrary, and may be broke by the uſe of thoſe Methods which conſtitute its contrary, or by removing the occaſions by which 'tis encreas'd and continued.* As for inſtance, a Fire is extinguiſh'd by Water, or by not applying Fewel to feed it. But to come nearer the matter, and at the ſame time to anſwer ſeveral other Queſtions ſent us about conquering ſuch and ſuch habits, and altering Conſtitutions; we ſay, That Ambition, Revenge, Paſſion, and all other Effects of Pride, are the beſt overcome by *practiſing Acts of Self-reſignation* and Subjection to the Divine Providence. One of the Ancient Philoſophers us'd himſelf to beg *Alms of Statues*; and being ask'd the Reaſon, ſaid he, *I am learning Patience by Denyal.* A ſeeking of all opportunities of being deny'd, diſappointed, abus'd and affronted, and at the ſame time reſolving to bear it, quickly alters the Man, and roots out the above mentioned Effects of Pride; 'tis a *Method God approves*, and often makes uſe of when he reclaims ſuch People by Sickneſs, Afflictions, *&c.* Again, is the habit *Drunkenneſs, Gluttony, Idleneſs, Whoring*, or *Uncleanneſs?* The Cure is by practiſing the conſtitutive Parts of *Temperance* and *Chaſtity*: But in theſe

and

and ſuch like Caſes where the Fleſh is concerned, our Divines have well inculcated, that 'tis *ſafer to flee than fight*; not once to hear reaſons of either ſide upon any ſuggeſtion, but to drive it out of your Mind, by going about ſome Buſineſs, or entring into good Company; and when the Temptation is off, to fortify your ſelf by *Reaſon*, *Prayer*, and Reſolution not to comply: Examples are of great uſe; read *Auguſtines* Confeſſions. I knew a young Man who had habituated himſelf to Uncleanneſs for ſeveral years, yet conquered it at laſt by this means. After his many Vows, Reſolutions and Prayers, finding his weakneſs, he opened *his Caſe to his Friend*, and made this Contract with him, (1.) *Never to hide the leaſt Circumſtance of his Temptation from him, but continually from time to time to give him an Impartial Account what ground he had got or loſt in the Combate.* (2.) *To take ſuch Meaſures as his Friend offer'd him, becauſe the Temptation was ſuited to the Inclination and Temper of the Tempted, and not the other: ſo that the Devil having two to deal with, whoſe Inclinations were contrary, one of which was always ready to withſtand him; he was at ſuch a loſs that his Meaſures were broke, and his Captive manumitted.* And ſo 'tis poſſible in all habits to get the Maſtery: What more Tyrannizing than the *Paſſion of Love?* And yet how eaſily overcome by avoiding the occaſions that bred it, as converſe, or by repreſenting the ingratitude, weakneſs, *&c.* of the party belov'd? In ſhort, get *but a true inform'd Judgment, the Act of knowing things as they really are in their own Nature*, and the buſineſs is almoſt done to your hands. As to *Conſtitutions*, they are of the ſame Nature as Habits, and differ moſtly in Name when they come to any perfection, tho at the beginning we are more indebted to Nature for the firſt than the laſt, but that part of Nature it ſelf may be ſpar'd, is evident, by Examples every day in the loſs of Limbs, Eyes, *&c.* and yet after a little uſe, the loſs is little, and why it ſhould not be yet leſs, when 'tis our Intereſt, is a riddle to every underſtanding Man: How has a *Fit of Sickneſs alter'd the paſſionate Fool*, a *Fit of the Stone reclaim'd the Intemperate*, the *Chains and Priſon converted the Thief?* And if theſe Alterations have been by afflicting the Senſitive Soul only, who can ſuppoſe the Rational Soul, which is yet of a more noble powerful Nature, to be leſs ſuſceptive to the Methods of Regulation from Errors? *To think, is the Prerogative of an Intellective Being, and thinking is a comparing of Principles in order to ſome Concluſion; Concluſions are demonſtrative, and oblige the Underſtanding; the Underſtanding moves the Will, and the Will commands Action agreeable to thought.* Hence to be Maſter of ones ſelf and habits, 'tis indiſpenſibly neceſſary that our thoughts be good and regular, which is effected by good Converſe either with Books or Perſons. Hence we may know our ſelves, and adapt particular Remedies to our weakneſſes, for there's nothing impoſſible that is neceſſary to the Accompliſhment of our Happineſs.

Queſt. *A Malefactor was executed at* Tyburn, *and eight hours after was by a Statuariſt put into a Mold, when taken out, they perceived a prominence in the middle of the Mold, caus'd by a full Erection of the* Penis *of the dead Felon, and within the*

hollow part as considerable a quantity of digested Blood as is supposed sufficient for Generation; Query, *What could cause the Erection and Emission mentioned?*

Answ. We meet with several Instances of Erection after Death: In answer to the present one, we say, That some Corps retain heat for a longer time than can be conceived, and revive, tho exposed in deep frosty weather. *Vessalius*, that famous Anatomist, attempted to dissect the dead Body of a Grandee who rose at the cut of a Knife, and many have revived after Suspension or Hanging. But admitting this Corps Exanimated, the reason of this *Erection* might be thus: The weather being hot, and the Circulation of the Blood suppress'd by the Suspension of the Body not actually cold, the natural heat that remain'd in the Blood, and the intercepted *flatus* in the Vessels was by the Circumambient cold Plaister of Paris compressed, driven, or compelled to make that part turgid, and to take it's Course where *mechanically it cou'd find vent*. Nothing being so common as the Belly tumifying and purging after the *Extinction of Vitality*; which to prevent, some Cold thing is usua'ly applyed only to the Belly, whereas it was all over embalm'd with the Plaister of Paris, *ut supra*.

Quest. *What is Knight-Errantry?*

Answ. Knight-Errantry is *Loving*, *Sighing*, *Whining*, Rambling, Starving, Tilting, Fighting, Dying, Reviving, Waking, Staring, Singing, Crying, Praying, Wishing, Composing, Writing, Serenading, Rhyming, Hoping, Fearing, Despairing, Raving.

Quest. *What place doth the Sun set in, and where doth it rise?*

Answ. All the World over.

Quest. *How does a Spider poyson a Fly?*

Answ. It has been observ'd, that when a large Fly is intangled, the Spider dares not come so near to her as to a small one, but stands at some little distance, and uses a sort of a Shoving Motion with the head forward and backward, as School-boys do when they spit at one another: So that 'tis concluded they emit their Poyson either by *spitting* or by *breathing*, for the Fly has quickly done struggling when they begin to use that shoving sort of Motion.

Quest. *What are the true Bounds of Honour, as to Firsts and Seconds in* Duelling? ——*and how far may a Person of Honour* refuse a Challenge, *and how far* comply? ——*Your Thoughts upon the whole.*

Answ. The World is confounded with Opinion, Customs and *false Notions of Honour*: ——That Man is certainly the *most Honourable that is most Rational, and he is the most Rational that is the best Christian*; such Persons as pretend not to that Title, I have nothing to say to 'em; but to every one that owns that Character, let 'em think themselves concern'd in the following Measures. *The Christian Religion is the most perfect Scheme of Morality and Greatness, that ever was drawn*; and teaches every Man to be greater than *Alexander* himself, who knew not the *Nobleness of Self-Conquest, and the bravery of forgiving Enemies*. If I am challeng'd, either *I have*, or *I have not* injur'd the Challenger. If I have injur'd him, 'tis a greater Injury, and a base Obstinacy, to proceed farther: If I have not injur'd him, I ought to take such measures as to make him sensible

ſenſible of his miſtake; and amongſt other things, to *let him know I am a Subject*; and that Her Majeſty has eſpous'd the *Right of my Quarrel*: So that the Affront (*however the World may take it*) is level'd at the *Soveraign Power*, who are inveſted with the meaſures of Diſtribution and Revenge; but when that is extorted out of the Magiſtrates hands into *private* Mens, preſuming to give Laws unto themſelves, it hazards the Peace of the Kingdom, by a poſſibility of growing from Quarrels to Banding, ſo to *Trooping*, thence into Tumults and Commotions, and ſo into National Diviſions and Inflamations, eſpecially where young Men of great Families are firſt concern'd. We have almoſt loſt the true *Notion of Valour* and Fortitude, without diſtinguiſhing the Occaſions and Grounds of Quarrels; whether they be juſt, and worthy a *Man's Life*, which ought only to be ſacrific'd to good Cauſes, and honourable Services. It was about *Anno* 1614. when Men began in *England* to fight in *Duels*, upon ſlight Occaſions; which induc'd his then preſent Majeſty, King *James* the Firſt, to publiſh a *ſevere Edict* againſt private Combatants, and their Seconds. There's but two Objections I meet with amongſt the *Dueliſts* of our Age, againſt the Defectiveneſs of the Law: The firſt is, that it makes no diſtinction between a *baſe Murder*, and *killing upon fair terms*; the ſecond is, that it provides not a ſufficient Puniſhment againſt *ſuch as give the Lie*, or uſe contumelious Language. Theſe have been both learnedly anſwer'd by Sir *Francis Bacon*, then Attorney-General, to this Effect. As to the firſt; "The Law of God makes "no ſuch diſtinction, for *Murder* "*is Murder*, and that our Law di- "ſtinguiſhes between Manſlaugh- "ter in heat, and Murder upon "Malice, being the Effects of the "*Will inflam'd*, or the *Will adviſ'd*. "To the ſecond, The Magiſtrate "has the Power of cenſuring *Injuries*, *Reproaches*, &c. And upon very good Reaſons our Civilians have concluded to proſecute in theſe Caſes. (1.) Such as ſhall appoint the Field, tho the Fight be not acted. (2.) Or ſhall ſend Challenges in Writing, or Meſſage. (3.) Or ſhall deliver either of them. (4.) Or ſhall accept or return the Challenges. (5.) To be a Second. (6.) To depart beyond Seas to Combate. (7.) To revive a Quarrel by ſcandalous Brutes, Paſquils, &c. *Greece* and *Rome* had not this practice of Duels. It is ſaid, *Fas eſt & ab hoſte doceri*. There was a Duel between two Eminent *Turks*, the one was ſlain, the other ask'd by the Council of *Baſhaws*, *How durſt you undertake to fight one with another, are there not Chriſtians enough to kill?* (a pertinent application may be made here) *Did not you know, that whether of you were ſlain, the loſs would be the Grand Seignours?* Judicious Trials by the Sword anciently in *Spain* the *Goths*, and the Northern Nations, and the *French*, before the late rigorous Laws were practiſed: But yet a wiſe Man ſaid very well, *Taliter pugnantes, videntur tentare*, &c. *Thoſe that fight ſo, ſeem to tempt God, becauſe they are willing that God ſhould work a Miracle*, to wit, *that the Conqueror ſhould always be in the right, which has often fail'd.* 'Tis a remarkable thing, that amongſt *Solon*'s Laws, there was not one againſt Affronts; and being ask'd the reaſon why he ordain'd no Puniſhments againſt 'em, he anſwered, *He could not believe*

lieve the World so fantastical as to take 'em. No Challenge is to be accepted, or given, we may defend our selves, and kill the Aggressor too, when there's no other way to escape with our own Lives. *Seconds* come under the same Circumstances (very rear) with *Firsts*; and he cannot be my Friend, that wou'd engage me in Duelling, contrary to my Reason, Law, and Religion. ——'Tis a base little Spirit, that loves *Revenge* and *Error*; but he that *begs Pardon for his Mistakes, is Generous*; *because it is a Debt*, and what is due, ought not to be withheld. — Read *Seneca*.

Quest. *Whether Astronomers can truly know the bigness of the Sun, Moon and Stars, each of which they make so many times bigger than the Earth?*

Answ. The most modest of 'em will not pretend to any *exactness* in these matters, which depend chiefly on Conjectures and probable Suppositions. That there can be no great certainty in things of this Nature, we may rationally infer, from the vast and *irreconcilable difference* betwixt the Computations of the most Learned and Industrious in these Sciences. They all reckon both the distance and bigness of the Stars by *comparison with the Earth*, in whose Diameter they don't very much differ, but in comparing it with others infinitely *disagree*. The Moon, as being nearest to us of all the heavenly Bodies, one wou'd think they might be best acquainted with, and guess best at, yet here they come no nearer one another than four or five times the bigness of the Earth, which *Ptolomy*'s Followers account thirty nine times bigger than the Moon, *Tycho* forty two, *Copernicus* forty three, *Lansbergius*, who rely'd on *Tycho*, forty five and a half. *Mercury* is esteemed by *Ptolomy* nineteen thousand times less than the Earth, by *Tycho* but nineteen, (a very great fall,) by *Landsbergius* only twice less. *Tycho* thinks the Sun but a hundred thirty nine times bigger than the Earth, *Copernicus* a hundred sixty two, the *Ptolomæans* a hundred sixty seven, *Landshergius* is liberal enough, and makes it four hundred thirty four times bigger, and so of the rest. From whose so vastly different Computations we may well conclude the uncertainty and fallibility of any such Guesses.

Quest. *Whether* Ninias *the Son of* Ninus *and* Semiramis, *the fifth Emperour of the* Assyrians, *were the same with* Amraphel *King of* Shinar, *of whom we read* Gen. 14?

Answ. The affirmative seems not improbable, from several reasons. First, The general stream of Writers have thought him the same; *one Person* having, as 'tis notorious, *different Names*, both in Sacred and Prophane Writers. ——Agen, 'tis generally agreed *Ninias* the Son of *Semiramis*, King or Monarch of *Babylon*, the same with *Shinar*, reigned in *Abraham*'s time, and that the overthrow of the four Kings by *Abraham* happened during his reign: For *Ninias* reigned, as Chronologers generally have agreed, 38 years, and *Abraham* came into *Canaan*, according to their Computation some 23 years after *Semiramis* dy'd, which was the 75*th* year of his age, so that he and his *Fellow Kings* might have receiv'd this overthrow in the 85*th* year of *Abraham*, and the 33*d* of his own reign. It's true, here's a great Objection against this Hypothesis, and 'tis, —— That *Chederlaomer*, another of the Kings, whose Country was

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Elam, or *Persia*, commanded in chief in this Expedition, the *Kings* of *Sodom*, *&c.* being his Vassals, not the others. —— And this not well agreeing with the account profane Histories give us of the greatness of the *Babylonian* Empire at that time. Tho to this Sir *Walter Rawleigh* very judiciously replys, —— That by the softness and luxury of *Ninias*, the vast Conquests of *Ninus* and *Semiramis* being lost, the Empire he possest might be agen restrained to *Babylon*, the Plain of *Shinaar*, or a much smaller Tract of Ground than it formerly possest, and from hence *Chederlaomer* might date the Grandeur of his Empire.

Quest. *If Polygamy were allow'd, whether we shou'd not have a more temperate Age than now we have?*

Answ. Much otherwise, from the very thing it self; for certainly (*ceteris paribus*) he's a more temperate Man that can dine upon one Dish, than he that gorges himself upon twenty or thirty: But more from the Effect 'twould produce— All *Intemperance* the more 'tis indulg'd, the higher it grows. The Drunkard is ever dry, and will be so, tho he cou'd draw up an Ocean; and the more Wealth a Covetous Man has, the more still he scrapes for. And this we learn from *Experience*, as well as *Reason* —— Where are fouler Lusts, than in those Countries where *Polygamy* is allow'd, particularly, in the *Turkish Seraglio's*, and all the *Eastern Nations*? And thus we see even in Sacred History, that those whom perhaps the *Laws* or *Customs* of their Country indulg'd the liberty of *two Wives*, wou'd not stop there, but some of 'em wou'd have *two hundred* and more, as many as they cou'd get.

Quest. *Whether are more Inconstant in Love, the Men or the Women?*

Answ. For the most part we believe 'ti a pretty even lay, tho Interest makes both theone and the other complain loudest of the contrary Sex But shou'd the Women be most *unconstant*, the contrary to which we are more inclin'd to believe, they seem at least more *excusable* than we, because our Sex are generally the *Aggressors*; and besides, we pretend to more *firmness* and *constancy*, than we'll allow in them. Add to this one Observation more, That we have known very few Kings or Princes who have been constant to one Woman: And have Instances of some, who cou'd not be contented with less than *several hundreds*; whereas we have but comparatively few of the *Female Sex* in that high Station, who have been false to their *Lords*; and never heard of any of 'em who kept a *Seraglio of Men*, or cou'd not be satisfied with less than a *hundred Husbands*.

Quest. *Whether in a Dishonourable Amour is most to blame, the Man in tempting, or the Woman in yielding?*

Answ. We think the Man; not only for a Reason mention'd in the preceding Question, but because he's the *very Cause* of the *Evil*. The Woman had been *Virtuous*, had he not tempted her, tho had she resisted, ten to one but the Man wou'd have found some other of a more pliable Temper

Quest. *Whether it be really*, in se, *a Happiness to have a handsome Wife?*

Answ. Few Men but wou'd count it so. If the Goods of Nature, as *Wit, Beauty, Wisdom, &c.* are really desirable in my self, or Children, they are so in what is as near as one, and nearer to me than the others. An *Happiness* then we think

it is to have a *Fine Woman*; but as the *lewd World* goes, we muſt own a very dangerous *Happineſs*; and if a *noted Beauty*, the danger is ſtill greater, leſt, as *Osborn* roguiſhly expreſſes it, every gawdy Fleſh-Fly ſhou'd be crowding nearer to her than is fitting. But if there's *Virtue* too, as well as *Beauty*, and a *Fair Soul* to inhabit a *Lovely Body*, there's no fear, but one will be ſufficient guard to the other.

Queſt. *What muſt a Gentleman do that hath loſt his Miſtreſs, in order to forget her, and prevent the danger of Love-Melancholly?*

Anſw. *Love* and *Melancholly*, if they don't proceed from Idleneſs, yet are often fed and nouriſhed by it; and the contrary muſt therefore be in all probability a Cure for both. Accordingly, we'd adviſe the Gentleman to go to the Wars, ſince a *deſperate Diſeaſe* muſt have a *deſperate Cure*; where, in the Fatigues of Sieges, Campaigns, Marches, and Countermarches, he's as likely to loſe both his *Melancholly* and *Love*, as any where in the World.

Queſt. *Whether Fondneſs, or a more diſdainful Coyneſs, be more deſireable in a Miſtreſs?*

Anſw. They are both Extreams, and conſequently one can't be much more diſagreeable than the other: But as in all Extreams one is often a little nearer the middle than the other; as *Prodigality* nearer *Liberality* than *Covetouſneſs*, *&c.* ſo here we are apt to think *Coyneſs* as more prudent in the Women, ſo more deſireable to the Men, if they wou'd have their fancy'd Happineſs laſting; ſince *Fondneſs* quickly makes 'em *nauſeate* and *ſurfeit* on what they before ſo paſſionately admired.

Queſt. *What's the beſt Cure of Jealouſy? &c.*

Anſw. 'Tis ſuch a perverſe Paſſion, we queſtion whether any will do't. Kindneſs does but increaſe it, and makes the Perſon ten times yellower than before, and if that fails, 'tis n't very likely *Unkindneſs* ſhou'd be more effectual. To be in earneſt, we ſee no remedy for't, but *Patience*, *Prudence* giving no occaſion, either in *appearance* or *reality*, and then ſlighting, or taking no notice on't; which, if any thing, will make it dye of it ſelf.

Queſt. *Whether all Marriages are made in Heaven?*

Anſw. No certainly, for we are ſure ſome are made in *Hell*, as *Inceſtuous Marriages*, and ſuch like. But the bottom of the Queſtion is, *Whether every Man and woman, who marry together were predeſtinate to the ſame.* If by this *Predeſtination*, is meant ſuch a neceſſary determination of our Actions as make 'em ceaſe to be humane, or which is the ſame, free and rational, we muſt abſolutely deny any ſuch thing, as being only an Excuſe for Impudence and Folly, and may as well be made uſe of by ill Perſons as weak ones. In the mean time I don't doubt but the Providence of God does really interpoſe and preſide over all human Actions, *ſuo modo*, or in ſuch a way as is agreeable to it's own Juſtice and Wiſdom, and the Nature of Man, and if in other actions, certainly in this, which is of the higheſt concern as to the *Happineſs of Life*, ſo as to permit the evil, and diſpoſe to the good; but this, as has been ſaid, infers no manner of neceſſity upon us, nor in the leaſt takes away the freedom of our actions, which we feel we have in what ever we do: Tho reaſon tells us there's one above us, and tho it may perhaps fall ſhort in its Enquiry how theſe things

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can be well reconciled with one another.

Queſt. *Whether there are any other Worlds beſides this we live in?*

Anſw. The word *World* is in this place an equivocal or ambiguous *Term*, which I muſt therefore diſtinguiſh upon, before I anſwer the Queſtion. If by *world* is meant ſuch an Earth, ſo inhabited with ſuch Creatures as ours is, no doubt there's no other *viſible World*, becauſe there is no other place where *Mankind*, or the *Race of Adam* lives. That there are other Globes beſides this Earth, we are as ſure of as our Eyes can make us, and can never doubt as long as we ſee the *Sun*, *Moon*, and *Stars* all round us. That any of theſe are actually *inhabited*, as the certainty can never be known, ſo we eſteem the probability to be very *weak*, if it lies not rather on the other ſide of the Queſtion. *Spirits* have no need of ſuch *Habitations*; beſides the *Good* are in Heaven, the *Bad* in all probability nearer *this World*, where they may do moſt miſchief. No other rational *Creatures* there are but Man, and for irrational, they are only for his *Service*, and what ſhou'd they do ſo far out of his reach? It's true, God may make ſome other orders of *Beings*, to us unknown, but ſtill according to our notions of *Things*, they muſt ſome way or other partake of theſe *Natures* before mentioned —tho whatever they are, if any ſuch thing, they are to us utterly unknown.

Queſt. *How comes the Duty of Singing Pſalms in private Families to be ſo generally neglected as we find it is?*

Anſw. There are a ſort of *Enthuſiaſts* who neglect this *Chriſtian Exerciſe* out of a miſtaken piece of Conſcience, thinking it, forſooth, a *carnal way of Worſhip*, tho therein they directly contradict the Apoſtles Precept, and our Saviours Practice, and may as well object againſt uſing Words, as Tunes, in Devotion, one being invented as well as the other; nay, perhaps a *Tune* the more *natural* of the two: But of theſe there are not many. A more *general Reaſon*, for the neglect may be the general *Decay of Piety*, every where too viſibly reigning——*Singing Praiſes* and *Pſalms* to God, being too Spiritual an Exercise for the moſt of Men, as too Carnal for ſome few. I am unwilling, among other Reaſons, to remember that I have ſeen thoſe times when't had been enough to have been call'd a *Phanatick*, to have had any ſuch thing in a *Family*; but theſe things are better forgotten. There's one *Reaſon* more which I am confident has extreamly prejudic'd the *Ingenious part of the World* againſt this moſt pleaſant and holy Exerciſe, and that is the diſadvantage of the *Vulgar Tranſlation* (not to add the ill choice of the *Tunes.*) But this inconveniency is already partly remedied by the incomparable Verſions of Mr. *Patrick* (as far as he has gone) Mr. *Tate*, Dr. *Brady*, Mr. *Ford*, and ſome others.

Queſt. *Whether a Contract ſolemnly made with all the moſt Sacred Invocations, may be violated by any unfortunate Accident or Error in Life or Manners? (the breach of the Seventh Commandment only excepted) and whether the offended Party may abandon the other for a new Lover, without a joynt Conſent, or whether it may be done with Conſent?*

Anſw. Such a Marriage is valid, and not to be cancell'd either with or without the Conſent of either

or

or both Parties, unleſs under peril of Damnation, which a continued Habit of Adultery expoſes the *Vow breaker* to, upon another Marriage, which will certainly one time or other be met, altho our Common Law takes no notice of it; for Marriage is like a Deed of Gift, there's no recalling it when once done: So that young Perſons (for it's too common a Vice of the Age) ſhould be careful to act no farther than they are willing to ſtand by. That Marriage is not generally what it is taken to be, is manifeſt by the ſeveral Cuſtoms of Nations, theſe publick Solemnizations are only to the ſatisfaction of the World, to avoid Scandal, and make proper Objects for the *Law* to work on, in matter of Iſſue, Debts, Mortgages, and to give other Perſons notice from intruding into ſuch a Right or Propriety; all which would be confus'd, if there was no Perſon that could legally be indited: As for Example, a *Whores Debt is her own, but a Wives her Husbands.* We could give many dreadful Inſtances of Vow-breakers, but of late a very particular one. A young Man courted a Maid, won her, and they were contracted ſolemnly *betwixt themſelves*, but not marrying immediately, he ſolicits her for a Nights Lodging, as there was convenience enough (too much as it happened) ſhe obſtinately refuſed, before a publick Satisfaction was *given to the world.* He promiſed to marry her the next day, made many *ſolemn Proteſtations* of his Conſtancy, and at length prevail'd; they ſlept together that Night, ſomething hindred their Marriage the next day, and with leſs, tho not without ſome Importunity, he ſlept with her again, and amongſt other *Proteſtations*, he wiſh'd, if he prov'd falſe to her, and pray'd to God *he might break his Neck.* In a little time ſhe prov'd with Child, inform'd him of it, and pray'd him to marry her. He began to ſcorn her, and went and courted another Miſtreſs, and the next day after, in lopping a Tree, he fell down and broke *his Neck.* And thus the *Vow-breaker* met his wiſh'd-for Fate: *And 'tis well if all his puniſhment was cancell'd by ſuch a judgment.*

Queſt. *Whether it's lawful to make a Vow never to Marry? If 'tis ſo, Why not to all as well as one? and if ſuch Vow be lawfully made, whether or no it ought to be broken?*

Anſw. I queſtion very much, whether it be lawful to make an abſolute *Vow never to Marry*, and am rather inclin'd to conclude in the Negative, for 'tis to me unanſwerable Reaſon —— Becauſe the whole Temper and Conſtitution of the Body has been known to alter in ſome Years time; and tho a Perſon may at one time have Power over himſelf in things of this Nature, he may not at another; the Body being *perfectly mechanical*, and in ſome caſes refuſing to obey the Mind. A ſafer Courſe in my Judgment, if Perſons are willing to devote themſelves to a ſingle Life, for the more uninterrupted Service of God and their Country, is to do as 'tis ſaid a late Noted Man has done for ſeveral Years, *Make a Vow every Morning, not to Marry till Night*; ſince for ſo long one may be able to gueſs at ones own ſtrength.—— For the next Queſtion —— If ſuch a Vow be lawful to *One*, why not to *All*? I have already anſwered, That ſuch an abſolute Vow never to marry, would not be lawful to any one; (I would be underſtood, in ſuch Caſes where there's a poſſibi-

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lity of breaking it) and if not to *One*, much leſs to *All*. I add yet more, that *tho* to *One*, *not* to *All*; for this wou'd in the time of two or three Generations unpeople all the World. The latter part of the Queſtion is, from what has been already ſaid, eaſily decided. A Vow lawfully made ought not to be broken, unleſs there appears ſome impoſſibility of its performance, which could not be foreſeen at the time when 'twas made—But a Vow unlawfully made, that is, either to an unlawful thing, or to what we might then foreſee an impoſſibility in its performance, muſt be repented of, that ever 'twas ſo wickedly or raſhly made; when in one Caſe it proves impoſſible to be kept, and in the other ought to be broken.

Queſt. *Whether all Souls will be equally happy in Heaven?*

Anſw. I think not, being rather inclin'd to believe Degrees of Glory there, as of Piety here—If Degrees of Puniſhment in Hell, there muſt be of Happineſs in Heaven: One there is, or elſe all Sins were equal; the other conſequently there muſt be; for there is a right unto, and Juſtice in Rewards as well as Puniſhments; tho one, 'tis granted, owing to God's goodneſs; t'other to our own deſert--Over and above, that, without granting ſuch Degrees, I know not how to make ſenſe of *Paul*'s words —*As one Star differs from another Star in Glory, ſo alſo ſhall it be in the Reſurrection of the Juſt.*

Queſt. *Whether the Soul of a Child quick in the Womb ſhall enjoy Heaven or Hell?*

Anſw. Enjoying Hell, is a very odd Expreſſion,—But the meaning is plain,——— Whether it ſhall be eternally Happy or Miſerable? In Anſwer—It muſt be one of 'em—it cannot be without Action, becauſe that's of the Eſſence of Spirit; and if it acts, it muſt be ſenſible either of Joy or Miſery. But I ſuppoſe the Queſtion was intended disjunctively,—In which of thoſe two States we ought to conclude the Souls of Infants? I ſhall give this Anſwer to the Queſtion now before us—That for the Children of good Men, or believing Parents, there's none of the moſt rigid but think 'em Happy, and ſav'd by their Parents Faith; tho rather I'd ſay, by the Merits of our Saviour. That if any will ſay, the Child ſhall be eternally puniſh'd with Eternal Miſery for the Parents Sin, or want of Faith; and that the immediate Parent, as well as *Adam*, that the moſt juſt and merciful God will put a pure Soul into corrupted Matter, let it remain there but a few Minutes perhaps, or Hours, without ever being ſo much as capable of offending him; on purpoſe only to take it out agen, and throw it into infinite endleſs Torments; or that the Merits of our Saviour cannot or muſt not reach the poor Infant, becauſe of want of Faith in his immediate Parents: ——If any are of this mind, they muſt forgive me if I can never ſubſcribe to ſuch Doctrines, as in my Opinion, neceſſitate Mankind to entertain very hard Thoughts of the common Father of the Univerſe.

Queſt. *Whether 'tis lawful for Chriſtians to Swear on any Occaſion?*

Anſw. Yes, undoubtedly—— if on great and ſolemn occaſions, for they have the Examples ———of God himſelf, who is commonly introduced in the Scriptures, ſwearing by himſelf——— and ſtrengthning the Faith of his Saints, by his Oath as well as his Promiſe: And of good Men, who have followed his Example, St. *Paul* himſelf

ſelf calling God to witneſs, when he tells thoſe whom he writes to, *Before God I lye not.* 'Tis the end of all Strife, and the way of Deciſion not only permitted but enjoyned by God himſelf, and that not as a part of the Ceremonial Law. 'Tis objected, That our Saviour commands his Diſciples, ——*Swear not at all!* To which I anſwer, that this Precept muſt be reſtrain'd to common Swearing, upon light and frivolous occaſions, which it ſeems 'twas the Cuſtom of the *Jews* to do, (as 'tis now with ſo many who diſgrace the Name of Chriſtians) the Unlawfulneſs whereof our Saviour teaches, even notwithſtanding all the ſubterfuges, and a ſort of Clipping their Oaths (as ſome now) not ſwearing immediately and directly by *God*, but by *Heaven*, *Jeruſalem*, the *Temple*, or the *Altar*; which our Saviour tells 'em, is the ſame as if they ſwore by God himſelf. But that this Precept is not to be taken in the utmoſt literal Latitude, wherein ſome few Enthuſiaſts receive it, is plain by examining thoſe other Precepts given at the ſame time. That of parting with the Coat, of turning the other Cheek, *&c.* which as all acknowledg, only ſignify a diſpoſition rather to ſuffer Injuries than inferr 'em, or privately revenge 'em. 'Tis alſo plain by the forementioned Example of St. *Paul*, who undoubtedly underſtood the Mind of our Saviour in thoſe Precepts he left his Church: Unleſs thoſe who are againſt Oaths, will be ſo modeſt here, as they have been in other places, and plainly tell St. *Paul*, that he *wanted the Spirit*, when he made uſe of any ſuch Expreſſion.

Queſt. *Who was the firſt Founder of Atheiſm?*

Anſw. Who, but the *Devil*, the beginner of all *Miſchief*, eſpecially that which will ſo much promote his *Kingdom of Darkneſs*? Some may perhaps object, That we *ſlander* him, ſince it's ſaid, *He believes and trembles*, therefore he can't be the *Founder of Atheiſm*, and the *Atheiſt* muſt by neceſſary conſequence be even worſe than his *Father*. But neither are many of thoſe who dignify themſelves with that *Title* really ſuch, tho they wou'd fain be ſo; nor does it follow, that one who believes not *Atheiſm* himſelf, for that Reaſon might not be the *Founder* of it; for he has been a *Lyar* from the beginning, and ſo it ſerves but to promote his *Intereſt*, wou'd freely enough endeavour to perſwade others what he does not himſelf believe, as he did in the caſe of our *Firſt Parents*.

Queſt. *What became of the Ark when the Flood was over?*

Anſw. It reſted upon the *Mountains of Ararat* —— This I am *ſure* of, and no more; ſince for the Stories of ſome *Fragments* thereof remaining a thouſand years or more after, I eſteem it perfectly *fabulous*. ——In all probability it there lay ſtill where it reſted, for a *Monument* of what happen'd in it, for ſome ſucceeding *Generations*; being beſides of that *Bulk*, it could not eaſily be *remov'd*, unleſs taken aſunder, where'tis likely it remain'd, till *Time*, which conſumes all things, had *moulder'd* it to Duſt. And that many a *fair Year* and *Century* before thoſe who pretend any part of it remaining in their Time, were in being.

Queſt. *Whether* Adam *ſhould have multiplied Children if he had lived in the State of Innocency?*

Anſw.

Answ. I meet with very plausible Objections against the *Affirmative*, which I shall endeavour to prove, after I have answer'd what is brought against my *Opinion*. One Argument is alledg'd out of *Lib.* 5. *Phis. Text* 51. where 'tis said that *Corruption is contrary to Generation*, but Contraries are in all Acts. Now in the State of Innocence there was no *Corruption*, and therefore cou'd be no *Generation*; the *Minor* I deny not; and the *Major* would be demonstrative if the Body begat the Soul, or if the Body of Man in its own Nature was *incorruptible*, when 'tis generally concluded that it was not so according to its first matter. The second Argument us'd against it, is, that if *Man had multiplied*, and been immortal, the World wou'd have been too populous: To which I answer, This Position is against the received Notion of all Politicks, for every one almost (if they will give themselves the liberty to Converse) will find that the poorest *Common-wealths* are the least peopled; and if all *Adam*'s Heirs had been alive at this day, there is room enough for 'em, at least wou'd be; for if they found themselves straitned, there's no doubt of more new Discoveries to be made; of those that have been lately found, how poorly inhabited are they, and their *Continents* scarce known; and how many Places that have been inhabited, are now buried in Ruins. ——— I hope there's no need of offering any more Argument to prove my Opinion, than what follows, —*Increase and Multiply*; it was spoken before Corruption, and when *Adam* and *Eve* were yet in the State of Innocency.

Quest. *Whether that Tradition be true amongst some Country People, that those Circles and Meadows and Commons, are places where Fairies dance in the Night-time, and if a house be built upon such ground, whoever shall inhabit therein does wonderfully prosper; and also what is the Cause of such Circles:* ——— To which I shall add one from another Hand, *Whether any Credit may be given to those various Reports of our Ancestors concerning Fairies and Goblins, which frequented and haunted many places in this Kingdom in the Ages last past, and within the Memory of some now living, of whom People would usually borrow Money, Houshold-stuff,* &c. *as they had occasion, observing that just Principle of repaying it; why so frequent then, and so rare now, or not at all observed: What should the drift of those obsequious Dæmons be, and whether you meet with any notable Instances concerning them in History, and your Opinion of them in general?*

Answ. To reduce all this into a Method, I shall first prove, that there have been, and yet are *Fairies*; History is very full of Examples, take the following. I read in *Georgius Agricola*, that great Searcher of Subterraneal Mines, that they appear frequently in those places whence precious Metals are dug, and from their manners are called *Cobali*, or Imitators of Men; these seem to laugh, to be cloathed like the Workmen, to dig the Earth, and to do many things, that really they do not; mocking sometimetimes the Workmen, but seldom or never hurting them. The *Latins* have called them *Lares* and *Larvæ*, frequenting, as they say, Houses, delighting in Neatness, pinching the Slut, and rewarding the good House-

wife

wife with Money in her Shoe.

Siarra hath left us this notable Relation: That there lived in his time in *Spain*, a fair and beautiful Virgin, but far more famous for her excellency at her Needle; insomuch that happy did that Courtier think himself, that could wear the smalest piece of her Work, tho at a Price almost invaluable. It happened one day, as this admirable Sempstress sat at work in her Garden, that casting aside her Eye on some fair Flower or Tree, she saw, as she thought, a *little Gentleman*, yet one that shewed great Nobility by his Cloathing, come riding towards her from behind a Bed of Flowers: thus surprized how any Body should come into her Garden, but much more at the stature of the Person, who as he was on Horse-back, exceeded not a foots length in height; she had reason to suspect that her Eyes deceived her. But the Gallant spurring his Horse up the Garden, made it not long, tho his Horse was little, before he came to her; then greeting the Lady in most decent manner, after some Complements past, he acquaints her with the Cause of his bold Arrival; that forasmuch as he was a *Prince amongst the Fairies*, and did intend to celebrate his Marriage on such a day, he desired she would work him Points for him and his Princess against the time he appointed. The Lady consented to his demand, and he took his leave; but whether multitude of business caused the Lady to forget her Promise, or the strangeness of the thing made her neglect the work, thinking her sight to have been deceived, I know not: yet so it fell out, that when the appointed time came, the work was not ready. The hour wherein she had promised the Fairy Prince some Fruits of her Needle, happened to be one day as she was at Dinner, with many noble Persons, having quite forgot her Promise, when on a suddain casting her Eye to the Door, she saw an infinite train of Fairies come in; so that fixing her Eyes on them, and remembring how she neglected her promise, she sat as one amazed, and astonished the whole Company. But at last the Train had mounted upon the Table, and as they were prancing on their Horses round the brims of a large Dish of White-broth, an Officer that seemed too busy in making way before them, fell into the Dish, which caused the Lady to burst into a sudden fit of laughter, and thereby to recover her Senses. When the whole Fary's Company was come upon the Table, that the brims of every Dish seem'd fill'd with little Horsemen, she saw the Prince coming towards her, and hearing she had not done what she promised, seemed to go away displeased. The Lady presently fell into a fit of Melancholly, and being asked by her Friends the cause of these Alterations and Astonishments, related the whole matter; but notwithstanding all their Consolations, pined away, and died not long after.

Now upon a Supposition that such things have been, there's a possibility that they yet may be: In the *North of England*, they have been very frequent, and if we may believe a late Relation I met with, there yet are such things; for the dancing upon such Circles in the Night-time, (as are to be seen in *Meadows, Commons, &c.*) we have Instances enough, but not more common than in other places. The Cause

Cauſe of thoſe Circles are not the *Faries* dancing there, but more probably from *Lightning*, as has been obſerv'd in the Tranſactions of the *Royal Society*, and 'tis very reaſonable that that *Bituminous Sulphurous* heat (which always darts circularly from Lightning ſhould haſten the *vegetation of Graſs* where it falls, as *forced Years*, *Apples*, &c. are ripened by a greater heat, ſooner than thoſe of the ſame Tree where they grew. If it be demanded, that Lightning can ſcarce fall in the ſame place the next year again, and yet the ſame Circles appear again: I anſwer, that every *thing produces it's like*, and the Seeds or Roots of a ſtronger ſort of Graſs muſt the next year produce a ſtronger Graſs than the other which is weaker, but in two or three years you will find the forced power to abate, and that Graſs to return by little and little to it's old likeneſs again. That Houſes built upon *Fairy Ground* or *Circles*, are more than ordinary proſperous, is fabulous, there being juſt contrary Inſtances. In ſhort I meet with no reaſon to believe (as ſome wou'd have it) that theſe *Fairies generate, and are mortal*, but that they are Devils aſſuming ſuch little *Airy Bodies*; for 'tis obſervable, that they were never found but where People were ſuperſtitious and credulous: And as for the power they have had over ſome People, as to *blow out an Eye, ſtrike em lame, lend Monies to be paid again, to be kind to cleanly Housewives, and pinch the Sluttiſh*, all which Inſtances I am very well ſatisfied of, and it amounts to no more than this, that by *diſtruſts of Providence, vain Fears, ſuperſtitious Credulity, and a falſe Faith*, ſuch Perſons have put themſelves under the Devils power; as we meet with parallel Inſtances of *Charms for the Tooth-ach, &c.* I believing ſuch things, the Devil effect: 'em, by ſome natural means we know not of, he being willing to have as many Servants as he can upon any terms whatever. That ſuch things appear leſs than formerly, is, becauſe the *Chriſtian Religion* is better underſtood, and People are not ſo ignorant and ſuperſtitious as they have been: and that this Argument is good, is verified by the frequent Apparitions and Deluſions of Devils in the *Indies*, where the poor, ignorant, ſuperſtitious, credulous Inhabitants are kept in a miſerable awe and ſlavery by 'em.

Queſt. *Whence are the ſtrange Antipathies in Nature, as to ſwoon at the ſight of a Cat, an Egg, Cheeſe; ſweating at the cutting of a Limon, &c.*

Anſw. Amongſt the innumerable Inſtances I find of this nature, I ſhall relate one or two perhaps very uncommon: One I read of, That if Pork, or any thing made of *Swines Fleſh*, were brought into the Room, he would fall into a *Convulſive Sardonian Laughter*, nor cou'd he for his Heart leave, as long as ſuch an Object was before him. *Libavius* reports, That a certain Man wou'd be ſurprized with a *Lipothymy* at the ſight of his own Son; nay, upon his approaching near unto him, tho he ſaw him not; for which ſome aſſign'd this Reaſon, That the *Mother, when ſhe was with Child*, uſed to feed upon ſuch Meats as were abominable to the Father; (concerning the rationality of this Conjecture, ſee Sir *K. Digby*'s Diſcourſe of Bodies, *p.* 409, 410.) Another would fall into a *Syncope*, if either a *Calf*'s *Head*, or a *Cabbage*, were brought

near

near unto him. We have already ſhewn the *Power of Imagination as to Longing, Marking, &c.* as before, which we muſt again make uſe of, in the reſolving this Queſtion thus: 'Tis obſerv'd, that thoſe Meats which the *Mother longed for*, the Child when born is very greedy of the ſame; ſo on the contrary, when Mothers take an *Averſion* to any ſort of Meat or Creatures (*occaſioned by Fancy and Indiſpoſition of Body when Breeding*) the ſame is by the Imagination of the Mother (as before) impreſs'd and fix'd into *the very Nature of the Child* ſhe goes with, as in the laſt mention'd Example of the *Calf's Head and Cabbage*; the Mother had a ſtrange Averſion to that Meat in Breeding, and the Fancy had the ſame effect as Longing in other Women; for the Child was mark'd on the right ſide, in the form of a *Calf's Head*, and on the left with the likeneſs of a *Cabbage*.

Queſt. *Whether every Angel makes a Species?*

Anſw. The Queriſt ſhou'd be a Philoſopher by this Queſtion, and I am very willing to comply with ſuch; only 'tis a ſort of unhappineſs to ſpeak unintelligibly to ſome part of the World, and we have no other Plea for ſuch a Rudeneſs but this, *That all Subjects muſt be treated on according to their own Nature, or elſe I muſt let 'em alone.* I aſſert, that *Angels* are not of one and the ſame *Species*, and I doubt not but it may ſeem abſurd, till for proof of it we add, *That in things which are of the ſame Species, there cannot be ſomething firſt, and ſomething laſt*, (lib. 3. Metaph. Tex. 11. *Tom.* 3) but in Angels of one Order, there are firſt, middle, and laſt. Therefore, *&c.*

Indeed, I own that ſome Philoſophers have aſſerted, That all *Spiritual Subſtances* are of the ſame *Species*; from which ſome would alſo infer an *equality of Souls*, but upon weak Grounds, as perhaps may be demonſtrated by and by. Others, that all Angels are of the ſame *Species*, but not of the ſame Principles of *Thought and Action*. Others, that all Angels are only of one *Hierarchy*, and of one *Order*; But thoſe things which agree to conſtitute a *Species*, and only differ in *Number*, yet agree in *Form*, are diſtinguiſhed *materially*; but Angels are not compounded of *Matter*, (as may be eaſily proved) and therefore it follows, that 'tis impoſſible that two Angels ſhould be of one and the ſame *Species*. But if I ſhould grant that Angels are compounded of *Matter*, it won't follow, that there ſhould be more Angels of one *Species*; for then the beginning of the diſtinction of one thing from another ſhould be Matter; nor indeed according to the *diviſion of Quantity*, when Angels are incorporate, but according to the *diverſity of Powers*, by which Action is performed, and *diverſity of Matter* cauſes not only a difference of the *Species*, but alſo of the *Genius*.

Queſt. *What's the Reaſon of the Polarity of the Load ſtone, and that a Needle touch'd with it turns towards the North? And what is the reaſon of the Variation of the Compaſs in ſome places?*

Anſw. I have conſulted all the *learned Pens* that have treated on this Subject, both in *Theorick* and *Experimental Philoſophy*, as the *French Vertuoſi* and our own, *Gilbert, Ward, Cabeas, Kepler, Kercherus, Johnſton, Brown*, Mr. *Boyle, &c.* and from all together I ſee reaſon to believe this, *That the Earth it ſelf is the great Magnet.* Mr. *Sellers's*

Obſer-

Observation bids fair for this Opinion, When a *Bar of Iron* has stood long in the Window, that end of it which is next the Earth, will have the same Virtue which the Loadstone it self has. Mr. *Boyle*, in his Book of the Usefulness of *Experimental Natural Philosophy*, observ'd, that an *Oblong Load stone* heated red hot, lost its attractive *Virtue*, and by cooling it again, he gave its extreams *a Polarity*, and by *refrigerating* the same end sometimes *North*, and sometimes *South*, *changed the Poles at pleasure*; and this Change was wrought not only by cooling it directly *North* or *South*, but perpendicularly, that end of it which was towards the Ground turning towards the North, which shews the *Magnetick Nature of the Earth*, its *Effluviums* being able to impart a Magnetick Faculty to the Loadstone it self. Now if this *terraqueous Globe* be mostly Earth under the North Pole, the *Mystery* is plainly resolv'd; or if it be the most perfect Earth there, as not Dust or Sand by the burning of the Sun, or be not o'recome with *restringency of Ice and Cold*; the Case is yet the same. Hence the Solution of the *Variation of the Needle is also plain*. I am assur'd, that between the Shore of *Ireland*, *France*, *Spain*, *Guiney*, and the *Azores*, the North Point varies towards the East; at some part of the *Azores*, it deflecteth not; on the other side of the *Azores*, and this side of the *Æquator*, the North-Point of the *Needle wheeleth to the West*, so that in the Latitude 36. near the shoar, the Variation is about 11 Gr. but on the other side of the *Æquator*, it is quite otherwise; for in *Brasilia*, the South Point varies 12 Gr. unto the West, but *Elongating* from the Coast of *Brasilia* toward the shoar of *Affrica*, it varies Eastward, and arriving at the *Cape de las Aquilas*, it rests in the Meridian, and looketh neither way, *the Cause of which Variations, is, the inequality of the Earth variously disposed, and indifferently mix'd with the Sea, the Needle driveth that way where the greater and most powerful part of the Earth is placed*; for whereas on this side the *Azores* the Needle varies Eastward, it is occasion'd by that vast Tract of part of *Europe* and *Asia* seated Eastward. At *Rome* there's a less Variation (*viz.* 5 Degrees) than at *London*; for on the West-side of *Rome* are seated the great Continents of *France*, *Spain*, and *Germany*, but unto *England* there is almost no Earth westward.

1.

Quest. *It was the time when the pale Queen of Night,*
When all her starry Train did sweetly shine,
When silent dullness did to sleep invite.
And weary Souls lay drown'd in Love and Wine.

2.

In this propitious hour the God of Love
Breath'd in my Soul, and whisper'd in my Ear,
Told me the Moon *high in her* Orb *did move,*
And that th' appointed happy hour was near.

3.

No ſooner the blind God had touch'd my Heart,
But all Lethargick Sleep was quickly gone,
All midnight Dreams did at his Sight depart,
As Miſts diſſolve before the Riſing Sun.

4.

Then up I roſe, and did my ſelf convey
With ſtealing Steps unto the Bow'r of Bliſs;
To Mariana's Bow'r, which did diſplay
A Bed of Roſes in a Paradiſe.

5.

No Night was there but what the Trees did make,
For all refulgent was with Lunar Light;
The Sun when near the Zenith ne're cou'd take
With ſuch ſweet Beauty's the admiring ſight.

6.

But as fair Eden was a Wilderneſs,
And all unpleaſant did to Man appear,
Till Heaven conſider'd his Unhappineſs,
And Eve was ſent to make the happy Pair.

7.

So all the Charming Objects of this Night
Could not my Soul from its lov'd Center draw;
The Songs of Angels could not me delight,
Till I my deareſt Mariana ſaw.

8.

The Time prefix'd, pale Luna now had brought
When my dear Charmer ſhould have met me there,
She comes, ſaid I; for ah, I little thought
She could be Falſe, who was ſo wondrous Fair.

9.

I waited long, and Sigh'd the time away,
And try'd if Love would ſuperſede my Fear,
For Lovers Souls are ſooner bent the way
That leads to Hope, than that unto Deſpair.

10.

What various Paſſions ſeiz'd my troubled Breaſt
When firſt I thought even ſhe could prove untrue?
What wild Idea's robb'd my Soul of Reſt?
How did my Hopes decay, my Fears renew?

11.

My Hopes, which vaniſht with the Night away,
And letting Stars her Perjury proclaim;
The Moon grew ſick at the approach of Day,
And left me Curſing Mariana's Name.

12.

Now learn'd Athenians tune your willing Lyre,
And in ſoft Muſick waft me to that World
Where Love's bright Flames no longer feed deſire,
Or Souls with various Paſſions toſs'd and hurl'd.

13.
For I am loſt in Hurricanes of Grief,
No Joy's Horizon bounds my wandring Sight,
My Eyes *deny'd, the* Object *of* Relief,
View nothing now but Everlaſting Night.

14.
The Sun *does daily* ſet, *but ſetts to riſe,*
The Moon *each Month doth loſe her* borrow'd Pride;
Yet they regain their Light, *and grace the* Skies;
He like a jocund Bridegroom, *ſhe the* Bride.

15.
But all my Glories *are for ever fled,*
And loſt for ever in the Womb of Night,
No light appears my wandring ſteps to guide,
But Ignis fatuus, *which deceives my ſight.*

16.
Yet I am forc'd to follow, tho it lead
To the black brink of Ruin and Deſpair,
I thought this Beauty with the Night was fled,
But now it riſes like the Morning Star.

17.
This perjur'd ſhe, *whoſe* Crimes *might ſink her Soul*
Quite through the Center *to th'* Infernal Pit.
Yet now methinks her Eyes *begin to roll,*
And ſhine like Diamonds that are ſet in Jett.

18.
Tell me why Beauty *has ſuch wondrous* Charms,
why Gaudy Nature *baffles Human* Art?
Why the ſhort Pleaſures of a Woman's Arms
Dethrone Mans Reaſon, and bewitch his Heart?

19.
The Fire of Love *burns fiercely more and more,*
And Chymiſt-like *has chang'd my* Earthly Frame,
Each Atom *now that* paſſive *was before*
Is big with Soul, and I no more the ſame.

20.
Say where my Thoughts ſhall their glad Requiem *find,*
Free from the tumults of ungrateful Love?
Say, ſhall I pluck this falſe one *from my Mind,*
And in the Orb of Wine *not* Women *move?*

1.
Anſw. The *jolly World's* deceiv'd; ah happier thoſe
Who in fair Virtues Paths ſerenely tread;
The *Day* with pious Thoughts devoutly *cloſe,*
With equal *Calmneſs* take their *Grave* and *Bed.*

13. For

2.

As *happy* they whom the *true God of Love*
Gently inſpires ſoft-whiſpering in their Ear;
Who when the *Moon* high in her *Orb* does move
Forget all mortal *Thoughts* and *Pleaſures* here.

3.

Nor ſooner his *kind Spirit* can touch their *Heart*,
But all *inglorious ſleep* is chac'd and gone;
All *worldly Dreams* muſt at his ſight depart,
Thoſe *Miſts* diſſolve before th' *Eternal Sun*.

4.

Then up they riſe, and their glad *Minds* convey
On a wing'd *Sigh* to yon ce eſtial *Bow'r*;
The *Path* which thither leads, the *milkie Way*,
The *Skie*'s the *Fields*, and every *Star*'s a *Flower*.

5.

No *Night* is there but what our *Crimes* have made,
For all reſulgent is with *heavenly Light*,
The *Sun* himſelf, is but th' *Almighty*'s *ſhade*,
Dazled, like us, with *Beams* more fierce and bright.

6.

But as fair *Eden* was a *Wilderneſs*
While the *firſt Moon* did *wander* there alone,
Till Heav'n beſtow'd a *proper Happineſs*,
And *Eve*, bright *Eve*, t' her raviſht Lord was ſhown.

7.

So all the charming Objects of the *Night*
Too narrow for Mans mighty *Mind* would prove;
The *Songs* of *Angels* cannot yield *delight*
Till they the *Head of Angels ſee* and *love*.

8.

That *Syren-pleaſure* why ſhould we *admire*,
And yet that it *deceives* us, ſtill complain?
Rather let's fix our *Admiration higher*,
Where is no *Fair and Falſe*, or *Fair* and *Vain*.

9.

There no *unmanly Fear* contracts the *Heart*,
There no *falſe Hope* ſhall cheat the graſping *Mind*:
Fear, which at Dreams and Shadows make us *ſtart*,
Falſe *Hope*, the worſt of *Ills* that plague *Mankind*.

10.

How ſhould the *lab'ring Mind* but be diſtreſs't,
When wildly toſs'd on *Paſſion*'s rowling *Wave*?
How can you either *ſafely* hope, or *reſt*,
When there's no *Anchor* the *wex'd Bark* to ſave?

11.

Happier, who wear the Night in Hymns away,
And with the Morning Gods high Praiſe proclaim:
Who teach the *waking Birds* at waking Day,
To celebrate their *Common Makers Name*.

12. Ah

12.

Ah could we but, *Great Bard!* ſo happy be
To feel one *Spark* of that *Cœleſtial Fire*,
We'd leave the *Scoffing World*, our *ſelves* and *thee*,
And mount to Heav'n in *Flames* of pure deſire.

13.

There from the *Angels* learn their *Songs Divine*,
And ſcarce leſs bleſs'd our ſelves than *Angels* prove:
How bright the *Beatifick Glories* ſhine!
How lovely the lov'd *Face* of boundleſs *Love*.

14.

How looks the *Saviour!* what vaſt ſtreams of Light
From his *five dazling Wounds* inceſſant flow!
How mild his heavenly *Eyes*, and yet how bright,
And all thoſe *Joys* we'd gladly dye to know.

15.

From that bleſs'd *Canaan* ſome bleſs'd Fruits we'd bear,
Till you and all the cheated *World* grew wiſe:
We'd tell you what *unfading Beautie's* there,
Tell you how ſweet the *Walks* of *Paradiſe*.

16.

No Winds or Sighs, no Rain, or ſtubborn Tears,
No glowing Wrath, or no reſiſtleſs Fire,
No chilling *Froſts*, or far more chilling *Fears*,
No *Hurricanes* of *Anger*, or *Deſire*.

17.

Here mortal *Beauty* all its Charms would loſe,
Nor *Glow-worms* in the Sun pretend to ſhine:
No fair Enchantreſs could our *Eyes* abuſe,
Or ſeize our *Heart*, if fill'd with *Love Divine*.

18.

We give 'em all, forſake th' *inglorious Field*,
Petition to be *Slaves*, and Court our *Chain*;
Would late retrieve what we too ſoon did yield,
Firſt meanly *yield*, as meanly then *Complain*.

19.

Ev'n yet 'tis poſſible to win the Day,
Could we the *Glorious Prize* of *Conqueſt* ſhow;
Could we that World in its true Light diſplay,
But Ah, we ſink *ten thouſand Worlds* below!

20.

Yet this ſmall *Aim* may guide thy *vigorous Mind*,
May tell thee where thy *weary Soul* may reſt:
Where ſoon th' advantage of the *Change* thoul't find
And ev'n her *Falſhood* bleſs, that makes thee bleſs'd.

Queſt. *Why one hours Sermon ſeems longer than two hours Converſation?*

Anſw. For ſeveral very *unlucky Reaſons.* Sometimes becauſe the Sermon may be duller than the Converſation; at others. becauſe the Hearer is dull himſelf, and han't the wit to like it; ſometimes becauſe thoſe in the Pulpit talk all, and talk ſenſe; when in Converſation, thoſe who love it, may hear their own dear ſelves talk as much, and as impertinently as they pleaſe; and beſides, have the liberty of Contradiction, the very Life and Soul of ſome People ——But the moſt general Reaſon for this ſad Truth, is a very ſad one, and that is the almoſt univerſal *decay of Piety*, added to the *natural averſeneſs* which the beſt Men find in their Minds towards *Acts of Devotion*, till conquered by Induſtry and Pains, which by the Aſſiſtance of God's Grace, in time produce contrary Habits. And where thoſe are to be found, where Men are truly pious and religious, they think no Entertainment in the World comparable to that wherein they may be taught the *way of Happineſs*; nor will they eaſily be tired with what affords 'em at the ſame time ſo much of Profit and Pleaſure.

Queſt. *A Perſon lately Condemn'd in the County of* L——*for a Capital Offence, and the Sheriff on the Day of Execution, being unprovided of a Hang-man, promiſed* 20 l. *to any one that wou'd undertake the Office: The Criminal being therewith acquainted told the Sheriff, That if he wou'd give his Wife* 20 l. *he wou'd be his own Executioner, and was ſo accordingly* —— Query, *whether the Criminal was not guilty of* Suicide?

Anſw. This is a very unuſual Inſtance; but ſince no Injury can accrue to us by the Suppoſition, I take it for granted, and anſwer in the Negative; That he was not guilty of *Suicide*, or *Self-Murder*, but rather the Author of a brave Action, in acting at once two parts of the Law, *viz. Doing* and *Suffering*, in which perhaps he may Challenge all *Chriſtendom* for another *Example*; he ſatisfied the Juſtice of the Law by Dying, and did a good Action in being a Miniſter of the juſt Sentence of the Law: But 'tis ſuppoſed this was not the Conſideration that prevail'd with him, but his *Tenderneſs* to his *Wife:* He knew he muſt die, and 20 *l.* might as well be a Legacy to his Wife, as the Reward of another's Office. If he was a *thinking Man*, I ſhould conclude he had read *Seneca: Ducunt Volentem, Nolentem trahunt Fata: The Deſtines lead the willing Mortal out of the World, but drive out the unwilling.* But to prove my firſt Poſition: He was a dead Perſon in the Eye of the Law, and the Law directs no particular Perſon to be Executioners of its Sentence, but the Law had particularly Sentenc'd him to be Hang'd, which Sentence was as punctually obſerv'd, therefore the Law was ſatisfied, and he committed no Murder in being the Officer of Juſtice.

Quſt. *A young Man that is almoſt out of his Time, hath been a wicked and lew'd Liver, and hath wronged his Maſter very much at ſeveral times, ſo that he doth not know how much, nor nothing nigh the Sum, and is now very ſenſible, and much troubled for it, and wou'd willingly beg Pardon of God for it, reſolving to mend his Life; but not having wherewithal to make Reſtitution, is afraid that God*

will

will not accept of his Repentance: Your Advice *and* Counsel *is humbly desired in the Case.*

Answ. Restitution must be made either in Act or Desire, or else Repentance will be unsincere, and not accepted by God Almighty. Our Advice is thus: Either your Master is a good Man, or he is not; if the first, make a sincere free Confession of your Injustice to him; let him know the impossibility of present repayment, promise, and be as good as your Word, to lay up weekly so much (you know your own Circumstances) in order to wear off the Debt (as near as you can imagine what it is) by degrees, for you contracted it by degrees, and desire his Secresy; if he fears God, he'll promise it, and accept of such a Restitution; and perhaps such an ingenious Confession will make him kinder to you than you can expect. If he be an ill Man, or a peevish, cross, covetous Person, let him not know you have injur'd him, but begin *forthwith* to lay up what you are able, in order to a *repayment* at least, or what you think you may have injur'd him in (if you understand *Arithmetick*, you can compute pretty near; and if you pay him, or his lawful Executors in some way unknown, it won't wound your Repuration, for the Cheat was also unknown. Set upon, and resolve one of these things immediately, and upon your hearty Repentance (*which will be evidenc'd by leaving your ill Courses*) no doubt but God will accept of you. Direct your Letter to me as before, and let us know your Resolves or further Doubts, for Delays in Repentance are dangerous in this World's Concerns, much more in the other. *You shan't want our further Counsel upon Application to me.*

Quest. *A young Man being troubled in Mind, has often design'd to make away with himself upon some Discontent, and therefore desires to know what may be the most effectual way and means to suppress any such Thoughts. Your speedy Answer is desired before it be too late.*

Answ. If the Circumstances wou'd permit me, I shou'd blame the Querist for sending such a *weighty Question in general Terms*, thereby rendring it as unintelligible as if one shou'd send a Physician to know what wou'd cure a sick Man, at the same time concealing the particulars of the Disease, and what Distemper the Patient may labour under. The Case is the same here, and no particular application can be made, unless by chance, which ought not to be attempted, for fear of applying wrong Remedies; which (if no worse) may give such a Disappointment as may enhance the Distemper: However, as Physicians say, *So long as there is Life, there is Hopes*; let the Disease be what it will; so I say, *No Misfortunes, no Troubles or Despair, how black soever, are remediless on this side Hell.* I advise, that forthwith I have a particular Account of the young Man's Condition, with the Causes of it; And in the mean time, let him *tremble at the Thoughts of that Sin, which does not allow him time for Repentance*, and give himself to *Prayer, as his Case requires, Prayer being always the best, and sometimes a present Remedy for the greatest Uneasiness of Conscience, or Trouble of Mind*; and let him consider, that nothing can render him really miserable in this World, whatever Suggestions the Devil, or

his own Weakneſs, may falſly repreſent to him.

Queſt. *How may a Man reclaim a head-ſtrong or unruly Wife?*

Anſw. *Give her Rope enough* —— my meaning is, e'en let her alone, for ſhe's not to be made Civil by any thing but the *Worms*. But if you have a mind to try what Hand you have at *working Miracles*, you may make uſe of ſome of theſe following Directions: *Watch her Tame*, —that's the *laſt* Remedy *firſt*; this is a way to tame even Lyons, and it may Tygers too: Some have *gotten a Drum*, and beat it ſo long till their poor Women have been ſtruck perfectly Dumb and Deaf with the Noiſe on't. Some are for *Letting her Blood* —— If any where, 'twould be beſt one would think *under the Tongue*, or in both Arms, to prevent her Scolding or Fighting. Others are for *Drawing her Teeth*, which would do well enough if they could Cut the Nails too at the ſame time: But the ſureſt way of all is, being a *good Husband your ſelf*, for 'tis bad Husbands are very often the Cauſe that the Wives are no better than they ſhould be

Queſt. *Is't probable there will be any Sexes in Heaven?*

Anſw. I believe not —— Our Saviour ſays, that *there they neither marry nor are given in marriage*; and if ſo, what *need of Sexes? And why that in Heaven which there's no need of?* All that's of the Eſſence of a Man, will undoubtedly be there, *And that's a rational Soul united to an organiz'd Body*; but what Organs will be neceſſary then, we can't tell, however theſe cannot. Beſides, this difference is only Accidental, *Man and Woman being in Eſſence the ſame*. But in a State of Bliſs and Perfection, all that's Imperfect or Accidental ſhall be removed, and accordingly one would think *Sexes ſhould*. I won't add for another Reaſon what, as we remember, one of the Fathers has ſaid — That *were there any Women in Heaven, the Angels could not ſtand long*, but would certainly be ſeduced from their Innocency, and fall as *Adam* did.

Queſt. *Whether it does not weaken the Credit of the* Athenian Oracle *that the Author of it deſcends to ſuch a pitiful Employment, as to take notice of Feminine Impertinencies?*

Anſw. Now dare I venture a good Wager, tho that way of Trading is a little out of Faſhion, that the Queriſt is ſome *ſowr, old, ſurly, or young diſappointed Lover*; or elſe a grave Philoſophical Don, ſo *perfectly refin'd*, that he's made up of nothing but Spirit and Notion: But leaving Gueſſes, I muſt tell him I am troubled with Ten, perhaps a hundred *Maſculine Impertinencies* to one Feminine, as he himſelf would find, if he was for one *half hour to read my Letters*. Whereas, on the other ſide, I have Letters upon the File from Ladies, and thoſe without the *boaſted Advantages of Learning*, which are of ſo great Concern, and carry ſo much Weight, that we dare not without conſiderable *Time* and *Thought*, attempt their Anſwer. For medling with Queſtions of *Courtſhip*, *Love* and *Marriage*, I might ſay, we deſign'd thereby to mingle the *Dulce* and the *Utile*, that one might, like a gilded Pill or ſweeten'd Potion, get down the other. But I ſcorn to excuſe what needs it not, but rather ought to be gloried in, ſince tho' ſome things of this Nature may be *pure Matters of Gallantry*, yet there are very many Queſtions which not only have an Influence on the Happineſs of particular Men, and the *Peace of Families*, but even

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the good and welfare of larger Societies, and the whole Commonwealth, which consists of Families and single Persons; the Instances whereof need not be more distinctly remark't to the Observing Reader.

Quest. *Will Love and Friendship continue after this Life?*

Answ. To us it seems probable they may —— as *whatever is rational*, and seems to depend on the Mind, not the Body. 'Tis probable that there's such a thing as *Friendship among Angels*, for Love each other undoubtedly they must, and love more intensely they may, such as have the most beautiful *Characters of the Divine Power and Goodness* upon them: Now we shall be like the Angels, and may therefore have friendships as well as they.

Quest. *Is there any real force in Charms, Amulets, Love-powder, Potions, &c. to procure Love?*

Answ. For *Charms*, if there's any thing in 'em, *abstracted from Fancy*, it must be Diabolical——— but they can't do more than the Devil himself, who can only represent the Object, not force the Will to embrace it: All your *Babble of Amulets, Talizmans, &c.* I look upon to be of the same Nature, and their Planetary Influences perfectly unaccountable, if not ridiculous. *Love-Powder* and *Potions* there may be with a vengeance, but then they are all Natural, and rather *move Desire than Love, and may command the Body, but never touch the Mind.* The only lawful Philtre or Charm then to procure Love, is Love, attended with Zeal, Assiduity and Discretion, and *illustrated with fair and virtuous Actions.*

Quest. *Which of our Senses can we best spare?*

Answ. None of 'em very well—for God and Nature have made nothing in Vain: However I may make a Comparison between 'em, for there are *Degrees* in all *Goods*, except the *highest*: *Seeing* is the pleasantest Sense—'tis a *pleasant thing to behold the Sun*, and a *sad thing to be Blind*, as those poor Creatures tell us, who are so unhappy to be so.

'Tis besides, the finest, the purest, and most spiritual of all the *Senses*, performing its Operations rather by the *Image* of Matter, than Matter it self. 'Tis the *Learned Sense*, though herein *Hearing* puts in for its *Rival*, and 'tis the most certain of all the rest, giving occasion to that Proverb, *Seeing's Believing*; tho this admits of limitation; Reason being required to assist and regulate this as well as the other Senses. *Hearing* has the most delicate of any sensible Pleasures for its Entertainment, namely, the Noble *Art of Musick*, and is the most spiritual of any Sense next to the *Sight?* its *Object* being *Sound*, and that only *Air moved.* This may in a great measure supply the loss of the *Sight*, we having a multitude of Instances of those who have been excellent Scholars without their Sight; tho' of very few, if any, who were born *Deaf*, who therefore must be *Dumb*, and generally are very weak and foolish, it being a difficult Matter to convey any of our Notions to 'em; and indeed almost unintelligible how it should be done, Natural Signs being so few and insufficient to ground any thing like Language on. Though yet even here there are Exceptions, but those that are so, are a sort of Prodigies in Nature. Nor can we tell what to say to the *Mutes* in the *Seraglio*, until we know whether they were born so, *Tasting* seems very convenient even for Life, as well as the Comforts of it. The *Touch* is the most necessary of all the rest, for

for *when that's gone, Life's gone*; and indeed the other four seem little else than this diversified according to different *Objects* and *Organs* For the *Smelling*, it's a Sense that appears to be given us on purpose for the *Brain*, to *regale* and refresh it with agreeable *Odours*.

However, the inconvenience is but inconsiderable on the loss of it, especially compared to that of any of the others. We therefore conclude, that this we might better spare than any of the rest.

Quest. *Whether it's possible for a Girl of seven Years old to be in Love, the Querist having an Instance of one who has all the most violent Symptoms of that Passion at that Age*

Answ. It's not impossible but *Cupid* may have been in the mind to get himself a *Play-fellow of his own Age*, and having often before made *old People Children*, be now resolv'd to make a *Child Old* before its time. That *Children Love* we are sure, as well as Hate, Fear, are Angry, Rejoice, and are subject to all the other Passions. —But all these Passions being for the most part *short* and *fleeting*, not *steddy* or *resolv'd*, it's seldom or never there can be any such thing found amongst 'em as may properly be call'd *Love*. — But if there be any thing of it in the Party mention'd, it must certainly be very innocent; and if the Person *belov'd* can but *love the pretty Play-thing again*, he need not, at least for some Years, be under any Apprehensions either from her Falshood, or the Addresses of a Rival.

Quest. *How do we call to mind things we had forgotten?*

Answ. Mr. *Hobbs* has a very pleasant way of explaining this in his *Tripos*, or *Discourse of Humane Nature*, where he defines *Remembrance* by *Forgetfulness* But tho he assumes never so *dictatorial an Air*, he must not expect to make us take *Contradiction* for *Oracles*. But I must not quarrel at what others advance, without bringing something of my own, and allowing the World the same Liberty to censure mine, I must then make a difference between *recollecting* and *remembring*, (tho in common Speech they are taken for the same) the latter whereof is as it were the Effect of the former. When we wou'd *remember* any thing more distinctly, whereof we had before a *confused Idea*, we first *recollect* or gather togather in our Minds the *Circumstances* thereof, and so climb from one thing to the other, (as when we have lost any thing about the House, we *tumble* over our *Goods* to find it, 'till by the *Relations* and *Dependencies* there are between all Things, we at length arrive at what we desire. To illustrate it in *Travelling* —— When I have been such or such a *Road* before, I have a sort of *Picture* or a *Map* thereof, at least of some *principal Places* therein, inscribed upon my Mind: Now when I return hither agen, I see such a *Tree* or such a *Stone*, which I remarkt when I went the same way last——this brings to mind such *another* which lies *further*, or such a *turning* either of *this* side or *beyond* it, by which I know I am in the right.

Quest. *A Woman at* Rochester, *happening to fall sick, was extreamly ill almost to Death; she had two Children at Nurse about ten miles from the Place, and she had a great desire to see her Children, but those that were about her knew very well that she was far incapable of such a Journey: She fell into a very deep sleep, and when she awoke, she said that she had seen*

ſeen her Children: Thoſe that did watch her, told her that ſhe had not been out of her Bed: She ſaid that ſhe had ſeen them, and now was willing to die, which ſhe did immediately. As ſoon as ſhe was dead, the Nurſe which was ten Miles diſtant, came running in a great fright, and ſaid ſhe had ſeen her Miſtreſs, and that ſhe ſet her Children, and turned them: (for that was the Expreſſion.) *I pray your Sentiments how this could be that the Womans Soul ſhould take wing, and return again to its old Habitation? or, Whether it be conſonant to Scripture? And whether the Soul did agrandize Air ſo as to make a Perſonal Appearance?*

Anſw. I meet with parallel Inſtances in Hiſtory; *Fulgoſ.* (and alſo *Korman. de Mirac. Mort.* relates, that there were two Brothers, *Knights of Rome*, the Elder of 'em was named *Corſidius*, who being in the repute of all Men dead, the Table of his *laſt Will and Teſtament* was recited; in which he had made his Brother the Heir of all he had: But in the midſt of his *Funeral Preparations*, he roſe with great *Chearfulneſs* upon his Legs, and ſaid that he had been with his Mother, who had recommended the *Care of his Daughter* unto him, and had alſo ſhewed him where he had hid a *great quantity of Gold* under Ground, wherewith he ſhould defray his Funeral Expences. While he was ſpeaking in this manner, to the admiration of all that were preſent, there came a Meſſenger with the News of his Brothers Death, and the Gold was alſo found in the very place as he had ſaid. — But what is yet a ſtranger Relation, and mention'd by the ſaid laſt Author, is this —— *Everardus Ambula* a *German* Knight, fell ſick in *Germany* in the time of Pope *Innocent* the Third, and when he had lain as one for ſome time dead, returning to himſelf, he ſaid, That his *Soul was carried by Evil Spirits* into the City of *Jeruſalem*, thence into the *Camp of Saladine*, who then reigned in *Egypt*, from whence he was conveyed to *Lombardy*, where in a certain Wood he had ſpoken with a *German Friend* of his. Laſtly, he was brought to the City of *Rome*, the *Sights, the Form of Places and Buildings* of which, together with the *Features of divers Princes* there, he moſt exactly deſcribed; but what is yet *ſtranger*, he with whom he ſaid he did Converſe in the Wood, affirmed that he had there at the ſame time and hour, diſcourſed with this *Everardus*, according as he had declared. Was *Plato* or *Pythagoras* alive, we know what uſe they wou'd make of theſe Inſtances toward a Tranſmigration of Souls. Our Thoughts *upon the whole*, are only theſe, that theſe Souls went not to *Ramble of themſelves*, but were convey'd by *Spirits* that had ſome particular *Commiſſion to guard 'em, and make Organs of Perception for 'em*, for the Soul cannot act of it ſelf, but confuſedly. 'Tis ſaid, *when* Lazarus *died, he was carried by Angels into* Abraham's *Boſom*, not fled thither himſelf. Theſe are particular Inſtances, perhaps moſtly for the convincing of ſuch Perſons, as believe nothing of Spirits or Witches.

Queſt. *There was a certain Perſon in the world, whom I deſign'd for my Wife, but was out-rival'd by Death; whilſt ſhe was alive, our Friendſhip was to an Exceſs; and now ſhe is dead, tho' I have endeavour'd all I can to the contrary, my Grief is ſuch, as has reduced me to a great hatred of my Life; beſides which, I begin to doze, and am ready to run diſtracted,*

——— *I*

I desire to know whether in this Condition I may not voluntarily resign my Life? And whether such an Act may not, by the Unhappiness of my Circumstances, be accounted pardonable in the sight of God?

Answ. We can offer the same Remedy as has been already effectual under the same Circumstances. *Natural Philosophy* teaches, that to trouble our selves for what is out of our Power, is as great a Madness as striving to make *three Nineteen*, or to hinder the *Revolution of the Heavens*. *Christianity* (which is yet a more *refin'd sort of Philosophy*) teaches us, that tis impossible to escape Uneasiness where we give that to the Creatures which is peculiar to the Creator; for the *Mind being Eternal*, no Temporal thing can be a fit Object for it, no more than *Sounds* are proper *Objects for the Eye*, or *Sights for the Pallate*, as we have formerly urged: Besides, if the Loss of a Creature, who was only an Emanation of the great Divine Original, is so afflicting and grievous, how intolerable wou'd the Loss of the *Original* it self be? or if we are unhappy in the deprivation of one *single imperfect Good* for a little time, in what a Case shou'd we be in, if we shou'd be depriv'd of all Good for ever? We are Creatures, and *as such* owe a dependance to the Author of our Being, therefore it wou'd be an *unpardonable Theft*, to dispose of our selves without his License. A Commander will punish a private Centinel that leaves his Post without his Consent; and can God, who has a *far greater Right* over his Creatures, take it well to see us slight his Appointments, or take upon us to Censure his Actions? For 'tis in Effect, an Arraigning his Wisdom, when we think we can provide better for our selves than he does. A little time and converse will wear off these *blacker Thoughts*; (*for what can be blacker than Self-murder?*) When that is committed, there's no Remedy, but a more inexpressible plunge into Misery. Hell is only remediless, but nothing else. *Secure your Duty to God*, and rest satisfied, you will soon be Master of a *quiet, easy Breast*.

Quest. *Whether there's any such thing as the Perfection of a Language, and wherein it consists, and whether our Language is now in its heighth, or when it was so?*

Answ. This may be a more difficult Question than what at first it appears. All Languages are in a continual flux, one Age making still Additions to the past, or at least altering or taking away many Words from it; that comparison of the Poets being extreamly apt,

——— That Words are like Leaves, the old still wearing off, and new springing up in their rooms. The *Grammarians*, whose unenvied Business 'tis to *Beat Languages*, as *Oldham* calls it, have almost demonstrated that the *Phœnician* is only a Corruption or Dialect of the *Hebrew*, the *Greek*, and perhaps many other Languages of the *Phœnician*, the old *Roman* of the *Greek*, the very Characters being the same, as may be seen in old Inscriptions and Monuments. On the other side, the Modern *Greek* and *Russian* from the ancient Classick *Greek*; *the Italian, French, Spanish, Portugueese*, from the Corruption of the *Latin*, and its adulterous Mixtures with several barbarous Languages, every one of which daily alter, and are still like to do so, as long as the World lasts;

lasts; and when they are so much alter'd, that the greatest part of the Words come to be chang'd, it's probable enough that these will still be call'd New Languages. Thus 'twas here in *England*; the old *Saxon* is undoubtedly the proper English Tongue, our very Country taking it's last and most famous Name from those *Angli*; and yet our present *English* is as absolutely a different Language from it as the old *Greek* is from the *Roman*. But still, which is more to our present purpose, old *Chaucer*, *Gower*, and their Contemporaries were call'd great Refiners of our English Language, and undoubtedly were thought to have brought it to as great a Perfection by their Contemporaries, as we say a *Waller*, a *Dryden*, a *S——t*, or *B——t*, have in our Age brought it. And 'twas just the same Case with *Ennius* and *Lucilius* in their times, who were thought as well of by others, and spoke as ill of their Language who went before 'em, as *Horace*, or any of the Criticks of *Augustus* his Court, who came after 'em. But the mentioning his Court recalls to mind the Notion of some Men, and we think the most common of any other, concerning the Perfection of any Language: *That the Court is the Standard of a Language, all own*, that then the Language is in Perfection when the Empire is in Perfection, and the Court at the greatest height, is generally held, and an Instance given thereof in that of *Augustus Cæsar*. But still the difficulty seems to recur —— Is not this a begging the Question? and how know I that the Language of the *Romans* was in greater, or more proper Perfection at that time than 'twas in the Reign of *Augustus*, or in the greatest heighth of what is call'd Barbarism? Or is there any reason that he who Conquers most, his Language must be best, which seems the Case of *Augustus* —— If so, the barbarous *Goths* and *Hunns* had afterwards as good a Title to *Purity of Language*, as the *Romans* before, the *Romans* being at first only as Colluvies of Robbers got together, and hardly of so honourable an Original as those who afterwards turn'd 'em out, or became their Masters. Accordingly if it be said that then a *Language* degenerates when it comes to be mingled with any *barbarous*, that is, *Foreign Words*; it must at this rate be said, it always *degenerates*, because all *Languages* daily Enfranchise such *Foreign Words* as they find necessary or convenient. But all this is only *Negative*, 'twill be still said we are never the nearer. Where shall we fix the Perfection? Or is there any or no? I think there is, and in these two things it must be fix'd, or no where —— in the pleasingness and tunableness of the Accent, and Expressiveness and Fullness of the *Language* ——and if this may be the *Standard*, I am sure *our Language* is now at, or near the *Achme*, and has not been so in *former Ages*.

Quest. *Whether Witchcrafts or Possessions are credible? and whether Natural Distempers han't often preternatural Effects, which may be judg'd by some to be the Work of the Devil?*

Answ. Possessions, indeed, some Divines deny; but they have another word, call'd *Obsessions*, which they use instead on't, to signify something *very like it*, if not the same thing. *Possessions they say were only proper to the time of our Saviour*, tho' they have no *ground* that we know

know of, for such an Assertion, either from *Scripture, or sound Reason* ——— On the contrary, tho' I am sensible there have been very many *Cheats of this kind*, yet I believe there's no Reason to think all Instances we have thereof, are to to be reckon'd in that Number.

Quest. *Want and ill Company induce a young Man to take ill Courses for some time* ——*afterwards he gets into Business, and marries a vertuous Woman, by whom he has Children, and by assistance of Friends, and his honest Endeavours for several Years, is bless'd with a Competence, just sufficient to support his Family:* Query, *Whether he is in justice oblig'd* forthwith *to part with all, to make satisfaction as long as he can, while he lives, or leave it to the Poor when he dies, and thereby expose his Family to Want and Beggary, who had* no hand in the Wrong, *nor any advantage by it?* ——*or what is fittest for him to do in this Case, since he knows not all the Parties whom he has wronged.*

Answ. I have printed this Question at large, as 'twas sent me, because I esteem it a very *singular Case*, and my Judgment concerning it is as follows ———

That he *ought* in the first place very *seriously to repent the Injury* which he has done———but this, I hope he has already done, by his being so *concerned for restitution.*

That if any of his *ill-gotten Goods remain*, he *ought* forthwith to restore 'em, whatever the Inconveniency might be to his own private Fortunes———But this, if he proposes the question fairly, there does not, since he says, *his Family receiv'd no advantage* by those Injuries he had formerly done to others.

That he *ought* seriously to put the *Question*, Whether no *Retrenchments* might be made in his own, or his Familys Expences: which if possible, he ought to do it, tho' they liv'd never so *meanly*, without wanting Necessaries, in order to restore as much as he can of what he had formery *unjustly* taken away.

That if ever he is in *better Circumstances*, he *ought* to make full Reparation, even to the *Interest* of what he has taken, either to the *Persons injur'd*; or if that can't possibly be, to the *Poor*, *who are God's Trustees in such a Case.*

That, to come to the *Pinch*, I think it hard for any one to *ruine and starve his innocent Family*, because he himself has formerly been an *ill Man*; which he says he must do, if he shou d *forthwith* make satisfaction. Nay, 'tis my Judgment, God does not require he shou'd do so, especially when, as he says, they *had no Hand in the Injustice, or Benefit by it*; and that by the assistance of Friends, possibly his Wives as well as his own, he was put into a capacity to *live honestly*, and to maintain his Family; and if he ought not to beggar 'em while he is alive, I see little or less Reason why he shou'd do it at his Death, when he himself is like to feel none of the Hardships his Family will suffer thereby; tho if he can make *Reparation*, and leave 'em a competent, tho not a plentiful *Estate*, he *ought* to do it.

This is all I have to say on *so nice a Subject* ——which being of such great moment, I advise the Querist not *wholly to rely upon my Judgment herein*, but consult some Grave and Reverend Divine, who on knowing the whole Concern and Circumstances thereof, may give him a *more certain* and entire satisfaction.

And

And if there be any *good Man*, who ſhall be offended with what I have advanc'd on this Subject, I deſire his *further Thoughts thereon*, as always profeſſing my ſelf as willing to retract or learn, as to teach or inform others.

Queſt. *Whether the Tree of Life, and the Tree of Knowledg, were two different Trees?*

Anſw. So *Antiquity* generally held, ſo *Joſephus* thought, and delivers it as he received Opinion of his Countrymen. In his *Antiquities, cap.* 2. *p.* 4. of his *Engliſh* Tranſlation ——Among *the Trees of Eden*, ſays he, were the *Tree of Life*, and another, *the Tree of Knowledg*. So the Scripture ſeems alſo not obſcurely to aſſert. Thus *Gen.* 2. 9. Out of the *ground God made every Tree to grow* —— *the Tree of Life alſo, and the Tree of Knowledg of Good and Evil*—— and yet more plainly after the Fall, *Cap.* 3. *v.* 22. *Behold*, ſays God, *the Man is become as one of us, to know Good and Evil*; that is, upon his eating of the *Tree of Knowledg of Good and Evil*——*And now leſt he put forth his Hand, and take* alſo *of the* Tree of Life, *and Eat and Live for ever.* ——What's the meaning of that *Alſo*, if the Trees were all one, and what wou'd it be but a *diſtinction* without a *difference*; nay, a fruitleſs Caution, and beſides an impoſſible one ——if he was to be turn'd out of Paradiſe leſt he ſhould eat of that Tree which he *had* eaten already, Beſides, the Effects of the *Tree of Life were Life*, as appears both by its Name, and by the Suppoſition here made; that on the taſting thereof Man might live for ever; (not can we ſee any need of an *Irony*, which is commonly ſuppoſed in this place) whereas the Effects of the *Tree of Knowledg* were quite contrary. *In the Day thou eateſt thereof, thou ſhalt ſurely die*; and what can differ more than *Life* and *Death?* In the mean time I muſt acknowledg there wants not ſome Conjectures from the *Hiſtory*, which ſeems to make for the other ſide, and wou'd perſwade me it might be one *Tree* only; for *Cap.* 2. *v.* 9. before mentioned, we read *The Tree of* Life alſo in the midſt of the Garden; and *Chap.* 3. *v.* 3. the Woman tells the Serpent, who very probably had but a confuſed Knowledg of thoſe things before he got it out of the Woman, as it ſhou'd ſeem by his *firſt Queſtion to her*, ſhe tells him the *Forbidden Tree* was that which was in the midſt of the Garden. It's plain the Tree they eat of, was the *Tree of Knowledg*, the Tree they eat of, was that in the midſt of the Garden, the *Tree of Life* was in the midſt of the Garden, therefore one would think the *Tree of Knowledg* ſhou'd be the *Tree of Life*. But notwithſtanding this, I am rather inclined to my former Opinion, and believe it's not very difficult to get *clear of this Objection* —— becauſe there might be *two Trees* planted about the *middle of the Garden*, encompaſs'd perhaps by all the reſt —— which if once granted, the difficulty wou'd vaniſh; and becauſe the words in the *9th Verſe* of the *2d Chapter* may be tranſpoſed, or falſe pointed, an alteration in either of which wou'd make the ſenſe very plain: For *the Tree of Life* in the midſt of the Garden, and the *Tree of Knowledg* of *Good and Evil*——if I ſhou'd read, *the Tree of Life*, and, in the midſt of the Garden, *the Tree of Knowledg* of *Good and Evil*, that Phraſe,

in

the midſt of the Garden, belonging to the following words, *the Tree of Knowledg of Good and Evil*, not *the Tree of Life*, which goes before. This is my Judgment, from which I am not Angry if any differ; and ſhall alter my own, when they give me better Reaſons.

Queſt. *What Phyſical Alteration was made in the Body of* Adam *by the Fall?*

Anſw. I believe, and none doubt that his Body was created without *any actual Diſeaſe*, as well as his Mind without any *actual Sin*, tho both with a poſſibility of either. Now had he for ſome time obey'd God's Command in abſtaining from the forbidden Fruit, it's very probable his Mind had been confirm'd by God's Oracle, as *Angels and good Men now are*, and his Body had alſo been preſerv'd *incorruptible*, and in a fit Tenor for the Operations of his Soul by eating of the Tree of Life, whoſe *noble Qualities* wou'd have corrected or fix'd the mutability of *Matter*, and reſtrain'd or united thoſe *contending Principles* and *Humours*, which by a Neceſſity of Nature were in the Body of Man. Now upon his Fall, he was forbidden to taſte of this Tree of Life, as God himſelf ſays, *leſt he ſhould eat and live for ever*; and for that very end he was thruſt out of Paradiſe, and a *flaming Sword* placed before the Gate. The *Phyſical Alteration* then which was made in his Body we eſteem to be chiefly a *letting looſe of all thoſe Principles and Seeds of Diſeaſes wherewith he was made*, all which, had he ſtood, wou'd have been reſtrain'd, or employ'd to a better Uſe, as it alſo wou'd have been in the *Affections* of the *Mind*, which are now turn'd into Vices and Tormenting Paſſions. Beſides this, the Change of Climate, Change of Diet, nay, Change of the whole Creation with the Fall of Man; (and ſuch a Change it has undoubtedly undergone, ſince we read it now *groans* for a Renovation?) Theſe ill Accidents, with continual *Labour* for himſelf and his Family, and other Domeſtick Vexations, and the irregular Motions of his Mind, his now unruly Paſſions and Affections, and perhaps as much as all, the quick and violent *Senſe* of what he had *loſt*, *Eden* it ſelf being not improbably always in his *Sight*, as well as *Memory*. I ſay all this together was ſufficient to make thoſe fatal Alterations in his Body, which his Children have receiv'd from him, and ſtill labour under; and ſuch they were, as are the common and neceſſary Effects of thoſe Cauſes already mentioned.

Queſt. *Why does our Saviour uſe that odd Similitude of a Camels going through the Eye of a Needle? And what's the genuine meaning of that* Text?

Anſw. It betrays a weak Judgment rather than ſhows an acute one, to quarrel with any thing that *eternal* Truth hath deliver'd; we ought rather modeſtly and juſtly to queſtion our own *Knowledg*, which is finite and determin'd, whereas the other is *unbounded* and infinite. The Cuſtoms of Nations, among other things, we are commonly ignorant of, though eaſily knowable, even of thoſe near us, much more of thoſe ſo far diſtant, and that in Age and Time, as well as Place. The *Proverbs of all Nations* are ſaid to contain the greateſt part of their *Experience and Wiſdom*; and this Similitude moſt Commentators agree is founded on a *Proverb of the Jews*: Some ſay it alludes to a very ſtrait and low *Gate* in *Jeruſalem*, call'd

call'd *The Needle Gate*, through which the *Camels* cou'd never pass, without first unloading their Burdens or *Impedimenta*; which if true, were a *very beautiful and apposite Simile*. But we doubt this is rather a *witty than a true Interpretation*. The Learned and Indefatigable *Bochart* has another he tells us in his Dissertation concerning the *Camel*, in his Hierozoicon, that the word *Gamal*, which signifies a *Camel*, is also interpreted a *CABLE*, and withal tells us, 'tis a common Proverb among the *Eastern Nations*, when they speak of an impossibility —— "That 'tis ea-"sier for a *Cable* to be *threaded* "through the Eye of a Needle,— which is a very proper and apt Simile —— and this of the two I esteem the more Natural Interpretation, leaving the Reader to embrace which he pleases.

Quest. *Whether Vertue and Goodness, or Prudence, be any defence against Misery and Misfortune? Or whether Vertuous and Good Men been't equally liable to Misery and Distress, as the worst of Men? What's the meaning of that Common Proverb*, God never sends Mouths, but he sends Meat? *And how does he provide for Men in Misery and Distress? How does he Feed the Hungry, Cloath the Naked, and take Care of Vertuous and Good Men?*

Answ. Those who propose these Questions, seem to be very much in Earnest, and to write out of the abundance of their own Grief and Misery, and therefore at the same time that I blame 'em, I must pity 'em too; since the very best of Men have fallen into the same mistake, when they have seen good Men miserable.

I Answer then to their *Questions*, —— That Vertue and Goodness, generally speaking, are a Defence; though Prudence also must be used. That God does take Care of the Good, and defend and provide for them, otherwise there could be *no Providence, and then no God*. That Vertuous Men are for these Reasons less liable to Misfortunes than the Wicked: Nay, that God by his *Common Providence* makes Provision for all his Creatures. If Fact be brought against this, we have this to say upon it; That often times those are not good Men, but Hypocrites, who are miserable: That if really good, they may yet in some things be faulty; and for that, be for a time punished to make 'em better: That if they neglect *prudent means* to obtain or preserve a share in the *Necessities of Life*, or imprudently and unnecessarily draw a greater Charge on themselves than they can maintain, they must *blame themselves, not Providence*: That in some Instances of Common Calamities, the Good can no more expect to be always preserv'd, than from Sickness, Pain, or the other Natural Inconveniencies of Life: That notwithstanding all this, a fervent Devotion and generous Trust on God's Mercies, Promises and Providences, are not in vain—— *That they often deliver out of Misery and Distress*; and none knows that they shall not while there is Life, for so long there's Hope; and when once the happy Turn comes, the former uneasie Circumstances render the present much more pleasing and welcome: *That if all fails —— there is another world* —— which if those who are afflicted in this, don't believe, nay, are not willing to stay for, they are not patient, they are not good, they

have no share in this particular Providence of God; they themselves Vindicate his Justice, and Destroy their own Argument.

Quest. *Whether the Socinian Heresie were broach'd in St. John's Time, and occasion'd the writing his Gospel?*

Answ. We are told, in his Time, in the Scriptures themselves, of such as denied the Lord that bought them. Church Historians give us an Account of *Cerinthus*, *Ebion*, the *Gnosticks*, &c. who denied the *Divinity and Eternity of our Saviour*, one whereof implies the other; and that on the Increase of those Heretick's, St. *John* being then the only surviving Apostle, at the Desire of the Bishops and Churches of *Asia*, did *ex professo*, write this Holy Gospel. Let's now examin into the Gospel it self, and see whether it answers that End; which at first glance shews us, that 'tis impossible for Man to invent fuller or clearer Expressions for the Proof of any thing in question, than this Evangelist has for our *Saviour's Divinity*, as well as his Existence before he came into the World. His Existence before his Birth is prov'd from the *Baptist's Confession*; *Joh.* 1 15. *He was before me* ——— and that in Order of Time, because opposed to *coming after* him. That he was in *Isaiah's* Time, *John* 12. 41. That he was before *Abraham*, and that as the very *I AM*, the incommunicable Name of God, *John* 8. 58. Lastly, *That he was before all Worlds* ——— In the beginning he was with God, *Joh.* 1. 1. and that he made the World, *v.* 3. *All Things were made* by him, *v.* 10. The *World was made* by him, and this not the *New Creation*, because, *ibid.* the *World knew* him not. Further he is expresly stiled *God* by the Evangelist, *v.* 1. The Word was God, not *is*, as the *Socinians*, but *was*, and that not after his Resurrection, but *in the Beginning*. And when I can see all this Answer'd by the subtilest Wits in the World, without straining it into perfect incongruous Nonsense, I promise to turn *Socinian*.

Quest. *Whether the Foundations of the Earth are to continue for ever?*

Answ. The Querist has proposed the Doubt in such a manner, as if he intended a *secret Dilemma* in't. That the Foundations of the Earth shall continue for ever, is Scripture; but then how can the World have *any End*? But this Argument is so far from binding on both sides, that it rather admits of a double Solution. It's not at all improbable that the Foundations of the Earth, the Substance or Matter thereof, may really continue for *ever*, in the utmost extent of the Word, as it certainly must, unless annihilated by a particular Act of God. And how extreamly does this seem to be favour'd by that Expression both of Heaven and Earth ——— *They shall be changed*; which supposes they have still a Being, though not such an one as formerly; but as they are call'd, and as the alteration of their Qualities will make 'em, *a New Heaven and New Earth*. For the other side, which is the more common Interpretation, *viz.* That the Earth as 'tis now, shall be Consumed, it may so very well be, notwithstanding this place, since the Word *for ever*, in that place, as 'tis notorious to any one who can but read his Hebrew Psalter, signifies very often any long space of

of time, or at least is used in a Poetical, Hyperbolical Sense —— as the Ancient Salutations of the Eastern Countries —— *Let the King live for ever*; and David himself (if that Place looks not beyond *Solomon*) when he Prays of Prophecies of his Throne's being as the Days of Heaven.

Quest. *How* Judas *was Hang'd, and yet burst asunder? How the High-Priests bought the Field, and yet* Judas *purchas'd it, as we read in the Acts and Evangelists?*

Answ. The common Answer is, He first Hang'd himself, and the *Rope breaking* fell to the Ground, his Bowels gushing out by a stroke, either on a Stump of a Tree, or some great Stone. Nor is there any absurdity in this Opinion —— though there's a second embrac'd by many Learned Men. The Word ἀπάγξασθαι here used, signifies *any kind of Suffocation*, which they think may naturally be caus'd from extream Anguish of Mind and Despair; at least that 'tis possible for a Man to stop his own Breath, and thereby kill himself, Instances whereof Historians give us —— to which Condition *Judas* being brought, he must necessarily fall to the Ground, and that with great Weight, as a dead Man does; by which Fall his Body being before disposed for such an Accident by Suffocation, and the particular Judgment of God so ordering things, as a greater Mark of his Vengeance on the *Traytor*, his Belly might burst asunder, as we have seen those which have in our own Age, and his Bowels rush out at the *Orifice*: Either of these Opinions are probable, and take which he will, the Contradiction vanishes. For his Purchasing this *Field*, whereas the *Priests* and *Elders* did it, altho' in *Strictness* of speaking he can't be said to have *bought it himself*; yet in the common *Latitude* of Expression it may be *affirm'd* he *bought* it, since 'twas his Money paid for't, tho' he left it to their Disposal.

Quest. *How know you precisely what is the true Word of God, and that the Copies and Translations which we have are such, since we ne'er saw the Originals?*

Answ. By the forementioned Indications, if 'tis a *Papist* proposes this Question, I'd ask him how he knows the *Councils and Fathers to be genuine?* since he neither has the Originals; nor if he had, Knows the Hands, nor could be sure that they are not Counterfeited —— He therefore satisfies himself by the concurring Evidence of those who have transmitted such Writings to him, comparing the Writings themselves with each other, and with others of the same Age. Now this Evidence I have, and yet more —— I have the Testimony of his *Church*, of all the World besides, and of the very Books themselves, compared with themselves and each other. If a *Protestant* makes the same Question, I'd ask him how he knows our present Laws to be the same our Ancestors made, since Records, *&c.* are but of a later Date? Or how he knows the *Deeds and Evidences* of his Estate to be the same with the Original Writings which were made and seal'd many Years, perhaps Ages since? And whether supposing there should be one or two Letters mistaken in the Writings, he'd for that Reason throw 'em all away? In a word, I have all the Reason in the World for the Affirmative, whereas none can be brought for the Negative.

Quest. *About twelve Years ago a Tradesman in this Town, who was newly set up, married a young Woman who was about seventeen Years of Age, her Relations were dead, her Fortunes were* 600 l. *which was paid him down on the Day of Marriage; the Woman quickly found that her Husband neglected his Trade, which made her the more careful to get an Insight into it her self, and being a quick and industrious Woman, in a little time she understood and managed the Trade as well as any Man cou'd do; thus for eight Years they liv'd together creditably, quietly and comfortably, as any Couple in the World, she being the fondest and best Wife (as he used to say) that ever Man had; in that eight Years they had six Children, three of them are still living. Tho' this Man was idle, yet for eight Years he was no great Spender, but since that time is fallen to Gaming, Drinking, &c. and has now spent and consumed all that ever they are worth, and run himself so in Debt, that it is expecting every Day when he shall be thrown into Prison. They have not for these four Years lien in Bed together, which no Body knew till he told it to one of his Neighbours, to whom he also declared, that for these two Years he has not been capable of lying with any Woman: This Neighbour of his is a single Man, has a free Estate of* 300 l. per annum, *and has made to the other this Proposal, That if he and she wou'd both consent, he (the single Man) won'd take her to him as his Wife, that he wou'd be bound to maintain the three Children, and to give them* 100 l. *a piece when they shall come to the Age of twenty Years; That he will settle on her* 100 l. *a Year, which at her Death she shall have Power to dispose of as she pleases; and that he will allow him the said Husband* 20 l. *a Year for his Maintenance. The Man presently consents, and was over-joyed at his good Fortune; away they both went to the Woman, and told her what they both agreed on if she wou'd consent thereto, and both urged it to her as much as possible, but she obstinately denies, saying, that she is not satisfied but that it is Adultery so to do. Now, whether it is not the same thing in the Sight of God (in this Womans case) as tho' her Husband were really dead, since in the first place he never took Care for her Maintenance, and since he has not for these two Years been capable of performing Matrimonial Duties? I'le assure you the whole Relation is true to a Tittle.*

Answ. I cou'd heartily wish the *Relation* were not true, as also that the Persons that sent it had given themselves the *Liberty of Thinking*, what the meaning of these Words are, *For better for worse, till Death do us part*, which were so solemly vowed in the presence of God, *&c.* how ridiculously impious it looks, to cajole Heaven, and to make *Bargains with God*, as if he were a Man; nay, and so silly a one too, as to be over-reach'd; but, mistake not your *selves, God is not to be mocked*, nor can any plausible pretences take with him, tho' it may with prejudicate Persons. It had been as reasonable to have propos'd *Leases in Heaven*, or *to offer Security for a hundred Years Maintenance in the Grave*. Tis enough for the injur'd to seek for Justice, and not the injurious themselves. The unhappy good-natur'd Woman, *who's Modesty, Respect*, &c. wou'd not suffer her to divulge her Husbands Infamy, and her own barbarous Treatment, does certainly deserve better, than to be brought into *further Unhappiness*.

If

If the Proposers object, that the Law it self allows *Divorces*, we answer, It does so, *both the Law of God, and the Law of this Land*; and they both make Adultery to be a sufficient Warrant. Adultery is not here *mentioned*, but 'tis to be feared 'tis too great a Truth, for his *vertuous Wife* cou'd not make him in the condition represented. Nay, if Adultery it self be granted (tho' none but the most infatuated Wretches love *Calumny and Dishonour*, if caus'd by their own Conduct) yet the Law acts regularly, *Divorcement may be from Bed and Board*, but second Marriages are not suffer'd, or if they were, what need of 20 l. *per annum* to the first Husband and Portions to the Children, since it might have been done without? That very part of the Proposal *argues guilt*, and an indispensable Obligation: But I'l suppose the Law of the Land wou'd allow a second *Marriage in case of Adultery* (tho' it does not) perhaps no History or Records will afford an example, so full of Folly, Disgrace, Unkindness, and ridicule as this. But to the particulars of the Question, Whether *non maintenance*, &c. render not her Husband dead in the Sight of God? We answer no, both the Qualifications specify'd, have been manifested, and the Forbearance of either through an Impossibility cannot now have the contrary effect, for we have not one President for it either in *Law*, *History* or *Divinity*.

Quest. It is not better to Dye than Live?

Answ. The Question ought to have particularized one of these, whether is better for a good Man or an ill Man, an Animal or a Vegetative, to Dye, or Live, and then a Direct Solution might have been given; but supposing the Question means in *General Terms*, we answer, That Life is much more desireable than Death, by a common *Instinct of self Preservation*, all Creatures shun that great Evil, *Death*. 'Tis the greatest of all Evils, because a destruction of all good, a Creature is *much more noble in its due proportions* and shapes, than when it lies in its corruption or Chaos of Earth, in the last there is nothing in't desirable, in respect either of it self or the rest of the Creation, but in the first there's *particular Impresses* of, and Communications from the *Great Divine Original Good*; nay a good Man himself, whatever the Stoicks dream'd of, would be afraid of the Grave, were he not in hopes of *living again*; Life is the *All of every Being*, being a part of him who is the Fountain of Life; what perfection, happiness, enjoyment, *&c.* can be expected in *Nothingness?* All that can be pretended in favour of the contrary opinion, is the *absence of Evil*; there (say they) we shall meet with no *Crosses, Disappointments, Pain, Misery*, and (in short) none of the Evils of Life. To which I answer, that the presence of Good is more desireable, than the absence of Evils again, every *individual* Animal of the Creation may be happy, *Birds, Beasts and Fishes*, seek no further than *Moderate well temper'd Elements*, to fly, breathe, and swim in, and sufficient food to live upon, when they enjoy this, they can seek no farther; and if so, they must be happy, for if not, they would seek for Happiness in something else; Man only that *irregular, restless Lump*, who knows no *Medium in things*, but is much

more happy or miserable than all the rest of the Creation, is not left destitute of his rest and end, *to wit, God*; if he will be so inconsiderate, notwithstanding his frequent Disappointments, to *renew his search* after Happiness, where it is not to be found, he has only himself to blame, but he has no cause to accuse Heaven, who has taken care enough for his Happiness, unless he expects to be made *happy against his Will.*

Quest. *Hath the World any Kindness in't but Interest?*

Answ. No: 'Tis Selfishness and our own *dear Interest*, that is at the Root of all Friendship: Not to mention those *little Benefits for By-ends* which are so common in the World, we'll go to the greatest Instances and Proofs of *Friendship*; nay, we'll surmount these too, and go to those Obligations where *mutual Flesh and Blood* cannot be heard to make their Plea in this case; and amongst the rest, if we consider the *brave sayings* of the Philosopher, of *loving Vertue for its own sake*, and the common rapture of some of our Divines too, who tell us of *loving God for his own sake*; these are great sayings, but perhaps have more of the Platonick Spirit in 'em than Reason, I wou'd (and that with as much *Modesty* as the Honour of Truth will warrant) ask these Persons the meaning of that passage in St. *John*, *We love him, because he first loved us.* St. *John*, that beloved Disciple, had the greatest Flights and Assurances, but he excludes not *Self* in the Enumeration. And 'tis impossible it shou'd be otherwise, I cannot do my Friend a kindness, *freely* (as we say) but I do it, because I my self have the *Satisfaction* in serving my Friend. Nay, *suppose I die* to save my Friends life, which is the greatest Testimony (if any) of an *uninterested Friendship*; yet even there my own *sweet self* is chiefly concern'd; for in so doing it is a greater Satisfaction to me to die for him, than not. 'Tis so in *Martyrdom for Christ's sake*, the pleasure in that great Office, by manifesting and declaring this glory, design and secure our own.

Quest. *How does a Spirit become visible?*

Answ. A Spirit cannot become *Visible*, 'tis not an object for a *Material Eye*, being it self not Matter. What appears to us is *something* that a Spirit assumes, as *Condens'd Air*, or the like wherein it acts.

Quest. *Whether Angels may be properly said to move?*

Answ. The Learned *Aquinas* has taken a great deal of pains in the discussion of this point, distinguishing between a continued and an *uncontinued* Motion; but neither he nor any other *Philosopher* can prove, that any *Angel*, *Soul* or *Spirit* can be said to move properly: that they are sometimes in this place, and sometimes in that, is certain; and 'tis no more than an act of our own Minds, we can think of *Rome*, *Geneva*, *West-Indies* and then the *East*, without locally passing over the Medium or Intermanent places, but 'tis necessary, that in *Motion*, which can be truly said to be proper, that they must also be continuous and measure place all the way: but Angels not being Matter, cannot measure place otherwise than by Virtual Contact.

Quest. *Whether our Modern Ladies dresses and high Topknots are not an infallible Sign, of their going to their old Father of Pride, the Devil,*

vil without Repentance and Reformation?

Answ. I am afraid the *Querist* is a little too uncharitable, not considering the *Customs of Nations*, the Differences of Imployments, Birth, and many more Exceptions, which mightily alter the Case; *God forbid* I shou'd be so wicked as to *Plead for Pride*, or so foolish as to charge all Persons (as in the Question) as fit Subjects of it. *Pride lies in the Heart and not in the Dress*, the last is an Effect of the first; if it lay in the Dress, then all People equally dress'd wou'd be equally proud, and upon the same Argument, *an Ape dress'd in Boys Apparel wou'd be a Boy, when 'tis an Ape still.* 'Tis a great Sin and Error, that the levity and vanity of Servants shou'd aspire to an *Equality of Dress* with those that command: As the Law of God has commanded a distinction in Habits betwixt *Male and Female*; So the same Law condemns Excess of Apparel in both, yet he allows a difference according to the places of Persons, those that are in *Kings Courts wear soft Raiment* (says our Saviour) *Dives* was not condemn'd because he *fared deliciously, and weared sumptuous Apparel*, but because in his Prosperity, he out of an uncharitable Pride, neglected *poor* Lazarus *at his Gate*. 'Tis Pride and Singularity in the *Quakers* to affect a *different Dress* from the World. 'Tis Pride to be in the *Extremity of Fashions*; but to conform modestly to all Fashions, is Necessary and Prudent; unless at the same time we deny our selves the *Converse of the World*, and joyn with Anchorites or Brutes. We are no where in the Scripture forbid or commanded to wear *such or such a Dress*, God Almighty has left such indifferent things to the *Custom of Nations* and the Prudence of the Age; Every one ought to conform to the Practice of the Age he or she lives in; but at the same time, wisely and prudently to consider the Station that God Almighty has put 'em in; to live above that is an *indication of a proud Heart*; and to live under that, is an Argument of *sordid Covetousness*; an humble Heart *secures us to God and our Conscience, and a distinct regular Judgement keeps inoffensive to the wiser part of the World.*

Quest. *Doctor* Brown *in his* Religio Medici, *P.* 150. *says, He hopes he doth not break the Commandment if he loves his Friend before the dearest of his Blood, even those to whom he owes the Principle of Life*; and immediately after, *he never cast a true Affection upon a Woman, but he has lov'd his Friend as he does Vertue, his Soul, his God. I pray your Thoughts upon both; the former seeming too far an Extent of acquir'd Friendship, and the latter an Oblivion of his Mother?*

Answ. Dr. *Brown* has throughout that Book shew'd such a *great Spirit*, solid Judgment and Evenness of Temper, that he has at least deserv'd Sir *Kenelm Digby's* Encomium. But to the Question, I think his *Choice of Friendship* very laudable, where he says he loves his Friend as his *Vertue, his Soul, his God*, 'tis a bold Stroke, a little too bold amongst such as do not understand what true Friendship is; tho amongst such as do understand, we think *him not to blame*; he says he loves his *Friend as his God*, not as much as his God, that is, he loves his Friend with a Love of the *same Nature* as he loves his God. What are we to think of these Words, *Thou shalt love thy Neighbour as thy self.* This Text

does not enjoyn us to love our Neighbour *as much as our ſelves*, but freely, ſincerely, *&c.* as we love our ſelves. *True Friendſhip is only fixt upon Vertue*, which is only an Emanation or *Ray of the Divine Original*; ſo that by loving a vertuous Friend, 'tis in Effect *a Loving of God*; ſo that to ſay, *I love my Friend as I love my God*, is no more than to ſay, I love God; or to ſay, I love one part of the Divine Communications as ſincerely as I do the whole, but not as *extenſively*; But I cannot excuſe the Doctor for ſaying he never *caſt a true Affection upon a Woman*, for Doubtleſs there's *no Sexes in Souls*, and the Soul of a Woman may be *as great and vertuous as that of a Man*; but perhaps he was afraid of Converſing with Womans Soul, becauſe he was afraid of *a Feminine Body*——— having in another place of his *Religio Medici* declared, that he cou'd be content that Mankind ſhou'd *Procreate like Trees*.

Queſt. *I have formerly addicted my ſelf to a moſt Grievous Sin, and tho' I have for ſome conſiderable time by (the Grace of God) refrain'd from the Commiſſion of it, and have a great Abhorrence and Reluctance, at the leaſt Thought of it when I am awake and have the Uſe of my Reaſon, yit notwithſtanding in my Dreams I ſeem to commit it, and to take a pleaſure in the Commiſſion of it: I deſire you wou'd give me your Opinion in the Caſe, whether I yet ſin or no; and if I do, what courſe I may take to break my ſelf of ſuch Idle wicked Dreams which unwillingly and unwittingly I am ſubject to?*

Anſw. Quarles was of Opinion that he that *Dream't he committed* a Sin, 'twas the ſame as if he really did it. ——— But I am of another Opinion, and I hope for very *good Reaſons*; for tho' I ſhan't deny but that all the *Thoughts, words, Actions*, and every thing elſe that proceed from ill Men are ill, as proceeding from ſuch Perſons, and therefore their Dreams (*where they are agreeable to their Practices*) are wicked, becauſe all the Powers of their Soul with their *Imagination* (*which is the Parent of Dreams*) are equally depraved, but 'tis not ſo in other Perſons whoſe *wills and Practices* agree not with their Dreams. *Involuntary Motions* are not wicked, becauſe not to be avoided, and what cannot be avoided is no Sin; for if any thing were enjoyn'd us that's impracticable, it wou'd be Injuſtice in the Lawgiver, *and the Judge of all the Earth cannot but do Right*. I believe the Queriſts Dreams chiefly ariſe from his Temper, and not from an Habit, becauſe the *Habit is broke off*, and becauſe other Perſons that have never made the leaſt Progreſs in ſuch Habits, have come under the very ſame Circumſtances.

Queſt. *Is there Thinking in Dreaming?*

Anſw. Thinking is an *Act of the Intellect*, but the Intellect Acts not but by *means of the Senſes*, immediately, the Phantaſms or Repreſentations of material objects, or elſe by a *Recollection of the Ideas* of ſuch objects as have been formerly repreſented; the firſt of theſe can't be in a Dream, becauſe all the Senſes are bound up by Sleep *from their proper and diſtinct Actions*, as to the laſt, we ſee no more reaſon to believe it, becauſe the Animal Body cannot at all attend the Intellect, a Soul which never ſleeps, being it ſelf bound up from *performing its Offices*; indeed we meet with ſome Ingenious Authors,

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particularly Dr. *Brown* in his *Religio Medici*, who tells us of choosing *a quiet Dream for his Devotions*, giving this reason, That the Soul at that time is in a manner *freed from its Clog* of Flesh, and acts much after the *Nature of imbodied Spirits*. I allow the Animal Soul in Man to retain some Impressions of Acts formerly done, because push'd on by the Constitution, and to prove that *Dreams* belong to the Animal, and not the rational part of Man, I can bring *daily Instances* of Dogs, Horses, *&c.* Dreaming, and if so, I see no absolute Necessity for *Thought in our Dreams.*

Quest. *What is the reason (if any) that a Bible having a Key fastned in the middle, and being held between the two Fore-Fingers of two Persons, will turn round after some Words said; as if one desires to find out a Thief, a certain Verse taken out of a Psalm is to be repeated, and those who are suspected nominated, and if they are guilty, the Book and Key will turn, else not; one who hath lately seen that Experiment, rather to Amazement than Satisfaction, desires your Thoughts upon it, and whether there's any Sin in making Tryal of such a thing?*

Answ. I have met with *several Instances* of this Nature, which are Matter of Fact, and my Opinion is that 'tis much of the *Nature of Spells, Charms,* &c the Devil can only act after this manner, where he finds credulous unthinking Persons to work upon. Nor can it be any wonder at all that the Devil makes use of some place in Scripture to *palliate his Juggles*, for if he shou'd enjoyn Cursing, Blasphemies, *&c.* he would appear too bare fac'd. I remember one particular instance of a *Charm for the Tooth Ach*, which after a sort of a *Dialogue between our Saviour and Peter* upon the Tooth Ach, it ended thus, *In the Name of the Father, of the Son, and of the Holy Ghost*, and this Charm had effects according to the Belief of such Persons as made use of it. Of this nature are the Charms for Witchcraft, and amongst the rest, there's a Custom that the *Bewitched Party*, is to Pinch, Bite, Scratch or Prick the Witch till she draws Blood, and then she's well; thus the Devil *cures one Disease of the Body to make another in the Soul*; God commands, Thou shalt do no Murder, under which is comprehended beating, affronts, *&c.* No, says the Devil, *break this Command*, and I'll cure the Distemper. There's no Vertue in Words, Charms, *&c.* 'tis so ridiculously silly, that the Wisest of those that use 'em can give no Account at all how they act; or what reason there should be for such Things. *'Tis in short the Devil*, that puts the Cheat upon People, and all that act implicitely what he enjoyns, do own their Dependance upon him, and *despise the ordinary* Methods of Providence.

Quest. *Why do various and contrary Effects cause equal Laughter?*

Answ. I'll suppose an Instance in *Wit and Folly*, as when a handsom Satyr or Repartee is presented, we are incited to Mirth; as also an *Impertinent Silly* one has the same Effect. To answer which we are to understand that the *Senses are acquainted with Objects, before the Intellect can have an Idea or Conception of em*, as in the aforementioned Instances; first we hear, and then the Intellect takes Cognizance of the Nature of the Sound or Expression, but finding something uncommon (for indifferent things cannot move Laughter) is accordingly affected, and as a

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Demonſtration of it, urges the *Paſſion of Laughter by a Titillation of the Arteries*, and a contraction of the Muſcles; ſo that 'tis a wrong ſuppoſition, in thinking 'tis the *Object that is the cauſe of Laughter*, but the facetious Apprehenſion of the Intellect; for if it was the Object, then every one wou'd laugh at the ſame Object, which ſometimes is *diverſly apprehended* by divers Intellects, that it cauſes quite contrary Effects, as in the Inſtance of *Heraclitus* and *Democritus*, *one laught at the Vanity of the World, and the other wept at the ſame*. A ſmall motion of the *Paſſions cauſes a ſmile, a little greater cauſes Laughing* out-right, a little more than that, cauſes ſuch a *hearty Laughter*, that 'tis accompanied with Tears, the next Degree above that cauſes *Weeping*, the next above that ſuch a *Confuſion of the Spirits*, that we can neither *Cry nor Laugh*; and 'tis this laſt which afford us ſome Inſtances of People that have died immediately. Now I having ſhewn, that 'tis not the Object, but the *Conception of that Object*, that has the aforeſaid Effect, the ſuppoſition falls to the Ground, and the Queſtion needs no further Anſwer.

Queſt. *Why ſo little care is taken for the Converſion of* Turks *and* Pagans *to Chriſtianity, ſince the World ſeems ſo zealous for Religion, and ſo warm even in Circumſtantials?*

Anſw. I wiſh the *latter part* of the Queſtion did not too well reſolve the *former*, it being as *true*, as *obvious* an obſervation, that thoſe who are moſt zealous for *one*, we mean the *Circumſtances or Garniture of Religion*, are generally remiſs, and negligent enough in the other; and as careleſs as any what becomes of that it ſelf. This *over-warmth for External, and leſs eſſential Matters*, like feverish Heats in the Extremities of the Body, leave the internal and more noble parts deſtitute of their neceſſary Vigour. 'Tis in vain to talk of *Converting Turks and Pagans*, while we, who call our ſelves Chriſtians, are worſe than *Pagans* and *Turks*, both in our ſelves, and to one another; nay, while all Immoralities reign among us, which both hinder us from taking any ſuch care, and if we would, render it altogether ineffectual. And laſtly, while what's worſe than *Paganiſm*, has almoſt overſpread all Chriſtendom, namely, *down-right Atheiſm*, or what's as near as Men can poſſibly go for their own Conſciences. So that, as things are, there ſeems but too much reaſon for a Queſtion propoſed by a Perſon of a great deal of Wit to a Gentleman of Quality, who had caus'd his Black to be Baptiz'd —— Why he had *ſpoyl'd a Good Heathen?* —— Since even the *Light of Nature* teaches, to abhor the Manners of too many Chriſtians. But ſuppoſing any ſuch care to be taken, it muſt either be by the *Papiſts or us*. For the Proteſtants, it may be ſaid, their Enemies have kept them too full of Imployment, and juſt Struggling for their own Lives all over Europe, ever ſince the *Reformation*, and there wou'd be ſomething of Truth in this —— but it muſt be own'd, we have, notwithſtanding this, found time and means to correſpond even with the *remoteſt Parts of the Earth*, where Wealth or Profit call'd us, nay ſometimes where only revenge. But 'twould *puzzle a good Hiſtorian* to give an Account of the *Voyages, Expeditions* or *Embaſſies* which have been made on purpoſe to promote,

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or plant the Christian Faith among the Heathens. For the Popish, their Orders, and especially the Jesuits, have, like the *Pharisees*, *compass Sea and Land to make one Proselyte* —— But then, as the Satyrist, not more rarely than truly observes, their *zeal generally wants the Sun to warm and ripen it*, it extremely agrees with the Rich and fertile Parts of the Earth; and a Man may consult the Acts of the Society, or any other amongst 'em long enough, before he hears of any Millions sent to the Poor forrein *Samoïds*, or attempts made for the Conversion of *Greenland*.

Quest. *Suppose a Jew, a Mahometan, a Church of England man, an Anabaptist, a Quaker, and a Muggletonian, all living together in one House peaceably, and according to their own Principles* —— *May they not all expect Happiness after this Life?*

Answ. It's pity the Querist did not put in an *Atheist* too, to have made it up a *perfect Number*. But however there are enough of 'em already, and he must be a Latitudinarian with a Witness, and his Charity have got the Start of his Christianity, who can hope well of all those here put together? It's true, that in smaller and less Essential Matters we may well hope Heaven is more merciful to us than we are to one another. But some of these must certainly be *toto Cœlo*, distant from others, and tho' several Persons may come to the same place, who take somewhat different Roads, tho' one walks nearer Rocks and Precipices, and another all bespatters and tires himself with worse Way, and a farther Compass about, yet 'tis impossible those who take quite contrary Roads shou'd ever meet —— we mean in Heaven, for on Earth they may, but they must first go over the whole Globe. To examine those different Sects and Religions the Querist mentions, we of the Church of *England* have an *excellent Faith*; and we are sure it ought not to give Offence that we wish our *Works* better, at least, those of many who know little else but the *Name* of their *Church*, and expect that alone shou'd save 'em. The Articles of our Church have indeed already answer'd this Question for *most of the rest*, pronouncing an Anathema on all those who affirm 'tis possible to be sav'd in any Religion, if Men live up to't. The express Words are these. *Article the* ——

Nor is she herein at all uncharitable or unreasonable, for there can be but *one Right*, tho' *many Wrongs*; Either Christianity must be the true Religion, or all Religion is a Fable; and this Religion tells us that none can be [ordinarily] saved but by the Name of Jesus —— At least none of those who perversely and obstinately persecute and hate the very Christian Name, which they must do if they live up to the Principles of their own Religion. For the Jew, he has heard of our Saviour and Blasphemes him, and bears to this Day, tho' he dares not shew it, a most inveterate hatred to all Christians —— so he's gone. For the Mahometan —— Tho' some good and learned Men of warm Brains and Charity, have lately been his Advocates, we all know that his Religion is all a Nonsensical Piece of Imposture, and that he so mortally hates the Christians, that Dogs are the best Names he'll afford 'em, and expects his Para-

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diſe, ſuch a one as 'tis; as the Reward of Murdering 'em ——— For the Muggletonian, he may e'en be of the Religion of the two laſt, or none at all, for none knows what to make of him. All that we e'er heard he pretended to, was hating the Bible, ſome Blaſphemy, and a great deal of Nonſenſe. For the Quakers —— We are ſure that many, or moſt of 'em, have held very dangerous and deteſtable Opinions. They generally ſpeak contemptibly of the Bible, and will by no means allow it to be *Gods Word:* They have turn'd it into an odd ſort of a jejune Allegory, even the higheſt and moſt ſacred Truths therein contain'd, and have ſpoken not very Honourably of our Saviour, and almoſt generally deny the Trinity, and many, if not all, embrace the other Socinian Dream of the *Souls Sleeping* till the Reſurrection. Beſides, they uſe neither of the Sacraments, and if our moſt Authentick Accounts don't impoſe upon us, were at their firſt Appearance in *England*, commonly acted by a *worſe Spirit* than that they pretend to. Theſe 'tis hard to hope well of, nor can we ſee how with any manner of Propriety they can be call'd Chriſtians. ——— But if there be any of 'em who have left their firſt Principles, and are *degenerated into Chriſtianity*, (we ask Pardon for the Harſhneſs of the Expreſſion) and grown more Religious, as well as more mannerly, there may be more hopes of 'em. For the Anabaptiſt, it's certain both from Popiſh and Proteſtant Writers, and even Eye-witneſſes themſelves, that there never was a fiercer or more dangerous Enemy to all Order, both Sacred and Humane, than he was at firſt Appearance in *Germany*: But we hope he's now grown better, and that our Soil has a little mended his Crab-ſtock ——— For we muſt own, according to their preſent Writings, there are not many Articles of Common Chriſtianity, if any, which our Engliſh Anabaptiſts diſown, beſides that of Infant Baptiſm, wherein ſome great Men in the Church of God have *err'd* together with 'em.

Queſt. *Whether Fornication, after a Solemn Contract be not as diſſolving as Adultery after Marriage? And whether the Innocent Party upon ſufficient Proof and Detection of the Fornication may not be at Liberty to Contract again with another, or Marry if they think it fitting?*

Anſw. We ſee no reaſon at all, that after ſuch a *Violation of the Contract*, it ſhou'd yet remain Obligatory; for by ſuch an Action the Perſon offending is *made one Fleſh with a third Perſon*, and therefore the Obligation to that is yet ſtricter, than a bare Promiſe to the firſt. 'Twou'd be very well if our *Common Whoremongers wou'd conſider what numerous Affinities they Contract*, and what Portions they will have with ſuch Relations one Day. 'Twas a very *true, tho' ſad Jeſt*, that a Gentleman put upon a *Lady of Pleaſure* in the late Camp at *Hounſlow-Heath*: He deſign'd to have a *free ſort of a Converſe with her, but not liking her Features*, (or perhaps from ſome other reaſon, tho' that was pretended) he began to draw off, and *cool in the Proſecution* of the Amour. What Sir, (ſaid ſhe) Are ye afraid of the *ſofter Sex?* Indeed Madam (reply'd he) I'm afraid I ſhou'd be a *Sin to almoſt every Officer in the Camp*, and ſome of 'em are ſuch as I don't care for having *any Relation*

tion with. As to the latter part of the Queſtion, Whether the *Innocent Perſon* may be at Liberty to contract again ——— I Anſwer, yes; for what is *unlaw in one ſenſe, is as not done* at all; nay, the Liberty is much greater here than the Law will give in the *Caſe of Marriage*; for a Divorce is from *Bed and Board*, and is not void in reſpect of the Marriage; ſo as that the injur'd may Marry again; but here the Law has nothing at all to do, and Perſons may act according to their Conſcience and the Law of God, which will warrant a Diſſolution of the Contract on one ſide, when the other is violated as much as it poſſibly can be.

Queſt. *What's the beſt Antidote againſt Fear?*

Anſw. Good Nurſes are the firſt, who by their Forbearance of thoſe Idle Names of *Bugbear, Ghoſts*, &c. make ſo early Impreſſions upon Children's Spirits; for Experience gives us Inſtances too many, of ſuch Perſons as cou'd never wear thoſe Thoughts off as long as they liv'd; but if a Perſon is come of a timorous fearful Family, there's yet better meaſures to be us'd, and ſuch as won't fail; Let 'em imbibe early Principles of Religious Vertue, and then they will be arm'd againſt all the little Attacks of Fear and Timidity; But there's yet another *Moral Eſſay*, which ſeldom fails, to wit, Cuſtom and Uſe to Dangers, it will harden the *greateſt Fool of a Coward* in the World, for the reaſon of Fear is an *Erroneous Judgment*, that makes diſmal black *Repreſentations of Things*, which are not ſo in their own Nature, but in the fancy repreſenting; and when a Perſon tryes, and finds all his Fears groundleſs, he begins to take Courage; and laugh at his old fictitious Chymera's.

Queſt. *What will make Perſons wakeful that are given to ſleep?*

Anſw. Sleepineſs is ſometimes to ſuch a meaſure that 'tis a Diſeaſe; ſo that proper Phyſick ought to regulate the Conſtitution. But perhaps the intent of the Queriſt may be, *What will keep a Perſon awake*; to paſs by Diſturbances, and the Cuſtoms of ſuch Philoſophers as ſlept with a Ball in their Hand over a Baſon, that when it dropt they might awake, we ſhall mention a nearer Inſtance. A very Eminent Perſon at *Oxford*, having a certain Book to finiſh for the *Preſs*, and but a little time to do it in, ſends in the Evening for one of his own *Diſhes of Coffee*, which held above a Pint, and ſecures a Quart more for the *Night time*, he ſtudy'd all Night, and by Morning had ſpent his *Coffee*, and found himſelf wakeful enough to proſecute the Work he had in Hand, and this Method he follow'd (as I take it) *for three Dayes* and three Nights, and finiſhes what he had to do; whereupon he order'd his Bed to be ready, and ſaid he wou'd *go to ſleep*, but lying down he cou'd not ſleep; whereupon the Doctors were ſent for, and underſtanding the *Occaſion*, they order'd him to Bleed preſently, gave him *Opiates* and other things, whereby they caſt him into a *Sleep*, which was no ſhort one; but they all concluded, that if he'd wak'd but a few Hours longer, he had never ſlept any other, but his *laſt Sleep*, having drank of that wakeful Liquor to ſuch a great Exceſs.

Queſt. *Whether Devils can Generate, and what are we to think of ſuch Stories as that of* Merlin; *who, as is reported, was begot betwixt the Devil and his Mother.*

Anſw.

Answ. We ought to believe no such a thing, for there's the greatest *Impossibility* in't, of any thing that can be *propos'd in Nature*, as I shall make appear by and by, but for the *diversion* of the Reader, I tell him what *strange things* of this Nature have been deliver'd in History. —— To omit the Births of *Hercules*, *Æneas*, *Alexander*, *Servius*, *Tully*, and many other Heroes, which some Poets wou'd have us believe were begotten by the Gods, or rather *Devils*, under the Names of *Pan*, *Incubi*, *Fauni*; nay, the Hebrews themselves have their share in this Opinion with some of the *Fathers*, from that passage in *Genesis*, and *the Sons of God went into the Daughters of Men*, The Prince of the *Incubi*, the Hebrews call *Haza*, and the Chief of the *Succubæ*, *Libith*. —— In *Poland*, Princes of the race of the *Jagellons* issued from a *Succubus*, *in the Form of a Bear*. In *Poitou*, Counts are begot of a *Succuba*, half *Woman and half Serpent*. In *Hungary*, Infinite Nations called *Huns*, born of the *Arimes*, *Gothick Witches and Fauni*. Even at this Day in the Island of *Hispaniola* (by the Relation of *Chieza* in his History of *Peru*) a *Dæmon* called by the Inhabitants *Corocota*, hath to do with the *women*, and the Children proceeding from such *Conjunction have Horns*, as also among the Turks those People whom they call *Nephesolims*, are believed to be *generated* by the Operation of Devils. Those who believe such Relations, argue for em after this manner, The *Devil performs the Natural Actions of Animals* by means Supernatural, as he *sees without Eyes*, moves Bodies without Contact, *Transports* himself from one place to another without Commensuration of the *Intermediate* space, because he hath no Quantity (so say they) he may get a perfect Animal without observing the Conditions of *ordinary Agents*. To which, and all the rest, I Answer, That (by Gods Permission, for without that nothing can be done) the Devil has Power to move all Bodies from one place to another, and can by that means from a Body of Air or some other *Gross matter*; nay further, he can (if permitted) take a *Body lately Dead*, Animate it with an adventitious Heat, and give such Motions as he Pleases to all its Parts: But all this won't do, for (Naturalists tell us) there are *three Things without which 'tis impossible* there can be Generation, *Distinction of Sex*, *Copulation of Male and Female*, *and Emission of some prolifick matter*, *containing in its self a Vertue to form all the Parts from whence it issued*. The Devil may indeed make the two first Conditions meet, as is Evident by the Confession of *several Witches* that have been Executed, who declared, that the Devil *had carnal Knowledge* of 'em after the manner of Men. But the latter requisite is absolutely out of the *Devils Power*, namely, *a fit and convenient Seed* indued with *Spirits and Vital heat*, without which the act must be *unfruitful* and barren; for he hath no *such Seed of his own*, because it is the result of the last *Concoction*, which cannot be made but in a Body *actually alive*; Nor can he borrow *such Seed* elsewhere, because it becomes unfruitful when once shed out of the Vessels of Nature, by reason of the Evaporation of its Spirits. It must be an Act of the *Natural Faculty* and the Vegetative Soul, which cannot be appropriated to the Devil, who

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is a pure Spirit, not compoſed of Matter.

Queſt. *What Animal is the moſt happy of all the Creation?*

Anſw. Before this Queſtion can be reſolv'd, I muſt agree what *Happineſs is*, and then *examine the Creation*, which comes neareſt to that Happineſs; there might be brought very plauſible Arguments for the Happineſs of many Creatures before Man, if the *abſence of Evil determin'd Happineſs*, or preſence of ſome ſmall Good. My Anſwer is this, That Happineſs muſt *conſiſt in Action*, and therefore a Creature which acts *moſt perfectly is moſt happy*, which is a good Man; but if we take *Mankind in General*, that they all are either more happy, or more miſerable than all other Creatures whatever.

Queſt. *What Image ought we to form of God in our Minds? Or whether any whereunto pray to Him, or at any other time?*

Anſw. The Church of *Rome* (in St. *Peter's* Church at *Rome*) has preſumptuouſly contradicted the expreſs Command of the *Supreme Deity*, in making the Image of an *Old Grave Man* as a repreſentative of God. If ſuch an Imitation had not been the Breach of an expreſs Command, there cannot be found an Act of a greater Folly and Ignorance throughout the whole Univerſe. How can *Finite Creatures* have an *Idea of an Infinite Being?* How can *matter include immateriality*, or a circumſcriptible Image imitate a Being that is every where at once? If we cou'd not diſcern ſuch a Weakneſs by natural Reaſon, the *Sacred Writ* would inform us *God is a Spirit, and they that worſhip Him muſt worſhip Him in Spirit and in Truth.* Again——— He that cometh to God, muſt believe that *He is*, &c. *viz.* an unſucceſſive Being, inexpreſſible by paſt or to come, but always the ſame; agreeable to another Text, *Before Abraham was, I am.* Which World the Arrians, with all their Evaſions, know not what to make of, when 'tis brought to prove the Eternity of our Saviours Godhead.

Queſt. *Whether the Souls of Studious and Learned Men are not more perfect in the World to come, than the Souls of the Ignorant and Illiterate, if we ſuppoſe 'em equally pious here?*

Anſw. Piety takes its eſtimate both from Knowledge and Practice; ſo that there cannot be an equality of Piety hereof between Souls equally careful and induſtrious here; for the Motive and Manner of this care are different in themſelves, and act by *Sentiments* not in the Nature, but in the Manner. As for inſtance, two Perſons go along the Street, one *ſees very well*, and the other is almoſt Blind; they go both the ſame Journey, take the ſame *care of Ditches, Stones*, &c. but he that ſees beſt, has a better *Proſpect of the Journeys-end*, and can go (ordinarily) with greater pleaſure, being better able to avoid the *Inconveniences* of the way than the other. I ſhou'd enter into the *Diſpute whether doing or ſuffering* ſhall have the *greater Reward hereafter*; for I am ſure they proceed both from one Principle, but ſure I am that the *liker we are to God*, by both *Knowledge and Practice of Holineſs*, the higher our Preferment will be hereafter with him; and I doubt not but in ſome Meaſure this Difference depends upon the *Improvements* our ſelves make of our time in this World.

Queſt.

Queſt. *Was the Fall of* Adam *on the Day of his Creation?* —— *or how long after?*

Anſw. It's ſaid indeed, That *Man being in Honour continu'd not.* Whence ſome wou'd argue that *Adam* fell on the very Day of his Creation. —— But I think very far from the purpoſe, for neither are we ſure that this Text refers to the Fall of Man, though I confeſs that's a probable Interpretation, nor does that Expreſſion [continues not] Note any certain Time, ſince he might ſtand both Days and Years before his Fall, and yet that be true enough, that he did *not continue* in his Rectitude or Honour. And indeed on conſidering the Hiſtory, we are inclined to believe our Firſt Parents did not Fall on the *very Day of their Creation.* —— Becauſe Paradiſe or *Eden* ſeems to be form'd after *Adam* —— Gen. 2. *v.* 8. —— after God had formed Man out of the Duſt of the Ground, it's added —— "and the Lord God "planted a Garden Eaſt-ward in "*Eden*, and there he put the Man "whom he had formed —— agreeable to the Tradition of the Rabbies. —— "That *Paradiſe* "was one of the Things which "God form'd after the Creation "of the World. —— So again in the 15th, "And the Lord God "took the Man and put him into "the Garden of *Eden* to dreſs it "and to keep it. —— Then ſucceeded God's giving him the Command of Obedience —— after which we are ſure he was *ſome time alone*, which God ſaid, 'twas not good for him to be, though how long we know not. Then every Beaſt of the Field and Fowl of the Air, *viz.* One of every ſort, ſeem to be form'd anew by God when they were brought to *Adam* —— and indeed it ſeems not the firſt common Creation here deſcribed; for here every *Fowl of the Air*, as well as every Beaſt of the Field are form'd out of the *Ground*, whereas *Gen.* 1. *v.* 20, and 21. "The Waters brought "forth the Fowl —— and ſuppoſing this, that an Individual of every Species were created in the Sight of *Adam*, it would have been a new and a ſtrong Argument to move him to adore the Wiſdom and Power of the Creator, and to keep him in his Obedience. And indeed it's pretty evident that the other Furniture of Paradiſe was made after this manner —— For *v.* 8, and 9. "God, himſelf, "planted a Garden —— out of "the Ground the Lord God made "to grow every Tree that is plea-"ſant to the Sight, and good for "Food —— Nay, among the "reſt, the Tree of Life and the "the Tree of Knowledge, which "in all probability, were of a dif-"ferent Species from other "Trees. —— This however we are ſure of, that *Adam* named all the Creatures, all Beaſts and Fowl at leaſt, when they were brought to him by God —— and that with *Names ſo appoſite* to their *Natures*; for we ſuppoſe the Hebrew-Language to be the Original, that they appear not a haſty Work, nor indeed is the Number of 'em ſo ſmall that it cou'd be very quickly finiſh'd. After all this, *Adam* was caſt into a Sleep, and his Rib turn'd into a Woman —— with whom 'tis not likely he would part the firſt Day, unleſs he was a very unkind Husband —— Nor was it till ſhe parted with him, that the Devil met and ſeduced her, nor did he immedi-

mediately prevail ——— and then she must take up some time to find *Adam*, after whose Eating, they sew'd Fig-leaves together and made themselves Aprons ——— and then, when God had expostulated both with them and the Serpent, they were turned out of *Eden*. All these great Incidents 'tis not very probable should be dispatch'd in so little a time as one Day, and therefore we rather incline to think *Adam* stood longer ——— But how long is an unreasonable Question, since no mortal Man can be certain concerning it.

Quest. *What Sins are most destructive to Soul and Body, and which is the best way to avoid 'em?*

Answ. This is different in different Men, according to their particular Constitutions or Inclinations. But in general, 'tis the several sorts of *Intemperance* which destroy most Men, both Soul and Body, we mean the inordinate Satisfaction of two of the grossest senses, the *Touch* and *Taste*, which as they fill the Weekly Bills with Fevers, Consumptions, and something worse, which is so often shrowded under the Name of the latter, so 'tis to be fear'd, more inevitably ruines the Souls of those who are tormented by 'em. ——— Now the means to avoid these Sins are as many as there are helps to a Christian Life. ——— One however I'd propose, (tho' here's no Room to Preach, nor is't our design to Print Sermons, but Questions) which by God's Grace may have very good Effect on those who use it. ——— 'Tis ——— *once every Day to get apart from all Company, whatever happens, tho' but for a quarter of an Hour together, and to think upon* DEATH *in good earnest, and what will certainly follow it; if men either persist or fall into the Habit of those, or indeed any other Sins without Repentance?*

Quest. *Whether Peter or Paul, or any of the Apostles did use Notes in their Preaching?*

Answ. No, nor *Bibles* neither to put their *Notes* in, that ever we heard of. They had not so much as *Texts*, as we see by most, if not all their *Sermons* recorded in the Scriptures. They had no *Pulpits*, nor several other Things in Use among us: But what consequence can be drawn from all this? ——— These being only such *circumstances* as enter not at all into the Nature of the Things; such *Notes* as we have, they cou'd not probably have, our *way of Writing* being not then, at least not so commonly in fashion. For *Zachary*, when he wou'd express his *Mind*, ask'd not for *Pen, Ink and Paper*, but for a *Writing Table*, tho' it's true, the other way too was sometimes used. But as the Apostles used no *Notes*, so neither did they *study* their *Sermons* before-hand, nor needed they do it, the *Gift* of *Preaching* being one of those χαρίσματα, or *miraculous Gifts* at that time bestowed upon the Church of God. As we may learn from 2 *Cor.* 12. 28. "And "God hath set some in the Church, "first Apostles, secondarily Pro-"phets, thirdly *Teachers*, after "that Miracles, then Gifts of "Healing, &c. Are all Apostles? "are all Prophets? are all *Teach-*"*ers?* ——— As for Notes or no Notes, at present it may not be unentertaining to discourse a little further, tho' beyond the Question, in reference to the present Custom of the Nation. 'Tis known that our Ministers began to write their

Sermons first about the time of the Reformation, when their Enemies accused 'em for Preaching Seditiously, for which reason they penn'd down all that they spoke, to produce their *Notes* if there shou'd be occasion, to witness for 'em against the Calumnies of their Enemies. And being this to be an advantage unto 'em, as to the Closeness of their Discourses, and more correct Expression, they have ever since continu'd it, and that to so good purpose, that unless we extremely flatter our selves, the English-Sermons are now the best in the World. But there are different ways of *using Notes* in Preaching. To have 'em in the Pulpit for an Assistance to the Memory, which he that comes without must be a *bold Man*; or to use 'em altogether without at all trusting to the Memory: And here we acknowledge a Sermon generally appears with much more Life when the Preachers Eye is not chain'd to his Book; and the Custom of thus Preaching making the thing in time much more easie than at first it appears. —— But then on the contrary, to get all by heart, Word for Word, is a great Slavery, and besides, takes up so much time from other Studies, that we question whether it be always worth the while to do it. Upon the whole, tho' the common People wou'd never think St. *Paul* himself preacht a good Sermon, unless, as some of 'em call it, he *read it every Word without Book*; yet all those who are worth pleasing, hath rather hear a Piece of good sense and close Discourse *read* to 'em out of the Pulpit, than a long rambling Mess of Non-sense without Book, never so volubly tumbled over.

Quest. *How shall we know our own witted Thoughts from the Suggestions of the Devil?*

Answ. I believe this a very difficult matter, if not next to impossible, at least always to do. Sometimes 'tis possible the Devil himself may be slandered in this, as in other matters. At others he may inject such Thoughts as we may yet think to be our own, so subtle an Adversary is he, and by being all Spirit, having the advantage and Power, when permitted, to put together such Images of things as he thinks best, and represent 'em to our Fancies either Sleeping or Waking. Which evil Thoughts of his sending, are by some judg'd to be more especially aim'd at in those *fiery Darts* of this wicked one, mentioned in the Holy Writ. Some Divines have proposed several Criterions or Marks whereby to distinguish these from our own. As by their suddenness, when there can no Dependance be found betwixt them and any of our own that went before 'em. By their Extravagance, Blackness or Horridness, their very Lineaments resembling and betraying their Father. But to be ingenuous, I hardly can think either of these, or indeed any other, to be any other than a probable Mark, at least not an infallible one, since we oftentimes have independent Thoughts from what went before, or from what immediately or nearly preceded, the first Link of the Chain (or the Original of the Thought) being at a great Distance from the other, and one Thought, as it were, *diving* for a while under a great Heap of others, (like some Rivers, or the Moon behind a Cloud) and rising again a great way off from the place where 'twas

at

at first obſeur'd. Nor can I think the extravagant Wickedneſs of 'em any ſurer Sign; for Truth tells us, that the Heart of Man it ſelf is *deſperately wicked*, and the Devil can hardly be much worſe. But tho' 'tis difficult to diſcern theſe from one another, 'tis eaſie to cure both, at leaſt to know the way of doing it, which is of much more concern to thoſe who are troubled with 'em, and that is —— to take the *Shield of Faith* —— immediately to make an *Act of Faith* on Jeſus, to flie to him for Refuge, with utter Deteſtation of any ſuch abominable Thoughts, whenceſoever they come —— and then be it the *Devil*, or be it *Chance* that brings it into our minds (*Chance* the Philoſopher excellently defines the *Effect of Cauſes far off*) it ſhall be no more charg'd to our Account before God, than if we read any ſuch thing in a Book, or heard it pronounc'd by any other.

Queſt. Where is the Soul of Man when he is in a Swoon?

Anſw. The Ballad-Singers will tell us, 'tis —— *with Dives and Lazarus* —— *and the whole Creation* —— in t'other World: But Philoſophy aſſures us, that whereſoever 'tis, or whatever it's doing, the Body muſt know nothing of it, nor remember it, the Senſitive Faculties being unuſeful by the unfitneſs of the Organs, and the Common-Senſe, Fancy, Memory, and all ſtand ſtill, as the different Wheels and Motions of a Watch or Clock, when either the Weighe's down, or any great Spring or Wheel's diſorder'd. The Soul undoubtedly acts at preſent by the corporeal Organs, and thoſe *Species* which tho' we can ſcarce ſay they are truly material, yet we know they can't be properly Spiritual: And accordingly we are not like to remember what paſſes when we are in the Condition before-mention'd. A remarkable and Authentick *Inſtance* whereof we have in the Maid who in the laſt Age was Hang'd at *Oxford*, for Murdering her Baſtard Child, and after many Hours reviv'd again —— who was ſo far from remembring what happen'd after ſhe was ſeemingly Dead, that her Thoughts were unravell'd further back than the End of her firſt Life; and ſhe remember'd little or nothing done or ſaid after ſhe came out of Priſon, but began again at her reviving with the ſame Words ſhe had ſpoken ſome time before her Death, what paſs'd after was'd till ſhe was turn'd over, either not having lain long enough in her Memory to make any laſting Impreſſion there, or being immediately diſturb'd and blotted out by Fear on approaching Death. I conclude then, that the Soul is ſtill in the Body, as much as Spirit can be in Place, as much as it was before the Perſon firſt ſwoon'd, and remains there either as long as the Body is any way tenantable (which it may be for ſome time, tho' perhaps a little out of repair) or elſe, for ought we know, till God himſelf commands it away to return to him that gave it, and that as really and diſtinctly as he ſends it firſt into the Body of the Child in the Womb of the Mother.

Queſt. Whether Negroes ſhall riſe again at the laſt Day?

Anſw. The Pinch of the Queſtion only lyes —— Whether *White* or *Black* is the *better Colour*? For the Negroes won't be perſuaded but their Jett is finer and more beautiful than our Alabaſter. ——

If we Paint the Devil black, they are even with us, for they Paint him white, and no doubt are as much in the right on't as we; none amongst them, who are legitimate, being born white, but such as are a kind of *Leprous Persons*. — And they boast of an Emperor of *Rome*; one of the best of 'em, (I was *Severus*, and Saints, Fathers, and Martyrs without Number, who have been of that Colour. ——— But after all, unless we are very partial, there is something natural in't: Black is of the Colour of Night, Frightful, Dark and Horrid; but White, of the Day and Light, refreshing and lovely. Taking then this Blackness of the Negro to be an accidental Imperfection (the Cause whereof see before) I conclude thence, that he shall not arise with that Complexion, but leave it behind him in the Darkness of the Grave, exchanging it for a brighter and a better at his return again into the World.

Quest. *To Christ's true Church, my Will to hers resign'd,*
I gladly wou'd my Steps directly bend:
But where that Church shall wandring Mortals find,
Since multiply'd Divisions know no end?

Answ. Where e're the Word and Sacred Signs are found,
There's the *true Church*, which shall *Hells Gates* defie:
Not so, with what e're specious Titles crown'd,
Who either *these neglect*, or *that deny*.

Quest. *A just respect I'd to the Altar pay;*
Nor those who on the Altar wait, despise;
Yet wou'd not them implicitely obey,
I hate Abuses, and I hate Disguise.

Answ. There is a Medium which the Wise can find,
Their Words examine by the *Sacred Page!*
Tho' we're not now t' *implicit Faith* enclin'd,
Nor is that one o'th' *reigning Sins* o'th' Age.

Quest. *My Faith I'd pay, but not my Reason lose,*
Humbly receive what God, not Man has seal'd;
But since false Prophets oft the World abuse,
How shall I know what's forg'd from what's reveal'd?

Answ. Still with God's Word the Words of Men compare,
That still with humble Diligence survey,
All *necessary Truths* shine clearly there;
This *Rule* your mind, you'll never lose your *Way*.

Quest.

Queſt. *Did* Adam *Sin more than once?*

Anſw. Yes undoubtedly, for the *firſt Sin* was productive of others both in him and us. But I can prove that he did ſo by Scripture as well as Reaſon. He ſinned once in Eating the Fruit; a ſecond time in attempting to hide himſelf from God, thereby queſtioning his omnipreſence. A third time in giving a *falſe Cauſe* for a *true*, when he told God, that he hid himſelf *becauſe he was naked*, whereas the true Cauſe was, his guilty Conſcience accus'd him for his Sin; in this queſtioning the omniſciency of God. He ſinn'd a fourth time in *excuſing* himſelf, inſtead of *confeſſing* his *Sin*. " The *Woman* whom " thou *gaveſt* to be with me, ſhe " gave me of the Tree, and I did " Eat. But if the Queſtion relates to his *firſt Sin*, in Eating the *Forbidden Fruit*, we ſee no reaſon at all why we ſhould think he did it more than once: Tho' indeed there is ſome probability that the *Woman* repeated her *Sin*. For ſhe did not only eat her ſelf, being then abſent from her Husband, but came unto him, " and gave alſo to " her Husband *with her*, and he " did eat.

Queſt. *Had the Empyreal Heaven no Beginning?*

Anſw. The Empyreal Heaven muſt be a *Place*, becauſe there is *Body* there, at leaſt Chriſts glorious Body. Now all Place muſt have Beginning, becauſe all Body had; again, whatſoever is, and *is not God*, once *was not*: Unleſs therefore we embrace their Opinion who hold God himſelf to be, *Spatium immenſum*, we muſt believe the Empyreal Heavens were once Created. And what if the Creation of 'em ſhould be intimated in the Firſt of *Geneſis*? In thoſe Words, " In the Beginning God created " the *Heaven* and the *Earth*, and " the Earth was without Form, *&c.* The firſt *Verſe* ſeems a Summary of all God's Work, and the *Heavens* here, not the 2d or 1ſt *Heaven*, (as to us) but the 3d, that beyond the *Heaven of Heavens*, (which we look upon to be the Place of the Stars only) namely the very Seat of the Bleſſed, and that the Word is to be taken in that Senſe, ſeems at leaſt probable to us, becauſe the *Heaven* here may ſeem not to be either the Firmament, or Expanſe, called *Heaven* afterwards, deſcrib'd as the Place for the Heavenly Bodies, nor much leſs the Aerial *Heaven*: Of the latter there is little Queſtion, for the former, it is plainly deſcribed as made out of the *Earth*, which is divided from the *Heaven* in the firſt *Verſe*, " The *Earth* was " without *Form* and Void, and " Darkneſs was upon the Face of " the *Deep*, The Face of the Wa- " ter. And God ſaid, Let there " be a *Firmament* in the midſt of " the *Waters*: And God made the " *Firmament*, and call'd it *Heaven*. Now this *Expanſe*, or Firmament, is only *Water* extended or ſtretcht abroad, being transformed into *Air*, and therefore taken out of the firſt Chaos before mentioned, and therefore part of the *Earth*; but as for the *Heaven*, it's only ſaid, In the Beginning God created it, without reſuming or giving any Account of it, or of its Inhabitants the Angels, the Hiſtory whereof did not ſo much concern us. I confeſs if any ſhall affirm this *Heaven* is the ſame with what is afterward deſcribed, and no other than the Firmament, I know not how to diſprove him, nor can he me; both

of 'em being probable Interpretations.

Quest. *If Adam had not sin'd, had he and his Posterity been immortal?*

Answ. Yes, or else to what purpose had the threating been —— *In the Day that thou eatest thereof thou shalt surely dye*; If they had been to have died still notwithstanding their obedience? For there not being room enough for his Posterity had he liv'd, —— I have several things to say, —— and first —— wou'd Mr. *Burnet*'s Hypothesis hold concerning the Paradisical Form of the Earth before the Blood, *viz.* that there was at first no Sea, except what was contain'd in the Bowels of the Earth —— we shou'd find at least so much more room than now we have. But that we can go near to do without it, for undoubtedly all the *Earth* was *curst* for *Adam*'s Sin, without which Curse its very probable it had all been *habitable*, —— and if so, not only the vast regions of Desart in *Africa*, but all the Huge Northern Tracts near the Pole, and the Southern *Terra-Incognita*, —— which wou'd have made room for perhaps as many more as we have now upon Earth. But there's no need of this, for when they had lived as long as God thought fit, perhaps a 1000 Years, they might have been translated to Heaven, as *Enoch* and *Elias* were.

Quest. *How many Angels fell in the Rebellion?*

Answ. Some think as many as all the Elect upon Earth, who shall fill up their roms in Heaven, and be like the Angels, as the Wicked like their Companions, the Devils, —— But how many either those Angels, or the *Elect of God* are, he only knows, who calls all the Stars by their Names.

Quest. *What became of the Bodies of those Men and Women, who perished in the Deluge?*

Answ. If the forementioned Gentleman's Hypothesis wou'd but stand, I could easily dispose of 'em, for they might all be swallowed up at the bursting asunder of the Cortex of the Earth, when the Sea came out of it, or at least when part thereof was suckt in again, — Nay we can make a shift without this ingenious Fancy, for we are sure that the Fountains of the great Deep were broken up, and by the Passages whence they came, the Bodies might roll down into the Bowels of the Earth, to the great Abyss; others might be buried in the Mud, or under Hills and Mountains; and what if some of those Gigantick Skeletons which are certainly humane, and some of 'em entire, which have been so often found in such kind of Places, shou'd be the remains of some of these Bodies, —— which if granted, as I can see nothing improbable in't, we thereby gain a great Argument for the Truth of the History of the Flood, over and above Tradition and Sacred Writ, both of which also assure us that "there were Giants in those Days. That there have been such Bodies found, and this not very seldom, is too evident to be denied; and how should they come there, under such Mountains and Hills, unless by some such Deluge? As we find Huge Trees buried vastly deep under the Earth, which got thither in all Probability the same way: There are still other ways to dispose of the Bodies of Men, *&c.* who have perished in the Deluge, than we have already taken Notice of, which unless they were put out of

the way, had they lain unburied upon the Earth, (as they must have done, for there were scarce enough left alive, to have buried the Inhabitants but of one single Town) would have by their Pestilent and Noysom stench soon have dispatched their Survivors; one way is, the Flood continuing from *Noah*'s going into the Ark, till he came out again, more than a full Year, the Bodies in that time, and perhaps much less, would *break*, *corrupt*, and be quite *dissolved*, so that there would be no Sign of 'em long before he came abroad again. The other is, that they might either be driven or left upon *America*, and those so long after undiscovered and uninhabited Worlds, or else whelm'd into the vast Seas that run between them and us, or forever sunk in, the unfathomable Depths of the Northern Ocean.

Quest. *Do the Modern English Dramatique Writers excell most, or those of the last Age?*

Answ. Those who first brought our Stage any thing near the Ancients, as *Shakespear*, *Johnson*, and some few more, had not only most of 'em a great *Genius* of their own to shape and mould what they found, but a vast Stock of *Matter* to set up with, and therefore no Wonder they were such great Traders. For Tragedy, they had then not only all the History, but even all the Fable of the World, to work upon, as well as the Works of other Tragædians, both Greek and Latin; and for Comedy, as well all the *Fools* of former Ages, as our own *plentiful Crop*. But our more Modern Writers, are either in History, forc'd to gra t on what their Forefathers have done before 'em, whom it may sometimes happen they may *mend* for the worse, and strike out *Beauties* instead of *Faults*; or else *patch* 'em up with a few *mean Scenes* in Comparison of what they so badly imitate——. Or if they tread new Paths, be forc'd to invent monstrous and unnatural Stories, which can never do well upon the Stage, where we expect the *Image of Life*. And then for Comedy (with reverence to all the *Quality* of *Pit* and *Box* be it spoken) our *Fools* are now almost all *exhausted*, and the same *Fool* seldom does well *twice*; and besides, we require better bred Fools than our Forefathers were contented with, for a Merry Miller or *Cobler* wou'd make Excellent Sport at the *Red-Bull* or *Globe*, whereas nothing will down with us now under a *Lawyers Clerk*, or a *Country Gentleman*. Now tho' it must be confess'd there have been new Fields open'd for Tragedy, both by the Discovery of a *New World*, and many great Accidents in this: And tho' we have now and then a *New fashion'd Folly* or *Humour* starts up to divert the *World* first, and the *Stage* afterwards; yet neither are the Instances of the former kind very numerous, nor are all *strange* or dreadful *Stories* fit for *Tragedy*; nor in the latter case, are there enough without a great deal of Art in the Cooking of em, to satisfie the sharp Stomachs of such Audiences as will be all Criticks in spite of Nature. For which Reasons we think that one who hits the true Air either of Tragedy or Comedy in this Age, performs a more difficult task than those who did so formerly. Upon the whole, tho' we have few, if any Writers at present, to whom Nature has given so *great a Genius*, or such *strong Thoughts* as those of former Ages, yet we certainly write more *cor-*

rectly than they did, and our *Humours* for the most part are *better Comedy*, tho' their's *better Farce* than ours.

Quest. *Whether Songs on Moral, Religious or Divine Subjects, composed by Persons of* Wit and Vertue; *and set to both grave and pleasant Tunes, wou'd not by the Charms of Poetry, and Sweetness of Musick, make good Impression of Modesty and Sobriety on the Young and Noble, make them really in Love with Virtue and Goodness, and prepare their Minds for the design'd* Reformation? *And what are your Thoughts on the late Pastoral Poem*, &c.

Answ. Nothing but a Stock is Proof against the Charms of Musick, nay even that will feel, tho it can't *hear* it. We are not apt to believe so ill of Mankind as many do, but think before ill *Habits are induc'd*, those common Principles of Goodness left in their Natures, especially assisted with Christianity, wou'd rather incline 'em to *Vertue* than *Vice*, were one but dress'd as lovely as generally we see the other: Now Musick being an *Intellectual* as well as a *Sensible Pleasure*, (for it depends indeed chiefly upon *Number* and *Harmony*, which nothing is a proper Judge of but what has *Reason*) and of all Musick *Vocal* is the most moving, especially when good Sense, good Poetry, good Tunes, and a good Voice meet together; we see not how Vertue, which is even of it self so *amiable*, can choose but be much more so, when thus *adorn'd* and *attended*. But still the Question is, who shall be her *Tyre-woman?* For she may tarry a long time before our Poets will trouble themselves about it. And here naturally enough wou'd come in a Discourse of *Divine Poetry and Poets*, but we have too much Business already to *Digress*, or Discourse on that Subject, unless our Question call'd us more immediately unto it. However, seeing this *Querist seems not only to be Poetically enclin'd*, but to desire our Thoughts on the late *Pastoral Poem*, we shall here add 2 or 3 Lines to the Author of it.

To the Author of the late Famous *Pastoral Poem.*

YEs, —— by each Fountain, River, Stream and Grove,
By all the pleasant Haunts the Muses love.
By them themselves, and great Apollo *too,*
I'll Swear I hardly love them more than you.
Say, Dear Unknown! *what is't that charms me so?*
What secret Nectar through thy Lines does flow?
What Deathless Beauties *in thy Garden grow?*
Immortal Wit in Natures easiest *Dress,*
A Paradice rais'd in a Wilderness.
Tho harsh thy Subject, haggard and unkind,
And rough, as bitter blasts of Northern wind,
Thy Divine *Spirit corrects each ruder Sound,*
And breathes delicious Zephirs all around.

Thus

Thus can our Kindred, Art, and Painters Care
Make even Storms *look Beautiful and Fair.*

But whilſt I praiſe, I muſt accuſe thee too,
Where thou hadſt done ſo much, no more to do.
When to the Brink of Boyne *thy* Hero *came,*
There to break off the chaſe *of him and Fame.*
Where had his Albion now, had he thus ſtood,
But ſtopping in another Sea of Blood?
To leave him when the Floods crept ſoft along,
And Silver Boyne *liſtned to hear thy Song;*
To hear the Naiads Sing what thou doſt write,
As when ſhe roſe to ſee thy Hero *fight:*
See him all o're with ſpringing Lawrels ſpread,
And all his Angel Guard around his Head.
This wields his Flaming Sword —— *the Rebels fly.*
And that the fatal Ball puts gently by.
Which Brittains MIGHTY GENIUS *ſhook to ſee,*
And trembled at the Danger more than He.

This! ſweeteſt Bard, *hadſt thou proceeding Sung,*
How had the Woods, how had the Valleys *rung!*
And Pollio's *learned Muſe, who ſits above,*
The Shepherds Admiration, and their Love,
Had deign'd *thee Smiles, as all the World eſteem,*
Which dares not ſure diſlike what pleaſes him.

Queſt. *How big are Spirits, ſince 'tis ſaid, that our Saviour caſt a Legion of 'em out of one Man?*

Anſw. 'Tis a very incongruous Queſtion, and we might as well have been ask'd how broad a Thought is, or what colour the Taſte is of? *Spirits*, as we have ſaid, are no more than *Cogitative Subſtances*, and by Conſequence not at all ſubject to the groſſer Terms of *Magnitude, Longitude, Place*, &c. The Learned tell us, *That a thouſand Angels may dance upon a Point:* 'Tis a merry Thought, but not at all erroneous.

Queſt. *A Lady not Learned, but having Children, and being deſirous her ſelf to enter 'em early into the Knowledge of Things, deſires the* Athenian Society, *to anſwer theſe following Queries for her Reſolution therein?*

1. *What Heads of Things is it beſt to enter Children in, when they begin to Learn?*

2. *What particular Branches or Members under thoſe ſeveral Heads.*

3. *Which is the beſt way of referring what they meet with in their Obſervation or Reading to thoſe Heads which they have been before inſtructed in?*

Anſw. We anſwer, firſt in general, if the Lady has many Children, or a large Family, ſhe'll find her Domeſtick Affairs will employ too much of her time to give her Liberty either to inſtruct her Children her ſelf, or fit her ſelf for it; both of which, is the Work of a

Tutor

Tutor who must mind nothing else ——— Not but that a Mother, if a prudent well temper'd and Ingenious Woman, had she no other Business, and were she otherwise capable of it; might, we believe, do much more on her own Children than any other, as being better acquainted with their Tempers and Dispositions, and having nothing of that Magisterial Sowrness which sticks so close to most Pædagogues, and frights more Learning out of Children than e're they can whip into 'em: And after all, are apt to confine their care to *Words* only, letting *Things* alone for others: whence we may observe, without any Reflection on those of 'em who don't deserve that Character, that they are generally of a trifling Genius, and unsound Judgments. After this we come to the particular Resolution of the several Questions.

To the first, What Heads of Things 'tis fittest to enter Children in, when they first begin to Learn ——— (We suppose 'em of *Quality*, and answer accordingly) That they ought in the first Place, as all Christians acknowledge, to be instructed in Divinity; but neither this, nor any that follow, to take up their whole Time, which wou'd soon tire and make 'em nauseate it; but to have diversity of Studies, now one, and then another, tho in none to overload 'em. And therein to be sure at the very first, as soon as they can understand any Thing, to make 'em have just Thoughts of God, whom they shou'd be accordingly taught to believe the most Good, most amiable Being, the Father of all Things, who loves them better than their Natural Parents, and who gives 'em all they have or are to hope for, and who sees all their Actions; and if Good, will certainly reward 'em, as well as punish 'em if Evil. Possess 'em well with this at first, and if you can but be so happy to make 'em Love God, 'twill be a firm Foundation for all the rest, since that Ingenuous Principle will make 'em do all they possibly can, which they are told will please him, and delight in doing it; they ought indeed to know he's just too, and will punish those who do Evil: But this ought not to be all, nor we think, to be principally taught 'em, because it only renders 'em slavishly fearful, and lays a Foundation for Superstition, whence they easily run into Irreligion, the *Extreams* being nearer each other in every thing than the *middles* are, how great a Riddle soever that may seem to be. After this, all the Principles of our Religion are to be taught 'em, but *all sweetly and mildly*, to shew their Happiness is really design'd therein. ——— And after they have learnt the very first necessary Things to be known, their *Vow in Baptism* is to be carefully taught 'em, and the Nature of their Obligation therein. But we find we are insensibly fall'n from the first Question to the second, and from General Heads of Things to particular Branches: However, that Method being most natural, we shall still continue it in what remains: Nor will any sure fault us for placing Divinity, first in our Education of Youth, or insisting so largely on it; because, as has been said, tho really the Foundation of all the rest, its too commonly neglected, tho a thing the most becoming a Gentleman of any in the World, as Children shou'd be carefully instructed. Thence 'twou'd be convenient to enter 'em in

Ethicks,

Ethicks, or the Study of Morality, or Manners, still showing 'em how that, as well as all the rest, depends on Divinity. We pretend not to lay down Systems in this, or any of the other, but shall only touch at some of the chief Heads; and the first thing they ought to be taught here, is to *Honour their Parents*, that is to *Fear* and *Love* 'em, as being in the *Place of God*; which unless they do, you'll hardly e'er make 'em good Scholars. The next, to love their *Prince*, who is their Political Parent, and their *Country*, as a larger *Family*, and more remote *Brethren*, at the same time inculcating that great Principle of Morality, *Doing to others as they'd be done to*. Next to this, we think *Heraldry* very convenient, which we have had experience that Children will soon learn; and which is a very genteel Study: ——— we mean not out of *Guillem*, or other Voluminous Treatises, which they'll have time enough to consult afterwards; but by those very useful compendious Tables published for that purpose, where they'll learn what most concerns 'em, the Names and Arms of most of the *English* Families: And at the same time they are to be taught, that these are the Tokens and Rewards of Valour and Vertue, and were given by Princes to the Ancestors of those Families for defending their Countrey, or some Noble Exploit. Accordingly they are to be learnt early to despise *Death in a good Cause*, and well settled in the Notion of true Honour: Both which they'll learn from good History, when they come to read it, which we look upon to be too voluminous a Study for their Mothers to instruct 'em in; only they shou'd be careful to let 'em begin with such Historians as give fair Characters of Vertue and Honour, especially *Plutarchs Lives*, (as lately translated) and this we think even before our own *English* Histories, concerning which we intend a particular Discourse, having some *Questions from another Hand*, relating to it, and which are yet very lame notwithstanding all our Chroniclers. And these we think enough for a Lady to teach her Children: Since as for *Physicks*, all that's worth knowing there, depends on Experiment; and for Mathematicks, they require a riper Age and Judgment. As for *Dancing*, *Musick*, &c. tho one necessary, and a little o't'other convenient, yet because they rather relate to the forming the Body than Mind, we'll only thus mention 'em; and for *Poetry*, they'll e'en take to that fast enough of themselves without teaching, unless 'twere more vertuous than generally 'tis.

For the third Question; Which is the best way to refer what they meet with in their Observation or Reading to those General Heads: We answer, There are but two ways for't that we know of, either by common placing, or else by the Strength of Memory. The first, tho 'tis more sure, yet is too tedious for Persons that are very young: And besides, their Judgments are hardly ripe enough for such an Exercise, but heavy Work at best, and more fit for a *Dutch* Commentator, than the livelier Genius of a Gentleman. We therefore think it better they shou'd only rank what they meet with worth preserving, under some of those General Heads wherein they have been before instructed, by the Help of their Memory, which will both

strengthen

ſtrengthen and increaſe it every Day, and make them much more Maſters of their Notions, than if they only lay dead in Writing. And thus much in Anſwer to theſe three *Noble Queſtions*: wherein if we han't done right to the Subject, we have yet endeavour'd to do it to the *Ladies*, by acknowledging they are ſome of the *moſt difficult* as well as uſeful Queſtions we ever yet receiv'd.

Queſt. *Is the Soul of Woman inferiour to the Soul of Man? And if ſo, will his Superiority continue eternally?*

Anſw. We think the difference much the ſame here, that 'tis between one Mans Soul and another, only *accidental*, from the different Diſpoſition of the *Organs* and *Tone* of the *Body*; or elſe from thoſe Opportunities of Improvement which ſome Perſons have more than others, or a more induſtrious Inclination. As for *Eſſential* difference, there can be none, for then they muſt be perfectly diſtinct *Creatures*. However, there may Saperiority ariſe from an Accidental Difference only, as we ſee in *Birth*, which is only an Accident, and yet makes one Man a *King*, and many thouſands elſe his Subjects ——. But then here's no Superiority in Souls, nay, very often there are many Subjects who excell their Prince in ſeveral real Accompliſhments. Thus in the Souls of Women, we ſee not but there are many of 'em as truly great, as brave, as learned, and as capable of any Accompliſhments as thoſe of Men; and in Fact have managed Affairs as well, even when *plac'd upon Thrones*; for which reaſons we believe there's no Eſſential Difference between theirs and ours —— But what there is depends only on their Bodies, and ſince we believe there will be no *Difference in them at the Reſurrection*, and that there will be nothing of Sex, any more than in the Angels, in thoſe who neither marry, nor are given in Marriage, therefore we believe that what Superiority there is, ſhall not be *Eternal*, but ſhall ceaſe as ſoon as this Life is ended.

Queſt. *Who are wiſeſt, thoſe that Marry for Love, or for Convenience?*

Anſw. There's no Degree of Wiſdom in either, but they are e'en both Fools if they marry for one without t'other. Love without the neceſſary Conveniencies of Life, will ſoon wear *Thread-bare*, and Conveniencies without Love, is no better than being chain'd to a Poſt for the ſake of a little Meat, Drink, and Cloathing. But if we compare the ſmall Degrees of each together, much Love, and moderate Convenience is far better than the moſt plentiful Eſtate with little or no Love.

Queſt. *What Language was ſpoken by our Firſt Parents in Paradiſe?*

Anſw. The *Britiſh* would perſwade us 'twas theirs, and the *Iriſh* ſure will put in too for the Honour, ſince their Chronicles, they'll tell you, run up almoſt as high, and they are ſure there was a School-maſter of their Nation, who taught the *Iriſh* Grammar in the *Plain of Shinar*, ſo early did they begin to be *Learned*. But leaſt ſome ſhou'd be ſo uncivil to queſtion their Memoirs being Authentick, wee'll ee'n let 'em alone to ſtand by themſelves, and impoſe nothing on the Reader. That Wag *Hudibras* puts in for the *German*, when he mentions Mother *Eve*, and *the Serpents tempting her* —— *By an High-Dutch*

Dutch Interpreter; which Fancy he founded on the Notion we have, on a Fancy of *Goropius Becanus*, who takes a great deal of Pains to prove the *High-Dutch*, which was his own, the Primitive Language. But rejecting all these, as hardly carrying the Face of Probability, we think the *Hebrew*, or *Sacred Language* stands much fairer for't than any others; for all the Names we find mention'd in History of the Beginning of the World, were undoubtedly *Hebrew*. None we think, who believe the Scriptures, can question that *Adam* was really the Name of the first Man, and *Eve* of the first Woman, or that these Names are *Hebrew*, the Word *Adam*, signifying much more than Red or Ruddy, for which we generally take it, namely, a florid Whiteness, and the Brightness and lustre proper to Pearls and precious Stones; *Eve*, a Mother, as the Scripture tells us, *Isse*, which *Adam* first call'd his Wife when he saw her, *Vira*, or a *She-woman*. But this is also very remarkable in the Hebrew Names of all living Creatures, impos'd by *Adam*, which appear not to be given by chance, or deflected from any other *Language*, as the *Greek*, *Latin*, and all others, but to contain therein the Nature of the Creature, as the Learned and industrious *Bochart* admirably proves in his *Hierozoicon*, where he shows that their *Names* were partly taken from something obvious to the Senses, as their Colour, their Hair, their Stature, and external Form; partly from their inward Properties and Dispositions, which he cou'd neither know by use, nor the Information of others, but by that Original Wisdom wherewith he was created, (by the *Socinians* leane,) and a great part whereof he lost by the Fall; for which reason these Names are the most *Noble Monuments of Antiquity*, we have left in the World. Thus to instance in a few; the *Camel*, a Creature which keeps its Name almost in all Languages, and which *Varro* himself grants to be taken from the *Syriack Language*. 'Tis derived from the *Hebrew* Word *Gamal*, which signifies to *retribute*, or *repay*, either *Good* or *Evil*, for both of which the *Camel* is still noted as the most tenacious of any Animal. The *Hebrew* Name of the Horse is derived from a Root, which signifies to rule, to *guide*, to *moderate*, and 'tis notorious this Creature is the most *docile*, and most easily ruled, considering its vast Strength, of any other.

The *Ass* is derived from a Word which signifies *Red*, of which Colour they generally are in the East, a *White Ass* being it seems a a Rarity; the Judges and great Persons usually for State riding upon 'em, as we see in the Song of *Deborah*: Another Name of the Ass is taken from his *Strength*, which is undeniably more than any other Creatures of the same Bulk. The Bull or Oxe derives its Name from a Word that signifies *Firmness*, or *Stability*; 'tis in the Hebrew *Sor*, for which the *Chaldees* read *Thor*, the *Arabians Thaur*, whence undoubtedly the *Greek* and *Latin*, ταῦρος, and *Taurus*. The *Goat* from a Word that denotes *Roughness*, ——— The *Swine* from another, alluding to the *Smallness of his Eyes*; the Dog *Celeb*, from the Heb. *Club*, and the *Arabian Calub*, which signifie a Pair of Tongs or Pincers; from the *Firmness* of his *Teeth* and *holdfast*, so remarkable that a true Mastiffe will let.

let his Legs be cut off, he has been try'd, before he'll quit his Hold. ~~—is his~~ To instance in no more, tho 'twere easie from the forementioned Author to run through all sorts of Creatures, and after the same way prove their Originals. And we make no doubt but the same thing might be done by most *Words* as well as the Names of these Creatures; we mean, that all or most other Languages, at least in our part of the World, are deriv'd from thence, as *Aucharius* has endeavour'd to make good throughout his whole *Lexicon*, and that in many, and we think most Words, with at least as little or less violence than our common Etymologists use in Works of that Nature, when they'd fetch the Original of their Words nearer Hand. And tho it may be true, that Learned Men may sometimes stretch Things farther than they'll go, by Indulging too much to their Fancies, especially in these Etymologies; yet we think the forecited great Man (I mean *Bochart*) has prov'd the *Punic* and *Phœnician Language* to be all one, and both a Dialect of the *Hebrew*, and most of the Names of Countries, Islands, Promontories, and remarkable Places in *Europe*, as well as further, from them to have taken their Originals; as among the rest, our own Island, the Etymology of which from *Baratanack*, answerable to the *Cassiterides* of the *Greeks*, no Learned Man is now ignorant of. However, thus much we are certain of, that all or most other Languages are visibly *deriv'd*, at least as has been said, those about us; but as to the *Hebrew*, it centers in it self, and we can track it no further, for which reason as well as those before mentioned, we conclude it the *Primitive Language* and spoken by *Adam* in Paradice, as to be sure it must be if he nam'd all Creatures there with *Hebrew Names*.

Quest. *How came the two Disciples to know Moses and Elias in the Mount?*

Answ. It's certain they did so, by St. *Peters* calling 'em so readily by their Names, as we find in the History, *Master, let us make here three Tabernacles, one for thee, one for Moses, and one for Elias*: and how they came to know 'em, we think not difficult to be solv'd, there being several ways to do it. They might have seen their Pictures, and thence know 'em: We know 'twill be objected, that the *Jews* forbid the making of any Images at all, as *Philo* and others tell us, taking the second Command in a too strict Sense at last, when they smarted for the Breach on't. But even this seems to admit Exceptions; some *Jews* were not severe, nay, we read in their History of an Image (more than a Picture) which *Michal* put in the Bed in the room of *David*. But supposing they themselves made no Images, their Neighbours round 'em might, (with whom they traded in such things as the Law forbid, as Swines-flesh) namely, the *Phœnicians* and others, who knew the History of *Moses*, as appears from their *Sanchoniaton*, and highly honour'd him for his Memory. That's one way, another might be from the Kingly Robe in which *Moses* might appear, at least the Glory on his Face, which to be sure was not lessen'd by his being in *Heaven*; and for *Elias*; 'tis probable since he must appear in some Dress, (for we don't think they were naked,) that most likely it should

should be in that wherein he is described when living; like *John Baptist*, *A hairy Mantle or Vest is a Garment of Camels Hairs and girt with a Leathern Girdle*? With which marks its probable, they the rather appear'd, that the Disciples might know 'em, and be Witnesses of the Reverence which undoubtedly they paid to our Saviour. Agen, our Saviour might himself tell 'em who they were, who as all own, did and said many Things not recorded in Scriptures, and some Things which happened at the Transfiguration being omitted in some Evangelists, why might not others in all? Lastly, They might know by their Discourse who they were; for 'tis said in the Evangelist, *They talked with him*, and in another more largely, *they talk'd of his Decease*, [ἔξοδον,] *which he was to accomplish at Jerusalem*. All these ways we esteem probable, but the second and the last the most so of any others.

Quest. *Whether ever the Sun has been totally eclips'd, if so, what was the Cause, and when?*

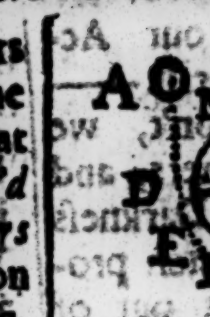
Answ. If it has never been totally eclips'd, yet 'tis possible it may be so: For tho' the Moon, 'tis granted, is far less than the Sun, being 42 times less than the Earth, as the Sun 139 times bigger, according to *Tycho*; we say, tho 'tis so much less, 'tis yet nearer to us, and therefore its apparent Disque may equal that of the Sun, and cover it all from our Sight, when the Moon is, as the Astronomers call it, in her *Perigee*, or nearest approach to the Earth. Thus to give a plain Instance, I can Eclipse the Sun my self, or cover the Body of it by putting my Hand between my Eyes and it, by which 'tis eclips'd to me, tho not so in it self; not indeed is it any more really in it self eclipsed when the Moon gets between that and the Earth, which might more properly be call'd an Eclipse of the Earth than the Sun, since 'tis the Earth only wants Light, but the Sun has it as plentifully as ever. But to speak with the Vulgar, and take the Word *Eclipse* in the common Sense wherein Astronomers use it, we say further in Answer to the Question, that if there never was a *total Eclipse* of the *Sun*, there has bin however a *total Darkning* of it for 3 Hours together, from the *6th* to the *9th*, longer by an Hour than a Natural Eclipse cou'd continue, which can be but two Hours at furthest, at the time of our *Saviours Passion*. Besides, this cou'd not be a proper or a natural Eclipse, because that can only be in the *New-moon*, but this when the Moon was about 14 Days old, and so at *Full*, as it was to be when the Passover was celebrated. However we can't subscribe to the Opinion of some Learned Men, who lessen the Miracle, and wou'd confine it to *Judea* only, which it's true is sometimes meant by the Word ץרא, which we translated *Land*, tho none denies that may as well express the whole World; especially since we have the same confirm'd by Profane History, as *Eusebius* tells us, one *Phlegon* the Emperors Freeman an Historian, who liv'd at that time, giving an Account of 'em in such a manner. It's true, some here urge agen, that these were not the same, that which *Phlegon* mentions happening in the 781 Year *Urb. Cond.* and our Saviours Death being not till 784——— But as to this, a mistake of 2 or 3 Years might be easie either in *Phlegon*, or his Tran-

Transcribers, or even our Accounts of the Death of Christ —— then as to the manner on't, we agen differ from most others, and believe 'twas not such a Darkness as overspread *Egypt*, which probably arose from Vapours out of the Earth, but rather by some of those solar Spots mentioned above, which have sometimes appear'd so thick, as in *Charlemain's* time, as to make the Stars visible at Noon-day, and design'd, tho natural, as Comets, for Tokens of Gods Displeasure.

Quest. *What is the continual Supply to the Heat of the* Sun, *and the Cause of its continual Motion?*

Answ. For its *Heat*, the Sun is now generally *believ'd*, (and we can go no further than *Guesses*,) by what Observation we can make on't by Glasses, to be *a vast Body of Fire*, unequal in its Surface, and composed of several Parts of a different Nature, some fluid, others solid, that its Disque appears *a Sea of Fire, wherein is a perpetual Agitation of Waves of Flame.* That its Fewel is either supply'd from the Exhalations of other Stars, or, which we esteem more likely, from its own Body, by prodigious *Vulcano's or burning Mountains*, which there is no fear shou'd e'er be at an End while the World lasts, since even some of ours upon Earth, (for Example *Ætna*) have already lasted to our Knowledge, as inform'd by undoubted History, almost two thousand Years, if not full as much, and all this while *actually burning* more or less, tho its matter far enough from being yet consumed; beside, it may be of the Nature of some Chymical Fire, so refin'd, that it ne'er preys, or but very little, on the matter that sustains it. If any one shou'd here be so silly as ask, How comes it to pass then that the *Fire of the Sun hou'd not fall down and burn the World?* —— We may tell 'em its for the same Reason that the Water of the Sea does not *fall upwards*, and quench that: They are indeed both fix'd *by the Almighty* to their proper Centers, and as the Earth, if it moves, *whirls* round with it the Atmosphere, or Parts of Air, Earth and Water flying about it, yet all tending to their proper Center, or to speak more sensibly, retain'd in that due Posture by the Magnetical Vertue of the Earth; so here wou'd that Fiery Atmosphere of the Sun *Whirl round* together with it, and that more easily than the Earths *Atmosphere*, or (to put it beyond doubt) that of any of the other Planets, which all grant to be in *perpetual Motion*, since Fire is of greater Activity than all the other Elements, to talk for once like a through-paced Aristotelian, when besides nothing but the *Flame* and Heat is suppos'd to be without the Sun: —— But after all, what if the Fire shou'd actually come to us, but by the vast Distance, and the Suns perpetual Whirlings be beat into very small Particles or Atoms, as Water when whirl'd round from a *Mop*, and so be purely innocuous, unless when many of 'em are contracted together in a *burning Glass?* This for the Suns *heat*, next for its *Motion*, the Disquisition whereof wee'll yet enlarge in Answer to another Question much more full, sent us by another Hand: Wherein the Querist desires to know the Reason of the different Motions of the Sun. *Its diurnal Motion being from East to West, its Annual from West to East* —— a third might have bin added, lately discovered by Glasses,

ses, from West to East round its own Axis in about 26 Days. The old Ptolemaick System supposes that the *Sun and all the Stars are whirl'd round once in every twenty four Hours* from East to West, by the Motion of the *Primum Mobile*, which according to them, encloses all the other Heavens as *one Coat in an Onyon does another*, or as one Box enclos'd in another; hence the *Sun* as well as the rest is dragg'd round from East to West every Day, and back agen from West to East obliquely by the *Zodiack*, in its Yearly Periodical Revolution. And for that third Motion, they ne'er knew it, and so ne'er trouble themselves with it. But the mischief is, all these *solid Orbs* are nothing but Fancy, for had they bin so, they had been crackt to pieces long e're this, for *Mars* has bin seen below the *Sun*, which cou'd ne'er be, according to their System, without *perfect Penetration of Dimensions*. Let's then try whether we can hit on any other way of Solution which may appear more *rational* than what these advance; and first then for the *Motion of the Sun*. The famous *Descartes*, tho Philosopher enough, *resolves all Motion into the Power of God the first Mover*, and indeed this was one of the Ancients great Arguments for the *Being of a God*. But how the particular Motions were impress'd upon the Sun and other *Planets*, *Galileo* attempts to satisfie the World by this ingenious Supposition; namely, *That each Globe of the Universe was at first created at some convenient Distance from the Place wherein, or the Center about which 'twas afterwards to move!* To explain the thing by a *Diagram*! As, suppose



A be the Globular Body of some Planet created in that Place, and the Circle *D*, *E*, *F*, *G*, *H*, *I*, *K*, *L*, *M*, be designed for the Circle of its future Revolution, whereof *C* is the Center. Suppose also that it were let fall when perfected, from *A*, the Place of its Creation, with command to go to the Place of its design'd residence, not nearer or farther from the Center of its Revolution than the *Semidiameter of the* Circle *D*, *C*. therefore it must needs fall in the prick't Line *A*, *D*, as Bodies use to do towards their proper *Center of Gravity*; now when it comes to *D*, it can no longer proceed in the strait Line towards *E*, for then 'twou'd go farther off from the Center *C*, than 'tis allow'd by the aforesaid Command or *Law of Nature*; therefore it must then begin like a *Pendulum*, to turn about towards *F*, that it may keep its due Distance, and having acquir'd *Velocity* in its Fall from *A* to *D*, it continues the same to *G*, *H*, *I*, *K*, *L*, *M*; and there being no natural Impediment, it must continue the same *Velocity* without *Increase or Decrease in continual repeated Rounds in the Circle* for ever, unless stopt by a supernatural Cause. Such a Motion as this, if the *Sun moves round the Earth*, it must be supposed to have, and thus might be acquired; and if the Earth round the Sun, 'tis in effect the same, only then the Earth moves from East to West annually. This of the *Annual or Periodical Motion*: Now for the *Diurnal*, 'Tis easie to conceive the same thing may have two Motions, a

progreſſive Motion forward in a greater Circle, and a leſs round its own *Axle*, but then they ſhou'd both be right *onward*, not one forwards and t'other backwards, one of which wou'd contradict and deaden the other; as if the Wheels of a Coach *run backward*, that muſt go back too, tho forwards indeed they might have a *double Motion*, tho each the ſame way. ———

To avoid this, as well as old *Ptolomy's* ſolid Orbs, *Tycho*, and others, have deny'd the Sun, or the reſt of the Stars have a *double Motion*; but inſtead of that, introduce one *Spiral Motion* toward the Weſt, that is, as they explain themſelves, not directly, by *Parallel Circles*, but obliquely, or by *Spiral Turns* or Windings. Laſtly, For the Motion of the Sun round his own Axis, which none now will deny, being finiſhed in the Space of 26, *or as ſome*, 27 *Days*, which was firſt known by the Motion of ſome Spots by the Help of the *Teleſcope* diſcover'd on its Body, but which moves regularly from *Eaſt to Weſt*; which particular Motion *of the Sun*, which certainly holds whatever that of the Earth does, may be thus explained. Suppoſe it then created at *B*, *in the former Diagram*, and thence drope and determin'd directly to the Center *C*, without any ſuch Line of Diſtance as *D*, *C*, ſuppos'd already for the *Annual Motion*. ———

When therefore its Center is once come to the right Place appointed for it at *C*, it muſt there always continue in the ſame Motion wherein 'twas firſt drope: And as by theſe Spots we find this Motion of the Sun about his own *Axis*, ſo might we alſo be certainly determin'd by the ſame in the great Queſtion of the *Motion of the Earth*, were they but fix'd and permanent, the contrary whereunto our Glaſſes inform us: And thus much of this Noble Queſtion concerning the *Suns Heat and different Motions*.

Queſt. *In my Minority I married a Lady contrary to the Knowledge of our Parents, and now I'm grown to a State of Maturity, have profeſſed to court this Lady whom I have married: The Motion has taken ſuch good Effect, that our Marriage is concluded on: Query, Whether we may lawfully be married again; for if they underſtand that we have acted without their Conſent, 'twill certainly prove our Ruine?*

Anſw. There's nothing a Sin that is not the Breach of ſome Law; but this is the Breach of no Law, Ergo, *it is no Sin:* 'Tis Needleſs as to you two, but not as to the World; Put the Caſe thus; I promiſe or vow to ſuch a Perſon, that I will do ſo and ſo ——— If I repeat my Promiſe to him in a *New Company*, I am not guilty of any Breach of Promiſe, but on the contrary it ſhows my Reſolution to perform what I firſt *promis'd*. Again, it is lawful for any Man, to ſay *what it is lawful for him to do*, as Actions are preferable to Words: But 'tis lawful for a Man to love, *cheriſh, and be faithful* to his Wife, *&c.* always, *Ergo*, 'tis lawful to ſay ſo always, if there be occaſion: 'Tis no Sin to marry a hundred times to one Wife; nor is it any *Mocking* of God Almighty in this Caſe, who wou'd have us act ſo, as we may be *accountable to our Fellow Creatures*. There's no more Difficulty in the Matter than to give *ſeveral Bonds* upon the ſame proviſo's, to be paid at one Day. One is ſufficient, but more are not amiſs for Satisfaction; A dumb Man is always

always marrying, 'tis Action that is essential, not Words.

Quest. *Balaam being a Moabite, how cou'd he understand the Ass speaking unto him in* Hebrew?

Answ. Shou'd we suppose him a *Moabite*, he might yet understand the *Hebrew Language*, since it wou'd have bin his own, for what *Language* shou'd the *Moabites* speak, but what they learnt from their Father, and what *Moab* himself, but that which his Father *Lot* taught him; which none doubts to have bin the *Hebrew*, which *Abraham*, may in Probability, which all the Posterity of *Heber*, also spoke. But the Querist was either a little short-sighted, or else not much us'd to the Bible, when he takes *Balaam* for a *Moabite*, when the Text expresly tells us, that he was an *Aramite*; See *Numb.* 23. v. 7. *The King of* Moab *hath brought me from* Aram, *out of the Mountains of the East.* Now this *Aram* we must here take either for *Aram* of *Damascus*, or *Aram* of *Mauchah*, wherein was the Land of *Tob* and *Ishbah*, which is more likely to be his Countrey, because it lay *East* of *Bamoth-Baal* where he then was, and besides upon the Edges of the Mountains *Gilead* and *Hermon* (Branches of *Antilibanus*) which he might call the *Mountains of the East*, between which and the King of *Moabs* Countrey there was only that of *Ammon* then in League with him, and *Vineyards* thereabouts, as the History reports 'em, there being a Town which takes its Name from 'em exactly in the way between, and much about *Midway* thither; which is confirm'd by the King of *Moab's* coming to meet him. ——— *In a City in the Border of Arnon, which is the uttermost Coast*, as Num. 23. which might be *Dibon* or *Aroer* its self, both seated on his very Borders, and on the River *Arnon*. Now supposing the *Syrians* deriv'd from the first *Aram*, the Son of *Arphaxad*, not from him of *Ebers Family*; yet the Land of *Tob* being so near *Arnon*, of the same *Language* with *Moab*, and both with the *Hebrew*, it might easily be understood of *Balaam* a *Borderer*, and a Learned and famous Man amongst 'em.

Quest. *Page* 247. in Howel's Letters, *we have an Account that in* Valentia *in* Spain, *a proper Young Man under* 20 *was executed there for a Crime, and before he was taken down from off the Tree, there were many gray and white Hairs had budded out of his Chin as if he had been* 60. *I desire your Thoughts what might cause this?*

Answ. We have a parallel Relation in *Vesalius*, the Reason we conceive is this: Hair is hollow like a Tube, or a Vein, and therefore we may safely affirm, that it has its Circulation as well as any Part of the Body: But the Oppression of the Heart by the extraordinary Concern, caus'd the Spirits and Blood to retire thither for its Succour; and so by an extraordinary Coldness, and a Precipitation of the Oily and Salt Humour, which by cold was clos'd up in the Hair, the Hair it self became ting'd, or had the Effect in a few Hours, which it wou'd not have had by a regular Method in many Years; for 'tis manifest 'tis a Deficiency of Heat that is a Cause of this Change, as may be seen by the Example of Old Age, which loses its Vigour and Warmth as it begins to grow hoary.

Quest. *Whether the Force and Vertues of the old Egyptian Talismans, and their other Magical Operations*

rations were true and real, or only Imaginary, or Illusion.

Answ. In treating upon this Subject, we shall consider it in this Method. The Word it self, the manner how 'tis made, what Effects (according to the Ancients) it hath produced; and lastly, What our Judgment is upon the whole.

The Word *Talisman* is Arabick, and comes very near the *Hebrew* Word *Tselem*, which signifies *Image*, *Figure* or *Character*; so far as we can learn, *Zoroaster* was the first Inventer of it. Some Authors tell us that the manner of making it is thus: When such and such Constellations, Aspects, *&c.* of Stars happen, which according to Observation had such and such Influences, the Artist engrav'd his Talisman, or Figure in the Nature of an Hieroglyphick, signifying such or such Mystery, upon some Metal, precious Stones, Rings, or Medals, which they believ'd wou'd receive and keep the Critical Influences of their design'd Aspects. Some were to work Cures, some to incite such and such Passions, some to keep away Rain, Hail, venemous Beasts; in short, all sort of Evils: and others were to procure such and such good Things, according to the Nature of the Aspect under which they were engrav'd. ——— But Engraving wou'd be too long an Action, and wou'd not be finish't before its proper Aspect was over, and another begun; therefore we are rather of the Opinion of those Authors who inform us, that the Metal was ready melted, and at the Critical Moment cast into a Mold, where it receiv'd the Impression design'd by its Author, under its respective Constellation. It wou'd be too long to tell the World that many Things have really been effected by, (or at least under the shew of) a Talismanical Vertue, amongst the *Egyptians*; besides in other Histories there are many Instances, *Virgil's* Brazen Fly and Golden Horseleech, with which he hindred Flies from entring into *Naples*, and kill'd all the Horseleeches in a Ditch. The Figure of a Stork placed by *Apollonius* at *Constantinople*, to drive all the Storks out of that Country, as also that of a *Gnat*, which clear'd *Antioch* of those little troublesome Insects: Thus we read that the People of *Hampts* in *Arabia*, and those of *Tripoli* in *Syria*, preserv'd themselves from venemous Beasts by the Talisman of a *Scorpion*, placed upon one of their Towers. *Paracelsus* mentions one against the Pestilence, *Julius Ristonius a Prato*, had one Powerful against the *Gout*, with innumerable more such Instances; which not only shew that there has been such Things as Talismans, but that really such Effects have been, and as was suppos'd, by Vertue of their *Characteristicks*. We shall also give the reasons why the Ancients believ'd such Vertues in 'em, *viz.* Because they really believ'd the Stars had such and such Influences, which might be communicated by Sympathy, as our Sympathetick Powder, Wound-Salve, *&c.* now, and according to the Observations formerly made upon the *Ophites*, which having Veins in it like a Serpent, cures the Bite of a Serpent by Application, the Squill and Poppy which resemble a Head, cure the Headach, Eye-bright cures sore Eyes, which it resembles; and innumerable more such

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unaccountable Things in Nature. Our Opinion is, That really such Cures and other Miracles have been wrought, but 'twas only by the Help of the Devil, not of Talismans; and in this the Devil imitates God, who was pleas'd to make Use of a Brazen Serpent to cure the *Israelites*. Thus a silly Jugler, *Blow here, presto be gone*, &c. which was only Mock and Pretence, when something else was the cause of Conveyance. Under this may be reckoned Charms for Tooth-ach, Agues, *&c.* as also unlawful and wicked Tryals about Witches, and a hundred Observations, which weak and ignorant People are guilty of. But to prove Talismans, Charms, *&c.* to be all Abuse, Cheat and Illusion, we shall offer,

That every Thing acts by its first or second Qualities, or by its Substance, whence proceed all Properties and Sympathies; not by their Qualities, as Heat, Cold, Hardness, Softness, *&c.* since then it might do it in other shapes: Not in their Substance, for several sorts of matter will serve to make a Talisman. To which we might add, that 'tis not the Figure neither, which is no more proper to receive the Influences of such an Aspect, than the Skin of the Animal it self stuff'd with Straw; those Things which cure by occult and unknown Qualities, do not do it by Vertue of their Figure, but by the Property of their Substance, which remains when they are despoil'd of their Figure, and turn'd into Powder. In short, The whole is a wicked, superstitious, ridiculous Juggle, and the Devil has had too many fair Opportunities of such Things for his Interest.

Quest. *What Wind in our Body is, whence it proceeds, and what are the true Remedies for it?*

Answ. The Moderns have experimentally explain'd the Notion of the Ancients, *viz.* that all Parts of our Bodies are perspirable, and that Steams are always reaking in our Bodies, is demonstrable upon cutting up any Animal; these Steams are humidities rarifi'd, and inoffensively pervade all Parts; but if Steams are multiply'd from stagnant Humidities beyond the natural Degree, and distend the Parts beyond what is usual, then 'tis call'd that offensive Wind which the Question supposes. As this encrease of Vapours is extraordinary, so ought a transpiration to be to keep the Body in its due State; to remedy which, Baths, Fomentations, and warm Vehicles impregnate with Spirituous Liquors, Clisters, *&c.* are extraordinary Helps; but what agrees most with Nature, and is a very easie Method to keep the Pores open, is a moderate Warmth in Food, Apparel, Sleeping, *&c.*

Quest. *Whether there be any Specifick Cure for the Biting of a Viper, or of a Mad Dog, and what?*

Answ. A *Specifick* is that which is determin'd to some one Thing, and hath above it the *Generick*, and below it the *Individual*. We conceive that as there are Diseases of all Forms, Pestilential, Venemous, *&c.* So there are Remedies too, and Experience shews that Remedies don't always depend upon first Qualities: *Rhubarb* purges, *Mugwort* is good for the Mother, and *Bezoar* is a Cordial; But this comes not from Heat and Dryness in such a Degree, for then every Thing that hath the same Temperament should be likewise purgative, Hysterical and Cordial, which is

not true. There is a certain Specifick Remedy not mention'd in any of our Directories, which upon several Applications, to our own Knowledge, never yet miss'd; it may be prepar'd for any Person, if Notice be given to our Bookseller, which is our Answer. ——— The common Method (and which is often effectual) is a Piece of a Mad Dogs Liver, and Ducking in the Sea.

Quest. *Whether there have been Satyrs, Centaurs, or other discoursing Creatures produced between the Race of Men and Brutes, or these Stories so frequent in Greek and Roman writers, and in Records of some Northern Kings, wholly fabulous and impossible?*

Answ. We believe there are a great many false Things impos'd upon the World, but 'tis a weak Conclusion to inferr from thence, that all must be false that we hear. If the Authors of this Age shou'd record the late Calf with its Top-knot, they wou'd take it unkindly (if they cou'd be sensible of it when dead) to have their Relations call'd in Question half a dozen Ages hence, especially if they shou'd descend to Circumstances, as to say it was calv'd in such a Place, carry'd to the *Tower*, and expos'd to many Thousands for Gain. We believe there have been Centaurs, Satyrs, *&c.* we will give you our reasons, and leave your own Faith at Liberty. We find that *Plato* in *Convivio Sapientium* relates, That a Shepherd presented to *Periander* a Foal born of a Mare, that had the Neck, Head and Hands of a Man, the rest like a Horse, yet the Voice of a Child. *Diocles* affirm'd it ominous, and presag'd Divisions; but *Thales* affirm'd 'twas Natural, and said Horsekeepers ought to be married. *Plutarch* in *Sylla's* Life mentions a Satyr, with the Circumstances of taking it, and letting it go again, too long to relate here. We read of one that was shown in *Alexandria*, under the times of *Constantine*. *Pausanius* makes mention of 'em in an Island where he was driven by a Storm. I cou'd tell you more out of *Pliny*, if his Authority wou'd pass, as well as many other Authors, which our narrow Limits won't suffer.

Quest. *Whether the Ancients knew the Mariners Compass? And who first invented it?*

Answ. Undoubtedly they did not know it as we do now; that is, they had not the Knowledge of the Magnet, and its admirable Use and Vertues. There's something, 'tis true, quoted out of *Plautus* which looks a little pretty, but has nothing solid in't, and which is brought as a Proof, that some such thing was known to the Ancients ——— 'Tis that Passage of his, *Cape hunc versorium*; but there are things enough in a Ship to which the Word *Versoria* may belong, and yet the Needle and Compass not be intended. That they had not the Use thereof till two or three Centuries last past, we mean the *Europeans*; since for the *Chineses* 'tis at least very probable, they had it long enough before us, as well as Guns and Printing; seems certainly prov'd by their not daring to adventure so much as out of Sight of Land, only coasting about from one shore to another; nay so afraid were they then of long Voyages, that Laws were made on purpose to prohibit sailing even upon the *Mediteranean* during Winter, passing the whole Breadth of which is no more

more to one of our *East* and *West-India* Voyages, than croſſing the Water. This great Diſcovery was reſerved for after Ages, as well as thoſe to be made thereby, and which is all Probability would never have been found without it, namely *America*, and the remote Part of the World. And its remarkable, that as an *Italian* firſt diſcover'd that new World, *Columbus*, the *Florentine*, ſo another *Italian*, *Flavio* of *Amalphi*, had ſome time before found out the way to get thither by the *Invention* of the *Magnet*, and the Uſe thereof, which he diſcover'd *Anno Dom.* 1465. tho 'twas the beſt Part of an hundred Years after before 'twas known, or at leaſt made Uſe of here in *England*.

Queſt. *Whether there's any ſuch thing as the imputed Righteouſneſs of Chriſt, by which we are juſtified, ſince the Queriſt can find no mention thereof in the new Teſtament?*

Anſw. It's for want of looking in the right places then, or indeed one wou'd think looking not at all, ſince 'tis the very chief deſign, and whole Tenor of the Goſpel, or New Law of Jeſus, that we are ſav'd by his Merits, and for his ſake, not our own, which we look on to be the ſame in other words with Chriſt's *imputed Righteouſneſs*. But ſince there are on both ſides very dangerous Errors on this point, the *Papiſts* making their own works, or Merits, the proper Cauſe of our Juſtification, and the *Antinomians* denying any neceſſity of Good Works, we muſt carefully proceed between both Extreams to find the Truth; which to do, we muſt enquire what's the meaning of being juſtified, and of Chriſt's imputed Righteouſneſs, and then we ſhall eaſily reconcile all miſtakes about either of 'em, and ſhew in what ſenſe they are to be put together. By God's juſtifying a Sinner then, as the great Dr. *Barrow* moſt clearly expreſſes it, is meant, *but looking upon us, and treating us as juſt and innocent Perſons, altho' before we ſtood guilty of bainous Sins, and thereupon liable to grievous puniſhments.* Accordingly we ſay, as God's Word has directed us, that we are juſtified or accepted with God in ſeveral ſenſes, and by ſeveral ways—as a *Means* by *Faith*, or a true Belief of what God reveals, and truſting in his Mercy thro' his Son, which is ſo plain in the Scripture, that there are every where found places to prove it. To inſtance in a few, *Rom.* 3. 30. *God who juſtifieth the Circumciſion by Faith, and the Uncircumciſion thro' Faith*; and chap. 3. ver. 20. *By the deeds of the Law ſhall no Fleſh be juſtified*, and 28. *A Man is juſtified by Faith, without the deeds of the Law*: What Law? The *Law of Works*, as the Apoſtle tells us in the verſe before, or Jewiſh Law, wherein they ſo much truſted, as appears both from its being oppoſed to the *Law of Faith*, or the Goſpel, both here, and all thro' the Epiſtle to the *Galatians*, who were inclin'd to Judaiſm, and by *v.* 29. of this ſame Chap. *Is he the God of the Jews only? Is he not alſo of the Gentiles?* But this Law of Faith is oppoſed both to the Ceremonial Law, which was thereby quite aboliſh'd, and even to the rigid moral Law, a *ſincere* obedience, being accepted by the Goſpel, whereas the legal Diſpenſation requir'd that which was *perfect*, or Blood for its Tranſgreſſion; for as the ſame Apoſtle, *If there had been a Law which cou'd*

have given Life, Righteousness should have been by the Law; the rigid Moral, not the Ceremonial, *Do this and live*, as is further clear from his arguing *v.* 23 of the foregoing Chap. *All have sinned, and come short of the Glory of God.* And that 'tis by the Law of Faith, or by Faith as a means, that we are justified or accepted with God, not by a rigid Observation of all the Precepts of the Law, now impossible for us to observe, he proves from the instance of *Abraham* in the next Chap. *Abraham believed God, and that was counted unto him for Righteousness*; from which Text, unless we are mistaken, may be inferr'd a clearer Definition of Faith, than all the Thorny niceties of the Schoolmen ever yet produced, namely, that 'tis a firm dependance on God's Goodness and Truth, that whatever he has promis'd, he is both able and willing to perform: And this sence thereof is confirm'd and explain'd quite thro' the 4th chap. *He against hope believed in hope — being not weak in Faith, he consider'd not his own Body being dead, &c. He staggered not at the promise of God thro unbelief, but was strong in Faith, giving Glory to God; and being fully perswaded, that what he had promis'd he was able also to perform, and therefore it* [Faith] *was imputed unto him for Righteousness*: Tho' he was not without Fault, yet God accepted this confidence of his in his promise, instead of a perfect Righteousness or Obedience. Observe what is added, v. 23. and 24. that this was written not for his sake alone, for his Honour, but for our sakes also, for our Direction and Comfort, to whom it shall be imputed; *Faith* for *Righteousness*, as 'twas to him, if *we believe in him that raised up Jesus from the dead*, as *Abraham* did in him that cou'd raise up *Isaac* a Type of Christ. From all this, it appears that we are, and *how* 'tis that we are justified by Faith, as a *means* of our Reconciliation with God: But then this very Faith must be justified by Works, as *Abraham*'s was, for it had been in vain for him to have pretended he had believ'd God's former promise to him, had he not in obedience to his Command also offer'd up his Son *Isaac*. So saith the same Apostle in the 11th to the *Hebrews*, *By Faith Abraham, when he was try'd, offer'd up Isaac*; whence we may learn to reconcile him and St. *James*, who speaks of the self same thing, owns that *Abraham* was justified by Faith, or accounted Righteous before God: *Abraham*, says he, *believ'd in God*. He plainly speaks of true Faith, the Nature of which he shows, namely, that Good Works was of the *Essence* and *Perfection* thereof: *Faith without Works is dead* ——— *By Works is Faith made perfect. Abraham was justified by Works*, that is, as just after 'tis explain'd, *Faith wrought with his Works*. Thus far we are then come, Faith justifies as a Means or Instrument, Works justifie that Faith. Then 3*dly*, We are also justified by Baptism, as a Sign, a Pledge, an earnest of our Acceptance with God. Its the Door of the Church, (*extra Ecclesiam non est salus*, in an ordinary way) as Faith is the Hand that opens and admits us in. And this many Learned Men believe is intended in that Washing which the Apostle referrs to, 1 *Cor.* 6. 11. *And such were some of you, but you are washed, but you are sanctified, but you are justified in the Name of our Lord*,

Lord, and by the Spirit of our God; where is a clear Allusion to, if not a distinct mention of the three adorable Persons of the Sacred Trinity, into whose Name we are baptiz'd, our Lord Jesus, and the H. Spirit of *our God*; which perhaps relates to Father and Son both, since it proceeds from them both. In the same sense is Baptism call'd by the same Apostle, λουτρον παλιγγενεσιας, *the Laver of Regeneration*; accordingly our Church not only lawfully but commendably uses the Word Regeneration for Baptism, and in the Offices for that Sacrament, more than once mentions the Childs being *Regenerate*, which it explains by its being grafted into the Body of Christs Church, and so admitted into the *Communion of Saints*, as all those are call'd who are Members thereof, and appear so to the World, tho they may be Hypocrites in their Hearts, and before God. They have then a foederal Holiness, as Children of believing Parents, and as the First-born among the *Jews* were dedicate, devoted, or Holy in the Lord, and in that Sense they are Holy, in that Sense they are Regenerate, as 'tis in the other Sacrament, and as even ill Men in a Sense Eat and Drink the Body and Blood of the Lord; that is, Christ and the Church have done their Parts, and Holiness, Justification and Regeneration are actually conferr'd by their Sacraments, if the Persons receiving be not wanting to themselves, for they Work not as Charms, but by a rational way, as well as in a Spiritual Manner. And tho the Apostle says, *Baptism does now save us*; and a greater than he, our Saviour himself, that *he that believeth and is baptiz'd, shall be sav'd*; making Salvation the Effect of both; yet, as our Saviours Words intimate, there must be something besides Baptism, namely, Faith, which as is prov'd, includes Obedience: And the Apostle adds, *'Tis not only the Ceremony which must save us, removing the Filth of the Flesh, or outward Ceremonial Washing with Water, but the Answer of a good Conscience towards God, through the Resurrection of Jesus.* Thus much of the *Justification* by Baptism, which in the Sense we have explain'd it, not only the Church of *England*, but all the Primitive Ch. did unanimously believe. For the last and chief Sense in which we are justifi'd, or accounted Righteous before God, the sole, true, proper, meritorious Cause thereof, is the Merits or Righteousness of Christ; and we wonder how any can deny this, who have ever seen the Bible, by which we mean all his active and passive Obedience, tho more especially the inestimable Sacrifice of his most precious Death, by which, as the Apostle tells us, *he became the Author of Eternal Salvation to those that believe:* Tho his very Death was in a Sense justifi'd, or acceptable with God by the Obedience and Holiness of his Life, as well as the Dignity of his Person; for had he not been the *Lamb without spot*, his Death cou'd have been of no Value to atone for the Sins of the World, all the World were lost in *Adams* Transgression. Now if this Righteousness, or Obedience, or Merits of our Saviour, which we take to signifie the same Thing, be not imputed to us, how come we to be sav'd by it, or by him who is the *second Adam?* or is it only his Example that saves us, as the *Socinians* very rationally dream? We shou'd have perfectly

obey'd

obey'd Gods Will, we cou'd not, we have *all sinn'd, and were guilty of Death*——— Christ did perform it, Christ dy'd; how come we not to dye, if not by his Death? How was that acceptable as to Man, but by his Obedience? How come we to escape but by his Dying in our stead, as well as finishing and fulfilling all Righteousness before he dy'd? And what's all that to us, unless imputed to us, that is, *accounted* as if we had really done it, since 'twas done by our Surety for us? Tho this still we are to obtain a share in, by those means before prescribed, *viz.* Faith and Obedience; yet still not for that Obedience, for that Faith as a meritorious Cause, only as an Instrument are we sav'd, justifi'd, or accepted, or accounted Righteous before God. We have advanc'd nothing on this Head, but what we think we have express Warrant for in the very Words of Scripture. Therefore not to heap up many, from the O'd Testament we shall only produce one, *Isa.* 53. 11. *My righteous Servant shall justifie many, for he shall bear their Iniquities.* If he bears our Iniquities, the Punishment of 'em, we by parity of Reason must *bear* his *Righteousness*, must be justified thereby. In the New Testament we'll only take our Arguments out of one Chapter, the 5th of the *Rom.* where v. 9. 'tis said, *we are justified by his Blood*, there's his passive Obedience; *v.* 19. *By the Obedience of one shall many be made Righteous* — there's both active and passive, because oppos'd to *Adam*'s Disobedience: But shou'd it be deny'd, the preceding Verse we think will place it beyond Doubt: *As by the Offence of one, Judgment came upon all Men to Condemnation; even so by the Righteousness of one, the free Gift came upon all Men unto Justification of Life.* *Adams* Offence is imputed to us, or why do we dye, Christs Righteousness is imputed to us, or how do we live? By whose Righteousness its plainly affirm'd in the Words mention'd, *all Men* have a Title to Justification of Life, or such a State of Favour and Acceptance with God, as, if it ben't their own Faults, if they hearken to the Offers of Peace and Pardon, before the *Day of Grace* is pass'd, will certainly by Gods Mercy bring them to Eternal Life.——— And thus we have endeavour'd to Answer this Gentlemans Question. For the other, concerning the *odd Inclinations* of an Acquaintance of his, whom he takes to be a good Man, we think it more fit for a private Letter than such a publick Paper.

Quest. *Seeing 'tis undeniably allowable by the Laws of God for the Clergy to marry, how comes it to pass that their Wives and Children, above all others, shou'd prove most unhappy?*

Answ. As the Question is proposed, that their Relations are generally and remarkably unhappy more than others, we are certain 'tis not true, but believe it only an old Piece of Popish Superstition, which they have subtilly spread, and prevail'd to make it pass like one of their own Traditions; tho 'tis indeed like them, no better than an old Wives Fable, which to confute, we need send the Querist no farther than to the Parsons Sons Feast, where he may by the very Sense of seeing be convinc'd of the contrary. This we say against their being generally unhappy, as if Heaven shou'd have plac'd some Mark of Displeasure upon

upon them more than others, but yet if they should sometimes, nay, not seldom prove more unhappy than others, there might be an easie natural Reason assign'd for it. ——— They have had ingenious Education, they are left Poor, the State takes no care of 'em, as it does in other Nations; hence they are expos'd to more Temptations than almost any others; for which Reason 'tis rather a Wonder that more of 'em take not ill Courses, and an Honour that so many of 'em come to good, than at all strange if some of 'em prove no better than they shou'd be.

Quest. *Whether there be any Example of an* Extempore *Prayer made before a publick Congregation met together for the publick Worship of God in all the New Testament?*

Answ. The Querist knows as well, or better than we, that there is no such Thing, if we take Extempore Prayer for the immediate Production of the Preacher, not the Miraculous Gifts of Gods Holy Spirit, which was then pour'd out on the Apostles and other Christians. They, 'tis true, might, and we believe did, pray without Premeditation, both Word and Matter being immediately inspired by God, which sure none but the wildest *Enthusiasts* will now pretend to; or if they do, we must take the Liberty not to believe 'em till we see 'em work other Miracles. But here we must own, we think there is a Medium to be found between all Form and all *Extempore*, namely, premeditated Prayer, we mean as to the Things, not the Words, ——— which seems at least as allowable as well as feasible, as a Sermon thus utter'd; which way of Preaching, as the Querist knows, is the Method of some Great Men in the Church of *England*, and even the same way of Praying, as we think most grant, is allow'd before Sermon in their Pulpits, as the Writer of the CASE of *Prayer* owns, tho cautiously; ——— and we also believe, that there are very few who have Command of Words enough to express themselves as they ought on such an occasion, and therefore a Form is the safe way.

Quest. *Suppose a deaf Man well skill'd in Astronomy and Navigation, should have all his Books and Instruments taken from him, and be put down in the Ships Hold some Days before she sets sail, and there kept close many Days after, so that he knoweth not when the Ship set sail, how long she hath sail'd, nor towards what Coast, and then to be brought aloft some clear Morning, and his Books and Instruments deliver'd him again, and he commanded to tell the Year, and Day of the Month, and in what Point or Part of the Earth the Ship is in? What Method must he use?*

Answ. I answer, (1.) He must with all Exactness take the Suns Meridian Altitude, and rectifie his Azimuth-Compass, (an Instrument well known to most expert Seamen that Sail to the *East-Indies*) duely noting the present Variation of the Compass, and set his Minute Watch to the time of the Day very exactly. (2.) And Afternoon when the Sun is well declin'd towards the West, take his Altitude and Azimuth, and well Note the time of the Observation: And now having the Altitude, Azimuth and Hour, by the first Case of *Norwoods oblique Spherical Triangle*, [*viz.* two sides and an Angle opposite given] you may thereby find the

Suns

Suns Declination, with which the the Meridian Altitude before found, you may thereby find the Latitude of the Place. (3.) And at Sunset, take his Amplitude, also the exact Time of Sun-setting, by which the Artist may make another Operation for the Latitude, by the 13th Case of *Norwood*'s *Rectangled Spherical Triangles*, [*viz.* two sides given to find an Angle included.] These Observations, and Operations may shew the Latitude nearly: But yet because the Sun has the same Declination twice in a Year, the Day of the Month will be uncertain. (4.) The Artist must then take the Meridian Altitude of the first known Star that Transitteth the Meridian, and Note the exact Time thereof, and this Observation will either confirm or correct the former; for the Latitude, and the Time of the Stars Southing conferr'd with its Right Ascension, will shew the Suns Right Ascension, and consequently the Day of the Month. (5.) But because this dependeth upon the Time of the Stars coming to the Meridian, which may not be perhaps so exactly taken, the precise Day will yet be dubious: But when the Moon ascends the Horizon near to some known Star, which with a little Conference with his Ephemerides, assureth him both of the Year and Day, and by taking the Moons Distance from the Star, and the Time of the Observation, he finds the Longitude. (6.) And lastly, By his Inclinatory he may take the Inclination of the Needle in the Place, and thereby find the Longitude, as Mr. *Bond* has shew'd in his Book call'd, *The Longitude found*, which he may compare with the former; and according to these Directions may an Example be formed. —— This is an excellent Proposition, and perhaps when 'tis publish'd, (for 'twas never yet in Print) we doubt not but some of our best experien'd Seamen and Mariners may try Experiments thereby, and put it into Practice.

Quest. *A Gentlewoman marries, the Husband by Contract is to leave her so much at his Death, if she survives him) she would deposit a Parcel of her Husbands Goods in a Friends Hands, to be there kept for her own Use without the Husbands Privity. This I fear is a Thing too much practised by Wives in this great City, and elsewhere, to the great Damage (and sometimes ruine) of their Husbands; therefore your Resolution is desired at large,* viz. *Whether 'tis not unlawful in both the wife and Receiver: The Question, and your Solution I am sure may be of great Use to the publick?*

Answ. Theft on either side is very base and unjust, since what is the Husbands, is the Wifes; and what is the Wife's, is also the Husbands; but the Injustice is worse on the Womans side, since the Law can only touch the Husband, who is answerable both for his own and his Wifes Actions. This is so well known, that we want not some unhappy Instances of Women that have only Married, to have Husbands to lye in Prison for 'em. Such an Instance as this in the Question, seems as unnatural as for one Member of a Body to seek for private Receptacles and Circulations of Blood, in Prejudice to the rest, notwithstanding the whole Frame of Nature is settled before, and that in the best Method possible, for the Good of the whole Man. In Justice neither Man nor Wife has Power to dispose of a Farthing, without each others Con-

Concurrence, tho this Strictness is conveniently enough dispenc'd with, where either Party is willing to trust to the Judgment of the other in what is proper for their Stations, as the way of publick Concerns, and the private Management of the Family are different. And indeed in all Matters of little Moment, there's no need of the trouble of acquainting one another, since 'tis fairly enough suppos'd that if the other knew, they wou'd not contradict it; which Allowance does not yet infringe the Priviledges of Justice, which is that we now speak of.

Tho after all, we don't deny but in some Cases such secret Securing one Parties separate Interest, without giving the other any Account, may be very just, vertuous, and prudent. As for Instance, when either the Man or the Wife run on willfully and obstinately in an unavoidable Course of ruining themselves and their Families; but even here, all convenient Tenderness, Admonition and Counsel, first by ones self, and then by Friends, ought to be made Use of; which if to no Purpose, the last Remedy it as reasonable as to lay Things of Value out of the way of Children and Fools.

Quest. *Was that Angel that appear'd to* Balaam *in the way, an Angel from Heaven, or an Angel sent on that purpose pictur'd with a* Flaming Sword?

Answ. I don't well understand the *Sense* of this Question: But I suppose the Querist may aim at something of the common Doubt in Relation to the Existence of Angels, which some Hereticks have deny'd in our own Age as well as those foregoing, attributing what we read related of 'em either to Fantasms or Apparitions, as the Querist here seems to do, or else to *meer men*, or Prophets of God. However 'twas intended, we answer both in this and other such Instances, that 'twas a real Angel which appear'd to *Balaam*, and that an Angel sent from *Heaven*, and that Angel a real immaterial Substance, in a distinct rank or order of Beings from that of Men. That there are such Beings as these, there's none can deny who really believe the Scripture, wherein their Existence is unanswerably asserted, as well as their Agency, Duty and Operations often describ'd: And we dare affirm, that they are mention'd at least in 200 Places of the Bible, in such a manner, as distinct immaterial Substances must thereby be unavoidably intended. There were Angels which familiarly convers'd with the Patriarchs, with *Abraham*, with *Lot*, with *Hagar*, with *Jacob*, with *Moses*, and many others: And as plainly as any where in this History of *Balaam*, Num. 22. That he was an *Angel from Heaven*, appears from *v.* 22. where he's called, *The Angel of the Lord*. That 'twas not a Providence, a Dispensation, or we know not what, as the Quakers Dream, we may infallibly learn from the History it self, if we indeed believe it: For supposing that *Balaam* cou'd *see*, *hear*, and *discourse* with a *Providence*, sure his Ass cou'd not do it, which 'tis said saw him several times, and turned from him as long as she cou'd possibly avoid him. For the *Flaming Sword*, 'twas undoubtedly as real as the Angel himself, and the Power of the Angel might as easily extend to the framing a *fiery Meteor* into that Form, as to *condense a Body of Air* for

for his own Appearance, tho both hid from *Balaam*, not by any *small Cloud* interposing, which might easily have been done, but by a more compendious way, *obstructing his Eyesight*; for when he did at last see him, 'tis said the *Lord opened his Eyes*. That this was a *real Angel* and not an *Appearance* or Fantasm only, we may learn by comparing the History with other Places wherein the *Existence of Angels* is plainly asserted. Thus where the *Angels* are said to *look into the Church*; where our Saviour is said to be made a *little Lower than the Angels*, where the Angels of little Children are said always to *behold the Face of their Father which is in Heaven*: Should we take all this in their Sense, either for *Fantasm* or *Providences*, what ridiculous Assertions and Suppositions must we charge on the infallible Spirit of God? And thereby come too near those who are guilty of *Blasphemy* against him: It further appears from the Scriptures aforemention'd, as well as many others, that these Angels were not *Prophets* or *Men of God*, as others have asserted.—— They are in *Heaven* as their *Place of Residence*, they look into the *Church as Strangers*, they are *Ministers* indeed, but *ministring Spirits*; they appear and *disappear* at Pleasure; nay, as in the case of *Manoah*, *ascend to Heaven in a Flame of Fire*. Let then the Superstitious Papists on one side, follow the Track of the old Hereticks, and *worship* those Angels whom they only ought to respect and *reverence*; let others on the contrary as much Derogate from those Blessed Spirits, and pretend they are either *Apparitions*, or *Men*, or as some of the Quakers have taught, Gods *Preserving*, *Delivering* comforting *Providences*.—— Let 'em be as mad as they please in embracing either of these mad Opinions, yet all the sober and religious Part of Mankind will still believe Gods Word before either of 'em, which tells us in express Terms, *That they are all ministring Spirits, sent forth to minister to those who are Heirs of Salvation.*

Quest. *What is the Cause of the Continuance of the Bodies of living Creatures without Putrefaction?*

Answ. As Salt preserves dead Bodies from Putrefaction, for which Reason the Poorer Sort of the *Egyptians* made use either of that, or some cheap Bituminous Substance to *Souse* up all their *Great Grandfathers*, which they'd still call by the finer Name of Embalming, that or any such strong *Astringent*, as it were sealing up the *Pores*, and hardning the Body to such a Consistency as prevented Liquefaction; so we shou'd think there might be something of a Natural Salt in Living Bodies, which might have something of the same Effect, tho not exactly in the same manner, were it not for an obvious Objection. How then shou'd they putrifie after Death, when there's, for ought appears, as much Salt in 'em as ever? For which reason we must find some other way to solve it; accordingly must enquire what Putrefaction is, and whence it proceeds. And 'tis only a Liquefaction or Alteration, and Dissolution of the smaller Parts of any Body, by a preternatural Fermentation or Motion therein, which also owes its rise to the want of a due Circulation of the Blood, and Juices of the Body in their proper natural Ducts, which

Ducts,

Ducts, or fine Paſſages being by ſome Diſeaſe or Violence either broken or ſtopt, or blended one among t'other, their particular Juices muſt neceſſarily ſtagnate where they are, and being depriv'd of their natural Motion, acquire a non-natural one, the ſmaller Parts endevouring to file off, and fly away as faſt as they can in ſtrong Sulphureous Steams of an unpleaſing and fetid ſavour. To illuſtrate this by a mean but natural Compariſon; when the Sewers are kept clean, and the Water has a free Paſſage thro' them, they are ſweet enough; but if ſome of thoſe Paſſages are broken down thro' which it ſhou'd flow, or if the Channel otherwiſe obſtructed that it has no Paſſage or vent, the Water there immediately tends to Putrefaction; which 'tis impoſſible ſhou'd e'er happen in ſuch *Common Shores*, as we corruptly call 'em, where the Tides come up, or there's free Paſſage for all that's thrown into 'em. Thus the Body of any Living Creature, while all thoſe little Parts diſcharge their peculiar Offices, and there's a free Circulation, and a natural Motion within, muſt continue in its natural State, but when this ceaſes, ſoon putrifies much after the manner of a Gangrene, which ariſes from the ſame Cauſe.

Exempt from drowſie Proſe, I ſpeak in meaſure,
And love Proportions both in Pain and Pleaſure:
My Parents in Poetick raptures lay,
And nickt the Muſes. ———
As ſoon as born I wept an Elegy,
And deaſt my Nurſe with prettieſt Harmony.
And thus I led my Life, too long to tell ye;
Only in Rhimes I Eat, Drink, fill my Belly;
Nor do I e'er converſe, (perhaps you know it)
With Fleſh and Blood, unleſs I meet a Poet:
Now having ſeen in your Athenian Sheet
That Oracles ſtill uſe Poetick Wit,
Prey tell me what unlucky Star, d'ye mind it,
Cou'd Influence my Temper as you find it?

Anſw. Thou Man of *Perch*, as long as the *Piræum*, (a)
Were all like thee, we cou'd not half ſurvey 'um.
Leſt thy ſtrong Lines ſhou'd our weak *Ears* rebang, (b)
Take this ſhort Anſwer to thy long Harangue:
'Twas *Venus* with Sir *Phebus* in Conjunction,
That rul'd thy Birth, and mark'd out thy *poor Function*.
And hence, unleſs the *Planets Gypſies* prove,
Thou'lt a *new Song*, and a *new Woman* love.

Notes on the Anſwer to the Poetick Queſtion.

(a) [as long as the Pyræum] *I deſire* Mr. *Reader's gentle Thoughts concerning this Word, and that he'd not believe I lugg'd it in meerly for Rhymes-ſake, ſince 'tis nearer a-kin to us than every Body knows, being*

the

for his own Appearance, tho both hid from *Balaam*, not by any *small Cloud* interposing, which might easily have been done, but by a more compendious way, *obstructing his Eyesight*; for when he did at last see him, 'tis said the *Lord opened his Eyes*. That this was a *real Angel* and not an *Appearance* or Fantasm only, we may learn by comparing the History with other Places wherein the *Existence of Angels* is plainly asserted. Thus where the *Angels* are said to *look into the Church*; where our Saviour is said to be made a *little Lower than the Angels*, where the Angels of little Children are said always to *behold the Face of their Father which is in Heaven*: Should we take all this in their Sense, either for *Fantasm* or *Providences*, what ridiculous Assertions and Suppositions must we charge on the infallible Spirit of God? And thereby come too near those who are guilty of *Blasphemy* against him: It further appears from the Scriptures aforemention'd, as well as many others, that these Angels were not *Prophets* or *Men of God*, as others have asserted.—— They are in *Heaven* as their *Place of Residence*, they look into the *Church as Strangers*, they are *Ministers* indeed, but *ministring Spirits*; they appear and *disappear* at Pleasure; nay, as in the case of *Manoah*, *ascend to Heaven in a Flame of Fire*. Let then the Superstitious Papists on one side, follow the Track of the old Hereticks, and *worship* those Angels whom they only ought to respect and *reverence*; let others on the contrary as much Derogate from those Blessed Spirits, and pretend they are either *Apparitions*, or *Men*, or as some of the Quakers have taught, *Guardians*, *Delivering* or *Providences*.—— Let 'em be as mad as they please in embracing either of these mad Opinions, yet all the sober and religious Part of Mankind will still believe God's Word before either of 'em, which tells us in express Terms, *That they are all ministring Spirits, sent forth to minister to those who are Heirs of Salvation.*

Quest. *What is the Cause of the Continuance of the Bodies of living Creatures without Putrefaction?*

Answ. As Salt preserves dead Bodies from Putrefaction, for which Reason the Poorer Sort of the *Egyptians* made use either of that, or some cheap Bituminous Substance to *Souse* up all their *Great Grandfathers*, which they'd still call by the finer Name of Embalming, that or any such strong *Astringent*, as it were sealing up the *Pores*, and hardning the Body to such a Consistency as prevented Liquefaction; so we shou'd think there might be something of a Natural Salt in Living Bodies, which might have something of the same Effect, tho not exactly in the same manner, were it not for an obvious Objection. How then shou'd they putrifie after Death, when there's, for ought appears, as much Salt in 'em as ever? For which reason we must find some other way to solve it; accordingly must enquire what Putrefaction is, and whence it proceeds. And 'tis only a Liquefaction or Alteration, and Dissolution of the smaller Parts of any Body, by a preternatural Fermentation or Motion therein, which also owes its rise to the want of a due Circulation of the Blood, and Juices of the Body in their proper natural Ducts, which

Ducts,

Ducts, or fine Paſſages being by ſome Diſeaſe or Violence either broken or ſtopt, or blended one among t'other, their particular Juices muſt neceſſarily ſtagnate where they are, and being depriv'd of their natural Motion, acquire a non-natural one, the ſmaller Parts endeavouring to file off, and fly away as faſt as they can in ſtrong Sulphureous Steams of an unpleaſing and fetid ſavour. To illuſtrate this by a mean but natural Compariſon; when the Sewers are kept clean, and the Water has a free Paſſage thro' them, they are ſweet enough; but if ſome of thoſe Paſſages are broken down thro' which it ſhou'd flow, or if the Channel otherwiſe obſtructed that it has no Paſſage or vent, the Water there immediately tends to Putrefaction; which 'tis impoſſible ſhou'd e'er happen in ſuch *Common Shores*, as we corruptly call 'em, where the Tides come up, or there's free Paſſage for all that's thrown into 'em. Thus the Body of any Living Creature, while all thoſe little Parts diſcharge their peculiar Offices, and there's a free Circulation, and a natural Motion within, muſt continue in its natural State, but when this ceaſes, ſoon putrifies much after the manner of a Gangrene, which ariſes from the ſame Cauſe.

Exempt from drowſie Proſe, I ſpeak in meaſure,
And love Proportions both in Pain and Pleaſure:
My Parents in Poetick raptures lay,
And nickt the Muſes. ———
As ſoon as born I wept an Elegy,
And diezt my Nurſe with pretiſie Harmony.
And thus I led my Life, too long to tell ye;
Only in Rhimes I Eat, Drink, fill my Belly;
Nor do I e'er converſe, (perhaps you know it)
With Fleſh and Blood, unleſs I meet a Poet:
Now having ſeen in your Athenian Sheet
That Oracles ſtill uſe Poetick Wit,
Pray tell me what unlucky Star, d'ye mind it,
Cou'd Influence my Temper as you find it?

Anſw. Thou Man of *Perch*, as long as the *Piræum*, (a)
Were all like thee, we cou'd not half ſurvey 'um.
Leſt thy ſtrong Lines ſhou'd our weak *Ears rebang*, (b)
Take this ſhort Anſwer to thy long Harangue:
'Twas *Venus* with Sir *Phebus* in Conjunction,
That rul'd thy Birth, and markt out thy *poor Function*.
And hence, unleſs the *Planets Gypſies* prove,
Thou'rt a *new Song*, and a *new Woman* love.

Notes on the Anſwer to the Poetick Queſtion.

(a) [as long as the Pyræum] *I deſire* Mr. *Reader's gentle Thoughts concerning this Word, and that hee'd not believe I lugg'd it in meerly for Rhymes-ſake, ſince 'tis nearer a-kin to us than every Body knows, being*

the

the Name of the long Haven at Athens, *for which reason I take my self to have more right to borrow a small Simile from it than any other Authors.*

(*b*) [rebang] *We must not suppose our Reader so ill acquainted with Philosophical Writings, as not to know that 'tis very usual and allowable for those who deal much in 'em to start a new hard Word or two of their own now and then; for which we shall the easier find Pardon, because 'tis the first I ever ventur'd upon, and besides, not half so long or loud as its Fellows use to be, (tho pretty well of its Inches) the Signification whereof is no more than a* second Banging.

Quest. *Looking over Sir* William Temple's *Memoirs, I met with a Story in it concerning an old Parrot, belonging to the late* Prince Maurice, *that readily answer'd to several Questions promiscuously put to him, which you may more particularly inform your selves of, by referring to the aforesaid Book,* Page 58, 59. *I am very doubtful as to the Matter of Fact, tho Sir* William *says 'twas told him as a real Truth by the* Prince *himself; but supposing it to be so, I should be glad to know by what means this Creature attained to the Knowledge of doing that which to humane reason seems so very improbable?*

Answ. Scaliger tells us, that he saw a Crow in the *French* King's Court that was taught to fly at Patridges or any other Fowl from the Faulconers Fist. In Hist. *Man. Art.* c. 11. p. 173. Cardinal *Assanio* had a Parrot that was taught to repeat the *Apostles Creed* verbatim in *Latin*, and in the Court of *Spain*, there was one that cou'd sing the *Gamut* perfectly, if at any time he was out he wou'd say, *Nova Bueno*, that is not well; but when he was right he wou'd say, *Bueno va*, now it is well, *John Barns* in Lib. de *Equivocatione*. In the time of War betwixt *Augustus Cæsar* and *M. Antonius*, there was a poor Man at *Rome*, who purposing to provide for himself against all Events, had this Contrivance, he bred up two Crows with his utmost Diligence, and brought it to pass that in their prating Language, one wou'd salute *Cæsar*, and the other *Antonius*; This Man when *Augustus* return'd Conqueror met him upon the way with his Crow upon his Fist, which ever and anon came out with his *Salve Cæsar Victor Imperator*, Hail *Cæsar*, the Conquerour and Emperour; *Augustus* delighted herewith, purchased the Bird of him at the Price of 20000 Deniers of *Rome*. 'Twou'd be too long to mention the Tractability of the *Dragon Seneca* speaks of, *Moris Itiner.* Hist. Man. Art. c. 11. p. 169. or what strange things have been perform'd by *Emanuel* King of *Portugal* his Elephant, the quickness of some Dogs at *Rome*, and *Constantinople*. Our Thoughts upon the whole are these, That the *Novelty* of Things makes 'em wonderful, when as there's not the least reason for Wonder, if we consider the Nature of such Things. We'll grant it possible for a *Parrot* to answer distinctly to such and such Questions; but this Action needs no reason to the Performance of it, since it may be effected without it, *viz.* by an *habituated Idea* of Things; not only Man, but the inferiour Ranks of Animals receive their *Idea's by the Senses*. Suppose the Ear, for that comes nearest the Question, such and such Sounds

Sounds oft repeated, and such and such Actions immediately preceding or immediately following such Sounds, must necessarily Form a *Complex Idea* both of the Sound and Action: So that when either such Action or such Sound is repeated, an Idea of the other must necessarily attend it. Thus Dogs are taught to fetch and carry, and thus Parrots talk when they speak more Words than one together, as for Instance, *Poor Poll*, these Words being often repeated together, if one of 'em be mention'd and the other left, there must necessarily be an Idea of the other Sound, because *Custom and Habit chain 'em together*; and if two Words, why not three? And if three, why not many together? There needs but a little more Diligence, care and frequent Instruction. Some wou'd Wonder to see an *Elephant dance*, and wou'd suspect a Possession by the Devil, or at least *Witchcraft*, when all is nothing but the *pure Effect of Custom* upon repetition of *Complex Idea's*. The manner of teaching an Elephant to dance has been thus practic'd: They bring a *Young Elephant* upon a Floor heated underneath, and play upon the Musick whilst he lifts up his Legs, and shifts his Feet about by reason of the Torture of the Heat, this often practic'd, he does so upon the bare *Sound of Musick*: So that in Shows, when he dances after Musick, 'tis not from any principles of Reason, but from the Concatenation of the two Idea's of Heat and Musick, which Custom has habituated him to, and thus it is with *Dogs*, *Birds*, *dancing Horses*, *Parrots*, *Magpies*, &c.

Quest. *Our Jurors*, (*particularly at* Justice-Hall *in the* Old-baily) *that try in Cases of Life and Death, are oblig'd to be* (or at *least to tell the Court that they are*) *all of one Mind, before they can give, or the Court receive their Verdict: And it being but reasonable to suppose that it may so happen, that one or more of the Twelve may dissent from the Major Part, as being of deeper Judgment,* &c. *or by Building upon false Notions, which yet he believes, and cannot be perswaded otherwise, but that they are the Truth,* &c. *In short, we'll suppose him to act according to his Conscience, whether otherwise he be in the right or no, and then Query, How must such a Man act, so as to keep a good Conscience towards God and Man, so as not to be guilty of the Blood of the Prisoner, as well as of Perjury, if he bring him in guilty and he is not; of Perjury if he brings him in not guilty, and he be; or of hazarding his own Life, and the Lives of his Fellow Jurors, by being shut up without Food, till one of them dye, or else comply, tho against his Conscience, that he and they may not undergo that Hardship and Danger?*

Answ. The Law supposes not only good Men, but Men of Sense, to be concern'd in *Verdicts*, and if so, Truth never clashing with Truth, they must all be of one Mind at the first, or else upon laying down their Arguments, the Prejudices are soon remov'd, for Truth will take place of every unprejudic'd Person. Tho we willingly grant, that if we take the World as it is, the *Majority of Votes wou'd be an Argument of Error:* but the Case is infinitely alter'd, where Persons of Sense and Judgment are concern'd. But suppose, as you say, that one amongst the rest, as in the Case of Mr. *Crone*, does withstand all the rest, and cannot comply without

Perjury or Murder as he pretends. To which we anſwer, If the moſt reaſonable Arguments cannot be enough convincing, 'tis ten to one but 'tis the Prejudice of Intereſt, Paſſion, *&c.* and not Reaſon, that holds up the ſide, and then the Queſtion belongs not to ſuch Perſons, for ſuch as are ſo prejudic'd in Caſes of Life and Death, can eaſily away with Perjury or Murder: But to go yet nearer, and ſuppoſe both ſides honeſt and Conſcientious; we anſwer, Then honeſt and Conſcientious Arguments will ſoon decide the Controverſie, for 'tis abſolutely impoſſible that many Patrons of Truth cannot explain it to the convincing one or two: So that after all, we conclude the Suppoſition and Impoſſibility, or elſe the Wiſdom of our Judges, and the very eſſential Parts of our Laws were wicked and unreaſonable in Enacting ſuch Obligations; but never cou'd the greateſt Enemies of our Laws, charge our Laws themſelves, as Wicked and Erroneous, only the Abuſe and Perverting of 'em, has and may be in too many Caſes cenſurable.

Queſt. *The Tueſday before Chriſtmas-day, I gave you an Account of a Gentlewoman who hath mightily impoveriſhed her ſelf and Children by daily Relieving the Neceſſities of her near Relations, the Tenderneſs of her Nature being ſuch, that ſhe could not poſſibly forbear ſupplying their wants, whilſt ſhe had a Competency, tho ſhe thought ſhe ſhould ſuffer for it hereafter: Indeed her Objects of Charity were always very deſtitute of any other Help, ſeeming to be thrown upon her by the immediate Hand of Providence, upon which Providence ſhe depends for a Maintenance of her own Children; but ſhe is very fearful, ſince ſhe finds ſo much Difficulty in her declining Condition, that God Almighty, who is the beſt Judge, will rather ſcourge her for her Folly in doing more than ſhe was able, than reward her good Intentions in any Degree: This Gentlewoman is a Friend of mine, and it is a great Grief to me to ſee her in ſo much Affliction, and in ſuch Doubt of ſuch a Preſent and future Puniſhment for her good Deeds: Pray Sirs, your Thoughts and Advice upon the whole?*

Anſw. Every Perſon ought to keep as near as they can an exact Account of their *Incomes*, that they may Proportion their Expences to 'em. If this Rule were obſerv'd, a great deal of Debts and Cheats wou'd vaniſh out of the Commonwealth, and we might alſo have very good Rules and Limits for our *Actual Charities*, (our intentional ones are only known and rewarded by God.) Having an Account, or very near it, of our Incomes, 'tis eaſie by Experience to find what is abſolutely neceſſary for our ſelves. What is above that, we may give, but no more is any where expected from us; but if after all, ſome well meaning and charitable Perſons ſhou'd act imprudently, by making cuning *Guzmans* and unfit Perſons the Objects of their Charity; nay, if they ſhou'd intrench upon their own abſolute Neceſſities, they may yet be aſſur'd, provided they are not willfully waſteful, and do it not with a Deſign to tempt Providence, they ſhall be certainly provided for. There is not, that we know of, half ſo many Promiſes made in the whole Sacred Writ to any one thing as Charity, no doubt but becauſe God very well knew the Diſtruſtfulneſs of our Nature. Our Saviour was well acquainted with this, when he ſpent ſo many Words, contrary to his uſual Cuſtom

ſtom upon other Subjects, in perſwading his Diſciples of a certainty of convenient Subſiſtance, *Conſider the Lilies of the Field*, &c. It wou'd be too long for our Deſign to enumerate all the Promiſes made to the Charitable, of which the *Proverbs* are very full; we ſhall only take Notice of *Davids* Obſervation: *I never knew the Righteous forſaken, nor his Seed begging Bread*; from which ſome wou'd inferr, that to ſee a poor Beggar is always a certain Sign that he or his Parents were wicked. This Verſe is truly explain'd (tho not commonly taken Notice of) by the Preceding, *The Righteous is merciful and lendeth*, &c. So that without any far fetch't Interpretations, the *Merciful and Lender* is *Davids Righteous Man here*; and then the Senſe is, *I never knew the Merciful and Lender forſaken, nor his Seed begging their Bread*; which agrees very well with the reſt of the Promiſes to the Charitable. Our Advice is, that the Queriſt take heed of Melancholly, which may do her an Injury; that ſhe compute her Eſtate, that her Expences every way may not exceed her Receipts; and then let her be as Charitable as her own Neceſſities will let her, and wiſh to do more if ſhe were able, and 'tis all that God and Nature demand of her.

I.

Queſt. *THe greateſt Bleſſing that Mankind can know*
Is met with in a ſweet and pleaſing reſt;
The ſtrongeſt Curſe ill Fortune can beſtow,
Is ſtill to be with mighty Pains oppreſs'd;
Man never finds the former till he dyes,
The latter flows from beauteous Womens Eyes.

2.

In all things elſe the Choice does plain appear,
And common Senſe but ſeldom goes aſtray;
Why then are mortals ſo miſguided here,
So blind, or ſo miſtaken in their way;
To long for quiet, yet from Death to run;
And Fly to Love, while they wou'd Torment ſhun?

I.

Anſw. Hail *Bard Divine!* unknown, we muſt adore,
Thy *Eagle-pitch* out-towrs our haggard flight,
Our glimmering *Lamp* within will flame no more,
Quench't by too unſupportable a Light.
Elſe wou'd we mingle with thy ſacred *Fire*
As *Siſter-ſtrings* tun'd by ſome Neighb'ring *Lyre*.

2.

Can one that writes like thee complain for *Reſt*,
Or any Heart to thee obdurate prove?
Canſt thou e'er want a *Song* to charm thy Breaſt?
Or canſt thou be unhappy in thy *Love*?

That Grief that ſhows ſo well, is ſure ſincere;
Nor can Ill Fortune better Mourning wear.

3.

Nor need'ſt thou any longer ſearch in vain,
For what ſo much thy buſie Thought confounds:
Love's a delicious Plague, a pleaſing Pain,
Smiles when it *ſtabbs*, and *tickles* when it wounds;
Mad to the Hive we run; and if we bring
The *Honey* thence, with eaſe deſpiſe the *Sting*.

4.

We fain wou'd *Land*, but hear the Billows roar,
The daſhing waves and hollow whiſtling Wind:
'Tis a wide Leap to that dark dreadful Shore,
And none come back, to tell us what they find.
'Tis well great *Jove* ſome further *Bounds* did give;
If *Death* were all, ah! who wou'd longer live!

Queſt. *I have long liv'd in an unlawful, tho ſucceſsful Amour. I have enjoy'd all the Favours that a lovely young Woman can beſtow. I am very ſenſible of the Sin I commit, as well as the Injury I do the Husband. My Circumſtances and Employment are ſuch I cannot quit this Town or Land, nor wou'd willingly expoſe her Reputation: I therefore give you the Trouble of this to beg your Advice what meaſures I ſhall take (beſides thoſe preſcrib'd by Religion) to avoid this* lovely Tempter, *who will not fail to preſs me to a continuance of my Paſſion, which I am reſolv'd to quit. Your Directions in this caſe will very much oblige* ——

Yours, &c.

Anſw. This being a thing of more than ordinary Moment, as well in its ſelf, as from the influence it may have upon others, we thought fit to print the Letter at large, to let our Gallants ſee, that there are yet ſome imitable Examples left, of Penitence at leaſt, if not of perfect Vertue.

In anſwer, We firſt hope the Gentleman is in earneſt, and that he needs no more Arguments to convince him of the abſolute *Neceſſity* there is of his leaving this *damnable Sin*. He asks what meaſures he ſhall take beſides thoſe *preſcribed by Religion?* We reply, *None at all*; for that reaches the Caſe in all its Circumſtances, ſince it directs not only to *Purity*, but to *Prudence* and *Generoſity* too, in things of this Nature. *Joſeph*, when tempted by his Miſtreſs, wou'd not ruine her Reputation, by revealing it to his Maſter, tho this *Generoſity* had almoſt coſt him his Life; much leſs we think ought any to do ſo, who have either bin the ſole Tempters, or at leaſt equally guilty. The ſame Holy Books teach us *Prudence* in the ſame caſe, both in *Joſeph*'s Example, and in *Solomon*'s Precepts, one who had bin but too well acquainted with things of that Nature. *Joſeph* hearkened not to his Miſtreſs ſo much as to be with her, for he knew 'twas dangerous venturing near ſo fair *an Enemy*: And *Solomon* ſays, *Come not near the Door of her Houſe*, keep out of *Eye-ſhot*, and to be ſure there is no Danger. But this *common Prudence* may be branch'd out into particular Acts, as the Temptations may preſs.

What

What has been already ſaid, we think may be ſufficient in general, in what manner to avoid her; but we'll go further, as we ſuppoſe the Queriſt deſires, and direct him how to *break off* intirely. This we'd adviſe him by no means to do perſonally, for the Reaſons before mention'd, but by *Letter*, in which if he pleaſe he may encloſe this Paper, which perhaps may make the *Breach* incureable; and if it does, ſo much the better, for hee'l have the leſs trouble afterward. *Prudence* and *Generoſity* will ſtill direct him what the Subject of the *Letter* ought to be, and that 'tis the *Sin* and *Danger* to both their Souls, which is the real occaſion of the *Breach*, uſing the ſame Arguments to convince her, and make her a real *Convert* to *Vertue* and *Honour*, which he found before work'd on his own Mind. But what e'er ſhe pretends, *ſee her no more*, if poſſible to be avoided; at leaſt *converſe* not with her, nor receive Letters from her, but to the *Fire* with 'em as ſoon as e'er you perceive they are *Hers*, if you are ſure of the *Hand*, without ſo much as opening 'em, or elſe you'l endanger the Rekindling a worſe Flame in your Breaſt, than that from which you have ſav'd 'em. As for your ſelf, have a care of *Relapſes*, more dangerous than the *Diſeaſe*. Remember you are now engag'd againſt all your Enemies at once, the *World*, the *Fleſh*, and the *Devil*. ——— They'll ſtruggle hard, but *there are more with you than againſt you*. Read in the Ingenious *Bentivolio* and *Urania*, the Conflict between *Nickomacus* and *Orexis*, with her other Siſters. Vertue, *Religion* and *Honour* engage on your ſide, and Glory is your Reward. ——— And as the Divine *Herbert* ſays, *If Rottenneſs have more, let Heaven go.*

Queſt. *THe different Accident of Colour ſhows,*
That different matter doth the Clouds compoſe.
Well nam'd Athenians! *Pray be pleas'd to ſhow*
What Vapours to the Compoſition go
Of Black, and Brown, of Gilded, Gray and White,
Which oft are mingled in their common Flight!

Anſw. Of Natures works, and Natures ſelf I ſing;
Muſe! Tune thy Lyre, and touch thy ſounding String,
The wondrous hidden ſeeds of *Colour* ſhow,
Which none but *Boyl* himſelf, and *Phœbus* know;
What Beauties on the gentle Dew-drops born,
What purple Bluſhes dreſs the riſing Morn?
Whence chearful Green, or Gray, or lovely bright,
And all the various Births of Shades and Light?
Thee, reverend *Black*, for all things firſt were thine,
Let's trace, and own thy *Origen* Divine.
Old *Chaos* knew thee, and thy ſober Face,
Spread wide around through all th' unbounded ſpace;
Before fair *Phoſphor ever wak'd the morn*,
Before the Stars or Sun it ſelf was born;

But when th' *All-wise* did thy dark Realms display,
And brought from his own Heav'n the cheerful Day,
Thy Horrors ſmil'd, ſtruck with ſo ſweet a Sight,
And greedily drunk in the *Genial Rays of Night.*

Queſt. *A Gentlewoman that has a Husband who uſes her* barbarouſly, *makes her go in Danger of her Life, and keeps a Whore, refuſing to live with her, but making her work* for her Bread, *having the offer of a ſingle Gentleman that will* maintain *her very well: Whether it be any* Sin *to* accept of his Kindneſs?

Anſw. Here are ſeveral ambiguous Words in this Queſtion, which muſt be explained before we can go any further ——— [*Offer of a ſingle Gentleman*] ——— [to *maintain her*] to [*accept of his Kindneſs*] If the Words, offering to maintain, ſignifie *Keeping* in the uſual Senſe on't, as by the Circumſtances 'tis extreamly probable they do; and if by the *accepting his Kindneſs*, be meant being *kind* to him agen, then the Caſe is clear; and why all this fine clean Language to wrap up that broad Word WHORE. with which ſhe ſo fairly *brands* one that is kept by her Husband, when about to bring her ſelf into the ſame Circumſtances: Is't any *Caſe of Conſcience* whether a Woman ought to turn Whore becauſe her Husband is a Whoremaſter? Has he been never ſo brutiſh and barbarous, tho perhaps hee'd repreſent her as ill, might he ſpeak for himſelf, is that any excuſe to her to imitate him? Or will ſhe be ſo mad to ſtab her ſelf, and infinitely worſe, becauſe her Husband has put her in *Danger of her Life?* But we'll take the Caſe at faireſt ——— Suppoſe the Gentleman would only generouſly ſupply her Neceſſities, and expect no *Criminal Returns* for his Kindneſs, if ſuch a thing be *poſſible* in ſuch an *Age*, or rather elſe let's ſay, *pretends* to expect none, yet 'tis ill *truſting* him, 'tis a dangerous *Experiment*; 'tis much more *honourable* and honeſt too, to get her Living by painful *Labour*, nay almoſt by Begging it ſelf, ſuppoſing he has ever made any *Pretences* to her, or ſhe has reaſon to believe he intends any ſuch thing.

Queſt. *Suppoſe the Queriſt have a Daughter about twenty Years of Age, and a Brother about the ſame Age, and they happen to have ſo ſincere and earneſt a Paſſion for each other, that its fear'd no reaſon will prevail with 'em from* marrying; *or if prevented, in all Probability will occaſion their ruine in this World:* Query, *whether upon this Conſideration may the Marriage be ſolemniz'd with Hope of Gods Bleſſing, and the quiet enjoyment of their Liberties and Eſtates to them and their Poſterity, notwithſtanding any ſcruples that may be rais'd againſt it?*

Anſw. If it be abſolutely unlawful and forbidden by Gods Word, undoubtedly it ought by no means to be conſented to; nay thoſe concern'd can't acquit themſelves by being only paſſive in the caſe. That 'tis ſo, ſeems the poſitive Judgment of our Church and Nation; for we find in the Table of Kindred and Affinity, *Num.* 25. the *Brothers Daughter* among the prohibited Degrees to the *Man*, and the third to the *Woman*, her *Fathers Brother* being forbidden her, and this as its ſaid there, *In Scripture and our Laws.* Its true, here's a doubt, whether thoſe Words are

taken

taken *together* or *aſunder*, that is, Whether were intended thereby that all theſe Degrees were forbidden both by the Laws of God and the Laws of the Land, or ſome by one and ſome by the other, tho this is clear'd in the Canon it ſelf, which ſays, " That none ſhall " marry within the Degrees pro- " hibited by the Laws of God, and " expreſſed in a Table ſet forth " by Authority, *An. D.* 1563. (in the Reign of Bleſſed Queen *Elizabeth*) from which Table we have taken the two former Prohibitions. Nay further, " That all " Marriages ſo made and con- " tracted, ſhall be adjudged ince- " ſtuous and unlawful, and con- " ſequently ſhall be diſſolv'd as " void from the beginning, and " the Parties ſo marry'd ſhall by " Courſe of Law be ſeparated. Here then is the venerable Judgment and Authority of the beſt regulated Church in the World, that ſuch a Marriage is abſolutely unlawful, and *ipſo facto* void, and that in Conjunction with the *Authority* of the State, which declares the ſame. But ſuppoſing it indifferent of it ſelf, undoubtedly it ceaſes to be ſo when Authority determines as it does here, otherwiſe it is no *Authority*. If we come to Scripture, its true its not there expreſly forbidden, tho it ſeems to be by Parity of Reaſon; for in the 18*th* of *Leviticus*, the *Fathers Siſter* and *Mothers Siſter* are abſolutely forbidden, and *Fathers Brother* is no farther off than his Siſter, tho it muſt be acknowledg'd there may be ſome Difference between the *Aſcent* and *Deſcent*, tho not enough to make either lawful. The Sum is, that we think the Gentleman oblig'd in Conſcience to hinder this inceſtuous Marriage, whatever the Conſequences may be, and the Parties immediately concern'd to break off this unlawful Amour, tho with the Hazard of their Lives, for thoſe Prohibitions mention'd are certainly natural, and not ceremonial, as appears from *v.* 24. of the forecited Chap. *Defile not your ſelves in any of theſe Things, for in all theſe the Nations are defiled, which I caſt out before you.*

Queſt. *SInce all our Doctors of Aſtronomie*
Maintain the Sun the only Spring to be
Whence Heat and Light, thoſe welcome Goods, do flow;
Ingenious Caſuiſts! *I fain wou'd know,*
Why when in Summer Time Heav'ns journeying Light,
Whoſe ſad Departure brings the mournful Night;
The Weſtern Borders of this Hemiſphere
Being left, our Antipodes go to cheer:
The Midnight then, or Light-expecting morn,
Although the Air (that doth like all things ſcorn)
To bear its contrary, hath long oppos'd
The Air by Sols prevailing force enclos'd
Exceeds in Heat ſome Winters Days wherein
Tho diſtant, fair Hyperion's to be ſeen?

Answ. Indifferent Sir! your Planet doth foretell
In Verse a moderate Stile, in Prose as well:
But ah! what's that to th' Sun, whose bright abode is
By Day with us, by Night with th' Antipodes?
Then to your doubt, which much perplex you may,
(Very *Egregious Queriſt*, thus we ſay)
The Cauſe wherefore the *Heav'nly Carman* does
In Summers Night with Warmth more comfort us
Than in the Winters Day, in brief is thus:
Have you not ſeen a Loaf expecting Oven,
Which long with Vulcans fiery Streams have ſtroven;
At length red hot become, which Heat will ſtay
When you have ſwept the flagrant Coals away,
And alſo then abide more hot than thoſe,
Whoſe Fire juſt at the Mouth, not inward glows,
Fire, ſcarce enough to warm or burn my Noſe:
For one Word why ſhou'd I make uſe of twenty,
If this you have but ſeen——— *Sat Sapienti?*

Queſt. *Why Women are for the moſt part fonder and falſer than Men?*

Answ. We ſhall deny they are ſo for the moſt part, until the Queriſt has told all the Noſes in the World. For their Fondneſs, none e'er went further in the Tryal on't that we e'er read or heard of, than *Spencers Squire of Dames*, and he made the Experiment, as we remember, but on three hundred, but that's all a ſpiteful roguiſh Fable, invented on purpoſe by the angry Poet for the Loſs of his Miſtriſs; and wou'd ſome fair Lady make the ſame Tryal, undoubtedly ſhe'd find fewer Denyals than he did, ſuppoſing the Story true. Then for their being falſer too, the Objector unluckily deſtroys one part of the Calumny by the other; for if fonder, how falſer? if falſer, how fonder? Indeed we Men are generally the Painters, and order all things how we pleaſe——— we write the Hiſtories of Women, and repreſent our ſelves and them as we think fit, but they ſeldom either write ours, or defend themſelves: But grant the Obſervation true in ſome caſes, yet the poor Ladies are eaſily excus'd: If they are fond, 'tis diſingenious to blame 'em, and we ſeldom think 'em ſo till we are willing to leave 'em: If they are falſe, 'tis we teach it 'em, and they are often driven into it, either out of *deſpair* or *revenge*.

Queſt. *SAy Learn'd Athenians! how I may improve,*
Or elſe ſecure the Extaſies of Love?
One of the ſofter Sex is mine, and I
Am hers; juſt now 's the Nuptial Joy.
Gueſs at the reſt, your Condeſcention can.
Congratulate my Bliſs, and paint the happy Man.

Epiſha-

Epithalamium.

Answ. All that's ſweet and ſoft attend
All that's calm, ſerene, and bright,
That can pleaſe, or *pleaſure mend*,
Or ſecure, or cauſe delight.

Little Cupids come and move
Round the Bridegrooms greedy Eyes;
Whilſt the ſtately *Queen of Love*
Round the Bride her *Ceſtos* tyes.

Golden *Hymen* bring thy Robe,
Bring thy Torch, that ſtill inſpires
Round the ſtately *amorous Globe*
Vigorous Flames, and gay deſires.

Siſter Graces all appear,
Siſter Graces come away;
Let the Heavens be bright and clear,
Let the Earth keep Holy-Day.

Jocund Nature does prepare
To ſalute the *Charming Bride*,
And with Odours fills the Air
Snach't from all the World beſide.

Vertue, *Wit* and *Beauty* may
For a time refuſe to yield,
But at length they muſt obey,
And with Honour quit the Field.

Their efforts in vain will prove
To defend their *Free-born State*,
When attack't by mighty Love,
They muſt all *Capitulate.*

Marble-hearted Virgins, who
Rail at Love to ſhow your Wits,
So did once *Eliza* too,
Yet with Pleaſure now ſubmits.

You *too envious Swains*, who wou'd
Follow *Cupid* if you might,
Like the *Fox* that gaping ſtood
Diſcommend the Grapes for ſpight.

Since Experience teacheth beſt,
Ask if *mutual Love has Charms*,
When the Bride and Bridegrom reſt
Lockt in one another's Arms ?

Queſt. *Whether after Promiſes made between two Perſons, they mayn't lawfully leave each other, and accept or court others by mutual Conſent?*

Anſw. We think there's no doubt to be made but they may, the Obligation being mutual, and juſt as much on one ſide as the other, ſo that both giving up their part, there's no wrong done—— Nay, we think 'twou'd be very requiſite they ſhou'd do ſo in ſome caſes; as where there's no Probability of living otherwiſe than poorly and miſerably if they ſhou'd come together: for tho love may make a-ſhift to keep 'em *warm* before Marriage, They won't find that alone will do it afterwards.

Queſt. *Whether* Sappho *or* the late *Mrs.* Behn *were the better* Poeteſs?

Anſw. We muſt beg the Perſon of Honours pardon, who ſent this Queſtion, if we can't help telling a pleaſant Paſſage before we anſwer it; 'tis met with in the Voyages of one *Struis* a *Dutchman*, about ſome 10 Years ſince tranſlated into *Engliſh*; and 'tis this, p. 288. *In the City of* Ardebil *in* Perſia, *are a Corporation of Whores, all Poeteſſes, whoſe chief Subject is the praiſe of the Emperor.* This unlucky Story was brought to mind by ſome woful Loyal Plays, which for 2 Reigns together peſter'd the Theaters and Stationers, which is all we will ſay of 'em; conſidering whoſe they were, but come now to the compariſon: *Sappho* writ too little, and Mrs. *Behn* too much, for us to give 'em any juſt or equal Character, not but that by the little, *very little* we have of *Sappho*, we believe hardly ever were two *Souls* more alike than Mrs. *Behns* and hers. Mrs. *Behn*, its true, has writ many things, and ſome of 'em excellently well, in her own *ſoft Strain*, few coming near her; particularly in her *Lovers Watch*, which if we miſtake not, we formerly mention'd. And then her *Voyage to the Iſland of Love*, proves her a great proficient both in the *Theory and Practical part of that Paſſion*: But yet one Fragment conſiſting but of a few Lines, which we have of *Sappho*'s, carries ſomething in it ſo ſoft, *luſhious and charming, even in the ſound of the Words*, that *Catullus* himſelf, who has endeavour'd ſomewhat like 'em in Latin, comes infinitely ſhort of 'em, and ſo have all the reſt who have writ their own Thoughts on that Subject; —— for which reaſon we cou'd wiſh Mrs. *Behn* her ſelf had tranſlated 'em before ſhe went to *Elyſium* to meet her.

Queſt. *WHy is't that Muſick, Rhymes and Dances Have ſuch Effects upon our Fancies?*

Anſw. If Rhymes are *numbers* ty'd to Chimes,
Nothing but what has *Reaſon*, rhymes.
And *Reaſon* muſt to this agree,
Which ſays the Soul's *all Harmonie*:
Muſick is *Rhyme*, tho ſtript from Words
But ſuch as *Nature's* ſelf affords;
A *Dance* is *Muſick* without noiſe,
The ſilent Foot ſupplies the Voice:

And

And when ſome *Orpheus* ſweeps the Strings
With mighty Numbers, mighty things,
The ſoft Note *Dances* through the Ear,
And meets and claps its *Fellow* there:
Then round the *Heart* they gently play,
And through the *Brains* ſoft mazes ſtray,
Beck'ning the *wandring Soul* away.

Queſt. *Whether* Hobbs *or* Leſtrange *is the better Chriſtian?*

Anſw. We might with Juſtice enough get off from this Queſtion, by rejecting it among thoſe unanſwerable ones, which we have already told the World we'll have nothing to do with. But that we mayn't altogether ſeem to put a ſleight on two ſuch *Perſons of Quality*, we'll ſee if we can make any *thing* of 'em. For Mr. *Hobbs*, its notorious to any who have but caſt an Eye on his Works, that he owns none but a *material God*, that he holds an abſolute *Fatal Neceſſity* for the worſt Actions, that he denies Hell, or any future Puniſhments, that he leſſens, if not quite deſtroys the Miracles of our Saviour himſelf, as well as thoſe recorded in the Old Teſtament, that he perfectly confounds *Power* and *Right*, and makes *Juſtice* nothing but *Cuſtom*, which can end in nothing but deſtroying the Eternal *Difference* of *Good* and *Evil*, (as indeed any Man muſt, who owns the *fatal Neceſſity*) That agreeable to his Notion of Power, *&c.* he teaches *abſolute Obedience*, without any reſerve ſo much as of *Gods Law*, from the People to the King, (and according to the ſame Principle) from King to People too, if they get uppermoſt, and finds Fault in his *Behemoth*, with the Author of the *Whole Duty of Man*, for affirming, that we ought *not to obey the Prince, when he exacts any thing contrary to the Commands of God.* Laſt of all, that we may effectually judge what a *Chriſtian* he was, his avow'd Principles, if not his poſitive Aſſertions, plainly inferr the *Alchoran* of *equal Authority* with the *H. Bible*; nay, *Superiour* to it under the *Turkiſh Dominions*, for both he and his Diſciples ground their *Belief* of our Bible only on the *Authority of the State* that enjoyns it; whence 'tis eaſily inferr'd, that ſhou'd *Authority* enjoyn the *Alchoran*, or ſhou'd any of 'em live under that *Authority* which did enjoyn it, they muſt embrace it as the *Goſpel*, the *Religion of the State* being to conclude theirs, and all the Martyrs a parcel of Fools, and worſe, as they'll not ſtick to call 'em. Then for the goodneſs of his Temper, his frank *Diſpoſition* and *Humour*, his Ingenuity and Courage, and Quality, they were juſt as remarkable as his *Religion*, and were of a Piece with it. However, this we can't without *Injuſtice* deny, that he was an univerſal *Scholar*, tho unleſs we are miſtaken, more a *ſharp Wit*, than a deep or *ſound Philoſopher*. And to this ill-natur'd *Wit* of his, which he did not want, was added an excellent *Engliſh Philoſophical* Stile, it being indeed his Maſter-piece, that he cou'd expreſs hard things in plain and *eaſie Words*, whereas moſt others affect the quite contrary; and this he knew ſo well, and was ſo proud of, that he'd be very angry ſometimes with things, becauſe expreſs'd in ſuch Words as did

nor

not pleaſe him, and *worry* one for the ſake o' t'other, as we have formerly had occaſion to obſerve ——— But we have been ſo long buſie with Mr. *Hobbs*, that Sir *Rogers Chriſtianity* will have hardly any room. However, we muſt do him the Juſtice to think he has a little more on't than the other, and that he has at leaſt as much *Chriſtianity* as *Tully* and *Seneca*, whom he tranſlated, both of which believ'd and defended ſome Truths which Mr. *Hobbs* did not; both talk very well, and the *latter*, if we may believe *Cauſin*, was a *kind of a Chriſtian*. It's true, there are ſome Articles of Mr. *Hobbs*'s Creed, which ſeem to be explain'd in the old *Obſervators*, as of *abſolute Submiſſion and Power*, &c. But we have no proof that he believ'd the others, and therefore Charity obliges us to hope the beſt. This is certain, whether or no he's the *better Chriſtian*, Sir *Roger* is clearly the better Gentleman, (that's ſomewhat) and at leaſt as good, if not a better *Engliſhman*, we mean (for we wou'd not be miſtaken) writes *finer Engliſh* than even *Hobbs* himſelf, which we need go no further to prove than his Fables; ——— one of which, that the *old Lyon when his Teeth were out*, &c. makes us ſay leſs of him than we otherwiſe ſhou'd, tho he muſt not expect ſo fair Quarter from all the reſt of the *Forreſters*, moſt of whoſe *Fur* he has formerly made *fly about their Ears*.

Queſt. *Whether the Samaritan Character, or vulgar Hebrew be the more ancient?*

Anſw. We ſhall reſolve this Queſtion with ſeveral others a-kin to it, in a Diſcourſe we intend in anſwer to ſome Queſtions relating to the Verſion of the LXX, which we have already receiv'd.

Queſt. *Whether* Milton *and* Waller *were not the beſt Engliſh Poets? and which the better of the two?*

Anſw. We ſhall anſwer this double Queſtion together: They were both excellent in their kind, and exceeded each other, and all beſides. *Milton* was the *fulleſt* and *loftieſt*, *Waller* the *neateſt* and moſt *correct* Poet we ever had. But yet we think *Milton* wrote too little in Verſe, and too much in Proſe, to carry the Name of *Beſt* from all others; and Mr. *Waller*, tho a full and noble Writer, yet comes not up in our Judgments to that, ——— *Mens divinior atque os* ——— *Magna Sonaturum*, as *Horace* calls it, which *Milton* has, and wherein we think he was never equalled. ——— His Deſcription of the *Pandæmonium*, his Battles of the Angels, his Creation of the World, his Digreſſion of *Light*, in his Paradice loſt, are all inimitable Pieces, and even that antique Style which he uſes, ſeems to become the Subject, like the ſtrange Dreſſes wherein we repreſent the old Heroes. The Deſcription of *Samſon*'s Death, the artificial and delicate Preparation of the Incidents and Narrations, the turn of the whole, and more than all, the terrible *Satyr* on *Woman*, in his Diſcourſe with *Dalilah*, are undoubtedly of a Piece, with his other Writings; and to ſay nothing of his Paradice regain'd, whereof he had only finiſh'd the moſt barren part, in his Juvenile Poems, thoſe on Mirth and Melancholly, an Elegy on his Friend that was drown'd, and eſpecially a Fragment of the Paſſion, are incomparable: However, we think him not ſo *general* a Poet as ſome we have formerly had, and others ſtill ſurviving.

Queſt.

Queſt. *Whether the Manna of* Calabria *be not the ſame in* Nature *without any* ſpecifick Difference, *with that which* Iſrael *had in the Wilderneſs?*

Anſw. Suppoſing it were, the *Miracle* ceaſes not; for its falling in ſuch a quantity, and at ſuch times, had ſtill been *miraculous*, as the *Quails* alſo were, tho a *natural Food*. But its plain from ſeveral *Marks*, as if on purpoſe given in the Text, that this was neither *Calabrian* nor *Arabian* Manna, nor any Subſtance that to our Knowledge had its like in Nature. There are two *ſorts of Manna* mentioned in profane Hiſtories; one to which *Galen* and *Dioſcorides* give that Name, which is no more than certain Fragments of *Frankincenſe*, fit indeed for Men to preſent to God, but not for *God* to ſend as Food for Men. There's another ſort, that in the Queſtion, and which our Apothecaries ſo commonly uſe, which is a kind of a *Honey-dew*, falling indeed from Heaven, but in a natural way, yet ſo much reſembling the true Manna, that thence the *Arabians*, on whoſe Mountains 'tis found in great plenty, gave it that Name; for whence elſe cou'd it have it, and what cou'd it ſignifie, the meaning on't being only a *Portion* in the *Hebrew*, becauſe diſtributed to the People according to their Wants: But this the *Iſraelites* Manna cou'd not be, as is plain from ſeveral *different Qualities* to be found in either: They differ'd in *Colour*; The *Iſraelites Manna* was white, the Apothecaries yellowiſh. In *conſiſtence*, the *Iſraelites* was hard and *Friable*, it might be ground in a *Mill*, beaten in a Mortar, or baked in an Oven; whereas the other is rather glutinous or clammy, like other Honey. The other *Manna* the *Iſraelites* very probably might have ſeen before, *Moſes* at leaſt, who had bin ſo long converſant in the *Wilderneſs*; but this neither he nor any of 'em knew, but gave it a new Name, as is uſual to *things* that are *new*. Natural Manna either *always* falls, or elſe *uncertainly*; this fell not *always* yet *certainly* as to its ſtated time, all the Week except the *Sabbath*. Then it fell but in *certain Places* from *Rephidim* to *Gilgal*, when they had need, and no longer, not before their Proviſions they brought out of *Egypt* was gone, nor after they had Proviſion in *Canaan*, and did eat of the *old Corn of the Land*. This cou'd not be a *uſual natural* Thing; if ſo, why might not *Armies* ſtill paſs thoſe Wilderneſſes with the ſame *Proviſion?* Nor cou'd it be *caſual*, becauſe it laſted for forty Years, and each Perſon found juſt enough for his Family. This *putrified* and ſtunk, if kept till Morning; if that ſhou'd do ſo, the Apothecaries wou'd have but an ill Trade on't. Laſtly, This was good, ſubſtantial, wholſome, nay, pleaſant and delicious Food; for which reaſon its call'd the Food of Angels, agreeable no doubt to the Taſte of all who were fed by it. ——— That has a faint *Phyſical Taſte*, or at leaſt a *Phyſical Operation*, being purgative as all know; and if they ſhou'd all have made but one Meal on't, wou'd ſoon have made ſuch Work among ſix hundred thouſand Men, that all the whole Wilderneſs wou'd hardly have been room enough for 'em: And all theſe or moſt of 'em at leaſt, are *ſpecifick Differences* between 'em, if any thing can be ſaid to be ſo.

Queſt. *Whether* H. Grotius, Buchanan, *or* Barklay *were the better Latin Poets?* *Anſw.*

Answ. 'Tis a Maxim among the *French*, That 'tis impossible for a *Dutchman* to be a Wit; nor are they much more favourable to us *Insularies*, as they are commonly pleas'd to call us. But as there is nothing more barbarous than such general Reflections on whole Nations, (tho as we've formerly said, some are more inclin'd to some sort of Vices than others:) So there's for the most part nothing more false; and that of *Juvenal* will ever hold ——— *Summos posse animos, & magna exempla daturos* ——— *Vervecum in Patria crassoque sub ære nasci*; of which there's no greater Proof than *Erasmus*, and the famous *Grotius* for *Holland*, and the other two Gentlemen nam'd in the Question for *Scotland*, the thick Fogs of one Countrey, and cold blasts of another not being able to nip those extraordinary Wits; who in spite of both, grew so justly famous in the World. Its true, there are some Countries, as well as some Soyls, where one thing seems not to grow so kindly as in others. Thus in Poetry, it loves not a cold Countrey, nor thrives well in it; nor for Example, did we ever yet hear of any famous Poet among the *Laplanders*; nay, or so much in either of the Northern Kingdoms, except *Saxo Grammaticus*, who was an excellent Scholar, and ingenious Person. Nor can we think *Holland* is a much kinder Soyl for this Art than the Isle of *Jersey*, of which Mr. *Cowley* so pleasantly in his Miscellanies, on occasion of a Copy of *William Pryn's* Verses sent him thence,

Well, since the Soil then does not nat'rally bear
Verse, *who* (a Devil) *should*
import *it here?*

And the same or worse, it's probable, he'd have said, had he liv'd to see his own Works translated into *Dutch*, as 'tis said they are. For that great Man *Grotius*, he had Learning enough of other sorts to establish his Reputation as long as Time lasts; without the Gilding and Garniture of Poetry, wherein however he was far from contemptible. For *Barkclay*, he has a good Fancy, and flowing stile, both in Verse and Prose; and indeed they were too near a-kin, but we think there are no Miracles in either. For *Buchanan*, notwithstanding his Sentiments of Monarchy differ from ours, or at least that of our Kingdom from his, we think him both an honest Man, and an excellent Poet, far beyond either of the other, his Psalms having justly gain'd him Reputation through all the World, though not fine enough to please so nice a Taste as our *Cowley's*, who says tartly of 'em, that they come as far behind *Davids*, as his Countrey does behind *Judea*.

Quest. *There is a Weed which grows among Corn very plentifully, call'd* Cats-tail *by the Countrey-people, of a pleasant blew Colour, which comes up but once in three Years, and when it comes, does much Injury: Now if your Society can resolve us why it comes but once in three Years, and what Method might be taken to destroy it, you'd do a great Piece of Service to the Countrey, which is extreamly pester'd with it?*

To this we'll add another that's somewhat a-kin to't, and then endeavour to answer 'em both: What's the reason that the Eyes of Beans in the Kid grow downwards some years, and upwards other, as this?

Ans.

Answ. We reply to both, that it becomes the *Gravity of Philosophers* first to be sure of *matter of Fact*, and then, and time enough too, to search after the *Reason of the thing*. The Querists must therefore give us leave to make Experiments three years about one, and 'till we are satisfi'd about t'other, and then we'll endeavour also to give them satisfaction.

Quest. *Whether or no the Doctrine of* Ireneus *concerning the State of the Soul after Death, be according to Scripture?*

Answ. That Opinion of his which we suppose the Question intends, is, *That the Souls of good men go not immediately to Heaven after their departure from the Body, but are reserv'd in Paradice till the day of Judgment*; which is not only his Opinion, but that of all the Church of God in those first Ages; nay, 'twas inserted into their very Liturgies, and no other thing intended by that Perfection, Confirmation, and *Refrigerium* or *Refreshment* which they desired for 'em; and to this they referr'd those phrases we meet with in the Scripture of *Abrahams Bosom*, not thinking it congruous that the Souls of the Faithful shou'd at the day of Judgment be turn'd out of Heaven agen, and exposed a second time at the Bar of Gods Justice: Which Opinion is at present also embraced by very great and Learned Men in the Church of *England*, Dr. *Sherlock* himself as good as positively asserting it in a Sermon of his upon *Judgment*, and answering all the Scriptures brought against it. All that we shall say to it is, that this middle State is far enough from either the Popish Purgatory, or Soul-sleepers Dream. And that the Scriptures say but little explicitly and clearly of the intermediate State of the Soul between this and the Day of Judgment, whether they shall be in Heaven, or any other place; tho its sure from thence, that they are not yet compleatly happy: We esteem it therefore a probable *Opinion*, and as such we leave it.

Quest. *What is the meaning of the* Urim *and* Thummim *mentioned in the Scripture?*

Answ. There are so many various Opinions in this matter, that there needs now a new Oracle to tell us the method and meaning of the Word; and what was said of those who pretended to the Priesthood, but came not to prove their pedigree, seems applicable to this, *That it can't be decided till there arise a Priest with Urim and Thummim.* However, we'll recite the principal opinions of Learned Men, and let the Querist know to which of 'em we are most inclin'd. For the words themselves, we are like to get but little *Light* from 'em, whatever they may carry in their Names, *Urim* being the plural number of the word אור as we write it *Ur*, tho' more properly *Aur*, (whence the Latin word *Aurum*, and the *French Or*, for *Gold*) signifying either *Light* or *Fire*; accordingly what we read *Ur* of the *Chaldees*, taking it for the proper name of a place, it seems the *Rabbins* took for an *Apellative*, signifying *Fire*, and thence have a Story that *Abraham* underwent a sort of an *Ordeal*, being thrown into the *Fire* by the Idolatrous *Chaldeans*, because he would not worship it as they did, and some of the same parts do, to this day. *Thummim* signifies Integrities or Perfections, from the Root תם, perfect, or *righteous*: So that *Urim* and *Thummim* are *Light* and *Perfections*, but what

what these are, is still the Question. *Aben-ezra* plainly acknowledges, — *Qualia fuerint non scimus* —We can't tell what to make of 'em. The difficulty of understanding their meaning is render'd greater, because they were not under the 2*d* Temple, as appears by the Text already quoted, any more than the Ark of the Covenant; all that looks like 'em in any of their Historians, being what *Josephus* records— that when God accepted the Sacrifice, the Onyx on the Priests left shoulder gave a glorious and miraculous Light, tho' ceas'd as he acknowledges some hundreds of years before his Time, which the Learned Mr. *Mede* thinks related to the *Thummim* only, which he takes to be distinct from the *Urim*, tho' others judge 'em the same. Whatever they were, this we are sure of 'em, 1. That they were put in the Breast-plate which was fastned to the *Ephod* over against the Heart of the H. Priest, *Exod.* 28. 30. *Thou shalt put in the Breast-plate of Judgment the Urim and Thummim, and they shall be on Aarons heart when he goeth in before the Lord.* We are further sure that they were an Oracle, or that the Priest gave answers by them from God, *Num.* 27. 21. *Joshua shall stand before Eleazar the Priest, who shall ask counsel for him by the judgment of Urim before the Lord*; and so *David* when at *Keilah*, *Abiathar* having brought the Ephod with him. Thus far we think all are agreed — But here some think they were only the Name *Jehova* put within the foldings of the Breast-plate, whence proceeded those strange operations; but this seems too fanciful a conceit to be much insisted on. *A. E.* says, the Breast-plate was call'd the Breast-plate of Judgment, because thereby Gods Judgment and Decrees were known, and thinks the *Urim* and *Thummim* were somewhat made by the Artificer, tho' *Nachman* thinks they were *Opus Divinum*, and given by God to *Moses* in the Mount, together with the 2 Tables of Stone, tho it's not likely, had such a thing bin, that *Moses* wou'd have omitted it. Some think it was only the stones in the Breast-plate which did shine when God *granted* or *answer'd*, but not shine when he refus'd to grant, the Question being propos'd Disjunctively, as in *Davids* Case — *Shall I go up, or not go up?* But this others disallow, because they seem mention'd *distinctly* from those *stones*, *Exod.* 28. 29. 30. *Aaron shall bear the names of the Children of Israel in the Breast-plate of Judgment upon his Heart, when he goeth in unto the holy place, for a memorial before the Lord continually* —— *And thou shalt put in the Breast-plate of Judgment the Urim and Thummim, and they shall be upon Aarons heart when he goeth in before the Lord, and Aaron shall bear the Judgment of the Children of Israel upon his Heart before the Lord continually.* —— Unless we say these two Scriptures are explanatory of each other, the Expression being almost the same. And indeed our Judgment is, That this Opinion stand fairest for the Truth. Its certain, the *Urim* and *Thummim* whatever they were, were to be just in the Breast-plate; so were these *Names*. They were to be upon *Aarons* heart wherever he went into the Holy Place; so were the *Names*. Other circumstances might be added wherein they agree; to explain this in the case of *David*, 2 *Sam.* 2. 1. *Abiathar* having brought the *Ephod* with him, *David* enquir'd of the *Lord*, Shall I *ascend* into any

of

of the Cities of *Judah?* Now the Names of all the 12 Tribes being engraven on the ſtones, there wanted but a few Letters to compleat an Alphabet, which to do, the *Jews* tell us the Names of *Abraham*, *Iſaac*, and *Jacob*, and theſe two words, שבטי ישרון the Tribes of *Iſrael* or *Jeſhurun* were added. Now when a Queſtion was propoſed, ſome, as before, believe all the Stones either ſhin'd, or were dim, and this only paſs'd for a grant or denyal; others, that thoſe particular Letters ſhin'd out in the *Stones*, which made up the anſwer, as when *Davids* Queſtion was, הולסלה The Letter ע in *Shimeon* ל in *Levi*, and ה in *Jehuda*, put themſelves out, or ſhin'd brighter than all the reſt, forming the word עלה, *aſcend*. If this ſtill be thought too fanciful, there's another yet behind, which perhaps to ſome may appear more probable than either of the other ——That when the Prieſt put on thoſe Sacred Ornaments, he was immediately inſpir'd by God, and himſelf *viva voce*, utter'd an anſwer to what was propos'd. And thus much of this great Queſtion.

Queſt. *At what time of the Year was it that our Saviour was born, or whether is it poſſible, ſince the Learned ſeem to diſagree about the month, to find the exact Anniverſary day of his Nativity?*

Anſw. We ſhall here, to obviate another Queſtion ſent by the ſame hand, conſider the various Changes that the Year has undergone: And firſt we find that *Romulus* began it in the Month of *March*, making only ten Months to the Year, which contain'd in all 304 days. *Numa* reform'd this *Calendar*, and made the Year contain 12 months 354 days; but as ſome believe, being a little Superſtitious as to the ſound of Numbers, he added one more, which made 355. But this *Calendar* ſuffer'd its predeceſſors fate, and was again alter'd by *Julius Cæſar*, who ſent for one *Siſogenes*, the fam'd Aſtronomer of *Alexandria*, who fram'd a new *Calendar*, upon the Suns motion, which finiſhes its Circuit in 365 days, and ſix hours, which were divided into twelve unequal Months, as at this day, and theſe months were again ſubdivided into *Calends*, *Nones* and *Ide's*, ſo frequently made mention of in the dates of the *Roman* Writings, this is that which is called the *Julian Account*.

After this, the Council of *Nice*, upon ſome unhappy Diſputes amongſt the Primitive Chriſtians about the Obſervation of *Eaſter*, *Chriſtmas*, &c. regulated the account of *Julius Cæſar*, which was about 11 minutes longer than the Solar Year, and above the *Golden Number*, whoſe full revolution bringing not the Moon back to the *ſame point*, diſagrees with the *Calendar*. In *Julius Cæſars* time, the *vernal Æquinox* commenc'd the 23d of *March*. But *Pope Gregory*, (from whence comes the *Gregorian Account*) by his Bull publiſhed 1581. ordain'd, That in the following Year the fourth day of *October* ſhou'd be chang'd into the 15th, which is the reaſon of the difference betwixt our Account here in *England*, and theirs beyond Sea; which is held 10 days before ours by all Foreign Catholicks (not the *Greeks* and Reformed Churches) becauſe eſtabliſh'd by the Pope.

But to prevent any more Queſtions that may be ask'd upon this Subject, we ſhall ſhow how *Leap-year* (not underſtood by every body) comes about; accord-

ing to the *Mahometan* and *Julian* Account, the Year consisting of 365 days, six hours and more, the odd six hours were never reckoned for 3 years together, but the fourth Year only, because 4 times 6 hours makes 24 hours, or one natural Day, which they all placed *February* the 29. in the four years end, *February* having but 28 days the other 3 years, that the 6 hours are not reckon'd.

And now for the precise time of our Saviours Birth, tho' some have assign'd the 20th of *April*, others 18th of *May*, some the 17th of *April*, yet we have reason enough to believe it the 25th of *December*, tho perhaps knowing the exact time is not absolutely necessary for our happiness. *Clemens Alexandrinus reckons from the birth of Christ to the death of Commodus exactly* 194 *years* 1 *month, and* 13 *days.* Γεγονεν ἐν ἀφ' ἧς ὁ Κύριος, &c. *Strom.* lib. p. 249. according to the *Mahometan Account*, which left out the 6 odd hours, for the Egyptians began their Account with the Month *Thoth*. Now the first day of our *March*, according to their Account, will be seven hundred years hence the first of *September*, and 700 after that, it will be upon the first of *March* again: So that we must deduce one Month and 18 days for those odd hours, and so reckoning the Birth of Christ from the Death of *Commodus*, which happened on the first of *January*, to be 194 years, wanting five or six days, it will appear that Christ was born the five or six and twentieth day of *December*. There are some other Questions sent by the same hand, which we have not room for at this time.

Quest. *What did* Solomon *mean by his not knowing the way of a young man with a Maid*, Prov. 30. v. 19. *when he certainly he had a thousand Wives and Concubines, and knew them all, &c.*

Answ. Perhaps he meant the Effects of that unruly Passion were unaccountable, for so his Writings evince it, tho so Wise a Man.

Quest. *Whether bowing at the Name of Jesus be sinful?*

Answ. When the Commands of the Magistrate bind us not to any precise Form or Mode of Worship as to kneeling, standing, &c. (neither good nor bad in themselves) forbidding the omission of any such Modes, or the addition of any other, as in the Act of Uniformity, *Oper. a par.* ——then it is sinful, because not enjoyn'd by the Act, but indefinitely forbidden; but where (as is the present Case) the Magistrate has dispens'd with these severer Obligations, the Case is quite alter'd, and all indifferent things are again reduc'd to their first indifferency, and therefore whoever looks upon bowing at the Name of *Jesus* as absolutely necessary, is ignorantly Superstitious, and comes under the Censure of the Apostle, viz. *Will-worship*: So on the other hand he is equally guilty of *Superstition* and *Will-worship*, that looks upon the bowing at the Name of Jesus as sinful, since it is no where forbidden, and since the External Forms of Worship are wholly left to the prudence of Persons, and Customs of places, which our Saviour himself comply'd with in the manner of eating the Passeover, which in its first Institution was very different from his and the *Jews* latter practices: So that in short this must be the Test of Superstition.—— *Whatever indifferent thing in Divine Worship is either omitted as essentially wicked in it self, or done as absolutely necessary,*

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his Wickedness and Superstition. This is granted by all that distinguish betwixt Names and Things, and whoever denies it, arraigns and censures the practice of his own and all other Churches; for reading or praying, whilst sitting, kneeling, lying or standing, in a Surplice, Coat, Cloak, or Doublet, are all justifiable from the Liberty that God Almighty has left to his Church, and from the Nature of indifferent Actions, and the same Arguments that is for or against any of 'em, is equally concluding for or against 'em all.

Quest. *Whether bowing towards the Altar is wickedness? And whence came the Original of that practice?*

Answ. No, unless he that bows thinks he sins if he shou'd not bow; and even here, *Sin* is too hard a word, and may be softned into that of *Ignorance*. 'Tis necessary when we come into the Church, that we worship God, *or why come we there?* And if we worship, 'tis necessary our Face shou'd be some way, and why not towards the East? We may bow, or not bow, 'tis all one to them that think it so, but to reverence God with our Bodies, since he has redeem'd them as well as our Souls, is very reasonable: No intelligent person bows towards the Altar, or Communion Table, out of reverence to the Table, but because the Eye meets such an Object there as represents the highest Mysteries of Love and Redemption, which cause (or shou'd cause) a reverential Gratitude to the Author, productive of acknowledgments, which may be as properly paid there whilst the thoughts are warm, as in the *Seat*, or any other place. We mean no more than this by bowing toward the Altar; and if weak Consciences believe otherwise, they ought to inform themselves better, before *they* are either *scandaliz'd*, or *are censur'd*; so that to some it may be Sin, to others not; the difference arises from want of Judgment and Information.

To the second part of the Query, we answer, The Original of this Custom we find in early times of the Primitive Church, in the days of *Justin Martyr*, *Alexandrinus*, &c. which they also mention as a Custom very antiquate, and practis'd amongst the Ancient Heathens. *Alexandrinus*'s words are these, *Stromat. lib. 7. p. 520. Let prayers be made towards the East, because the East is the representation of our Spiritual Nativity, as from thence light first arose shining out of darkness: So according to that rising of the Sun, the day of true knowledge arose on these who lay buried in Ignorance*, &c. the reason of this turning towards the East, we find to be from this, that in the Old Testament, the Title of East is given to our Saviour, the word is צמח, which signifies an *arising*, or *Sprouting out*, in the *Greek*, 'tis rendred ἀνατολὴ, which signifies the same, and this by a Metonymy is appropriated to the East. There are several other reasons which the Ancients give, but we shall pass 'em over, since this is the greatest.

Quest. *A certain person has murder'd another, a third is taken up upon Suspition, is try'd and condemn'd, and now lyes in Prison in* Ireland, *and tho' he has got a long Reprieve yet he is likely to suffer: Query, whether the Murderer ought to give himself up to the Law, and free the Innocent, or to conceal himself, and leave the Innocent to suffer wrongfully, or be reprieved from Death by no less than a Miracle?*

Answ. 'Twill be a second Murder to let the Innocent suffer, and aggravated by this, *That he is Innocent*; tho we believe no Man is bound to deliver up himself to the Law for any past breach of it; but to avoid such a future breach of it, he ought to do it, *Since Death is rather to be chosen than Sin*, and no boby can doubt but that it is Sin to be guilty of anothers death: But after all, we believe it very possible to prevent the Death of the *Innocent*, and of the Refuge Criminal too, *viz.* By giving timely Notice of it to the proper Magistrate of that place, with offer of true discovery upon Condition of Pardon, or some such like Method; but if after all, no Conditions can be got, the Innocents Life ought to be redeem'd with that of the Criminals.

'Twas some time since that we receiv'd these following Questions; to which was desired a speedy Answer, and that in the same Language wherein they were proposed, which was not *English*. The *Questions* are concerning those words, *Eph.* 6. 12. *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* — The sense of which words the Gentleman takes to be, " That we " struggle not against weak or con- " temptible Enemies, that Phrase, " *Flesh and Blood*, as he thinks, " sometimes signifying *Impo-* " *tence*, or *Weakness*; but against " those that are most strong and " powerful, to wit, *Principalities*, " *Powers*, &c. Or else we wrestle " not only against *Men*, who con- " sist of *Flesh* and *Blood*, and who " with all their force oppose Chri- " stianity, but also against the com- " bin'd Power of the *wicked Spi-* " *rits*. —— Upon which Explication he proposes these Five following *Questions*.

Quest. 1. *Whether those words may be referr'd to the* Christians *in general, to wit, in all Ages of the Church, or to those only who living in the Churches Infancy, suffer'd Persecution, and all sorts of Calamities, for their professing the Faith? Or to any* other Christians *plac'd in the same Circumstances of Persecution; because the Apostle giving a Reason of this Exhortation in the Context, says in the* 13*th Verse*, That ye may be able to stand in the *Evil Day, namely, in the* Day of Persecution; *which seems to relate only to the Christians of the latter sort?*

Quest. 2. *If those words are referred to all* Christians *in general, in what sense are we said to wrestle against* wicked Spirits, *seeing we do not seem to* experience *any such thing?*

Quest. 3. *In what sense* Evil Spirits *are call'd the* Rulers of the darkness of this World?

Quest. 4. *In what sence they are said to be in* High-places?

Quest. 5. *If they are said to be in* High-places, *because they are in Heaven, that is, in the Regions of the Air; how shall we reconcile that Phrase with what went before,* —— Rulers of the darkness of this World? *Seeing the Apostle seems here only to vary his Phrase, but still to speak of the same, not different Subjects?*

—— All which *Questions* we have placed entirely together, because they depend on each other; and shall now endeavour to give 'em their distinct and respective *Answers?*

Answ. I. To the First *Question*: —— We believe the words relate to *Christians in general*; because all Ages of the Church have the *De-*

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vil, as well as the *World* and *Flesh* to wrestle with, — though more particularly to the Church of God in those First Ages, when the Devils Idolatrous Kingdom was destroy'd, and his Oracles silenc'd; — and yet perhaps most exactly and accurately to those *Ephesian* Christians, who it may seem in a special manner were to combat with *wicked Spirits*, — as appears from the History of their Conversion by St. *Paul*, Act. 19. 8. *God wrought special Miracles by the Hand of Paul: From his Body were brought to the Sick Handkerchiefs, and the* Evil Spirits *went out of 'em.* That these *Spirits* were very common among the *Ephesians*, appears also by the Story of *Sceva*'s Sons, who it seems made a Trade of it to cast 'em out. This further appears by the burning of their Conjuring-Books when Converted, *ver.* 19. *Many of them which used* curious Arts, *brought their* Books *together, and* burnt 'em *before all men.* And that these Arts were commonly practiced among the *Ephesians*, profane Authors tell us. — Now this seems to make a much greater propriety in the words, when directed to the *Ephesians*, with whom St. *Paul* himself had formerly convers'd, and so whom he might so properly say, *We wrestle against Principalities, and Powers, and wicked Spirits*, because he himself had been so often engaged in that sort of Conflict at *Ephesus*, where he fought not only with *Beasts*, but with *Devils*, and left them to go on with it. As for the *Evil Day*, in the 13*th*. Verse, it may relate to a time of *Temptation*, as well as *Persecution*, though indeed those are reciprocal. It seems to us to signifie a *Day of Trouble*, or *Danger*, when the *Evil One*, the ὁ Πονηρὸς, mention'd in the 16*th* Verse, shou'd stir up his Servants, and raise Persecution against 'em from without, as well as secretly tempt 'em and attack 'em by his own *fiery Darts*, or *wicked Suggestions*.

II. To the second, If these words are to be referr'd to all Christians in general, in what sense are we said to wrestle against wicked Spirits, seeing we don't seem to experience any such thing? We answer, First, As to Christians and Christianity in general, when the *wicked Spirit* saw that his *open Dominion* and Tyranny over the deluded Nations was now come to an end, and Christian Emperours were to ascend the Throne of the Universe, neither cou'd he any longer appear so publickly as he did before, nor if he might, was it his Interest so to do: He was to work with all *deceivableness of unrighteousness* in those who were given over to *strong delusions* that they might *perish*, and he accordingly has done so, and preserved the very Life of *Paganism*, namely, *Image-worship*, *Polytheism*, and most other Heathenish Rites, as well as their Persecutions, under the Name and show of *Christianity*, and thus will he continue to do till the time comes when he shall be *bound by the Angel, and cast* into the *bottomless Pit.* As to particular Christians, they still wrestle against him, or else, as has been before hinted, why shou'd they vow against him in Baptism, when they are enroll'd under the Banner of Jesus? And tho' they mayn't so plainly perceive when and how he tempts 'em, yet they *are not ignorant of his devices*; tho' the more close he works, the deeper he *mines*, the more dangerous still he is — He sets upon us indeed in the dark, (*he's the Ruler of the*

pess of this World) and those who fight in that manner have need of the more caution, because they know not whence the *blows* come, but yet may be sure that they feel 'em, and know the Hand that gives 'em. But this will be still clearer in answering to the following Questions.

III. In what sense Evil Spirits are call'd the *Rulers* of the Darkness of this World? The Original is, Κοσμοκράτορες τῦ σκότυς τῦ αἰῶνος τύτου, which is word for word, *The worldly Rulers of the darkness of this World*; being only a Pleonasm, for which reason in some Copies those last words τῦ αἰῶνος τύτου, are left out, as *Beza* tells us, since they are included in Κοσμοκράτορες; nor does our Translation fully express it, tho there may be indeed a distinction between Κοσμος and αἰων-νος, or *mundus* and *seculum*, one relating to the World, as 'tis now, this Earth, this material Sublunary World, the other to the *whole time* or *State* of the present World, as opposed to that to come, as the first to that which is *invisible*. Now Evil Spirits, which 'tis plain are meant by these Κοσμοκράτορες, both from the following words, and from those μεθοδείας τῦ διαβόλυ before, and τὰ βέλη τῦ πονηρῦ which come after, are call'd Κοσμοκράτορες, or *Mundipotentes*, that is, *Rulers of this World*, in the same sense that the Devil their Master is call'd the *Prince of this World*, the *God of this World*, because of his *usurp'd Authority*, or rather *Tyranny* here, especially among the *Children of Disobedience*, who are call'd also the *Children of this World*, who are of their Father *the Devil*; who are call'd the World, because they are the greater part of it, and because their portion is in it, and these acknowledge the Devil for their Prince, or Ruler, either by worshipping him as some, or obeying him as all of 'em: To whom the other Spirits being in Subjection, he being their Prince as well as the worlds, they as his Deputies Rule the *World* also, and thence obtain the Name of Κοσμοκράτορες. They are call'd Rulers of Darkness — τῦ σκότυς, for the same Reason that their Master is call'd the *Prince of Darkness*, either from a Moral Reason, because he *blinds the Eyes* of those that believe not, or because he is the King of the *Regions of darkness*, that bottomless Pit, whose smoke goes up for ever and ever; or because he is the Prince of the Power of the Air, this thick inferiour *Darksome Air* consisting of our Atmosphere, where the Devils have power since the Fall, to raise Storms, Tempests and *Hurricanes*, (which last word some say in the Language whereof 'tis compos'd, alludes to the *freaks* of the Devil, who, as the *Indians* say, is *mad* or *angry* when those furious Storms happen;) and either to tempt or punish the Inhabitants of the World according as their Chain is lengthned. For any, or all of these Reasons, besides one more, which will be given in answer to the last Question, we suppose the *wicked Spirits* are called the *Rulers of Darkness*. And that of *this World*, Τύτε τῦ αἰῶνος because in the τῦ αἰῶνος τῦ ἐρχομένυ, the *future sæculo*, the *World to come*, whereof St. *Paul* and all the holy Prophets have spoken, not these *wicked Spirits*, but the *Saints* shall reign on Earth, and be *Kings and Priests to the most high God*, if the words of the Scripture it self be true.

IV. For the Fourth *Question*: In what sense they are said to be in

High-

High-places, —ἐν τοῖς ἐπουρανίοις: In *Sublimi*, as some; or *in cœlestibus*, as others; and the Original. ——We have said almost all that needs in the foregoing *Question*: To which we have this to add — That 'twas the Notion both of the Jews and Heathen, That all the space from Earth to Heaven was full of such Spirits. Thus the Ὅσιος καὶ θεῖος Ὀρφεὺς in *Euseb.* calls 'em, the *Demons* mentioned in *Hesiods Theogonia* are described by him, as Ἥρωα ἐπαόλβους. For that Expression, ἐν ὑψίστοις, 'tis known even to School-Boys, that there are *several Heavens*; in the lowest of which, the Sublunary or Aerial Heaven, he who is call'd the Prince thereof, with most of his black Retinue, may yet make their Abode, till they shall be sent to a worse place *prepar'd* for 'em; where, when their *time comes*, according to their own Confession, they are yet to receive higher degrees of *Torment*.

VI. To the Fifth and Last *Question*: —— If they are said to be *in high places*, because they are in Heaven, or the Regions of the Air, how does this agree with what is said before, — That they are *Rulers of Darkness*, seeing the Apostle here seems to speak of the same? —— We Answer, First, As well, and as congruously as the Devil, who is call'd the *Prince of Darkness*, and the *Angel of the Bottomless Pit*; and his Kingdom, the *Kingdom of Darkness*, is also call'd the *Prince of the Power of the Air*. There is no need that either this Darkness shou'd refer to *Physical Darkness*, though we believe here it partly may; nor that the *Spirits*, though they are in ἐπουρανίοις, in *airy* or *heavenly* places, should be in the *Light*. The *Evil One* himself, as well as he that doth Evil, *hateth* the *Light*; and that perhaps the natural comfortable Light of the Sun, as well as of Truth, which he maligns and envies to us Men, nor can he himself bear or endure it. If it be true, that wicked Spirits fly the Light, and disappear at the *dawn*, as we have abundant Evidence from their Apparitions that they frequently do, as they easily may, changing their place as the Sun does his, and still keeping behind it the *dark shadow of the Earth*, and yet still be in the Air, or our *Atmosphere*. But there is still another very probable Interpretation. *Ignatius* in his Epistles to these same *Ephesians*, speaks of the ἀερίων καὶ γηϊνῶν πνευμάτων, *Airy and Earthy Spirits*. The Terrestrial ones the Learned *Grotius* thinks may be meant by those Κοσμοκράτορας τοῦ σκότους, *Rulers of Darkness* — The Airy by the πνευματικὰ πονηρίαν ἐν ἐπουρανίοις, the *Spiritual wickedness*, or *wicked Spirits*, (like *opaca locorum*, or *plana camporum*) in high, or heavenly, or airy places. The first of which the ἑπτὰ θείους λόγους, (of whom the Golden Verses) the Terrestrial Spirits, the before mention'd great Author tells us out of the Hebrew Writers, are thought chiefly to tempt mankind with grosser and more carnal Suggestions, to Lust, Covetousness, &c. and all sensible pleasures. The other, which are Airy, to Pride, Revenge, Vain glory, and such like, not less dangerous, tho' more subtil Vices, (which may also deserve to be reflected on as a further answer to the II. Query.) Almost in the same words the excellent Dr. *Hammond* on the place; —— "He "takes notice here (says he) of "different kinds of Spirits, dis-"agreeing either in their Sugge-"stions,

" ſtions, or place of Abode, namely,
" the Terreſtrial, thoſe κοσμοκρατο-
" ρες τῦ σκότους, *Rulers of Darkneſs*,
" who ſuggeſt Luſt and carnal De-
" ſires, *&c.* Or *Aerial*, who tempt
" to *Pride*, and other *Spiritual*
" *Sins*." And this we hope may in ſome meaſure ſuffice in *Anſwer* to theſe Noble *Queſtions*.

Queſt. *Whether* Zerah *the Ethiopian, and his ten hundred thouſand men, mention'd* 2 Chron. 14. 9. *were Inhabitants of that Country we commonly take to be* Preſter Johns, *or the Abyſſines, or no? If they were, what might be the diſtance between that Country and* Judea, *and thro' what Countries muſt they march to get thither?*

Anſw. For the number of *Zerah*'s Hoſt, 'twill never be queſtion'd either by thoſe who have read the Story of *Xerxes*, who with an equal, if not a Superior Number, invaded *Greece*; nor by any who conſider the numerous Subjects, and vaſt Territories of thoſe Eaſtern Monarchs. In anſwer to the Queſtion, Whether that *Ethiopia* whence *Zerah* came were the *Abyſſines* Country, or no? We ſay there's neither neceſſity that it ſhou'd be, nor neceſſity that it ſhou'd not be ſo. For the firſt it has been unanſwerably prov'd by ſeveral Learned Men, eſpecially Sir *Walter Rawleigh*, that there are two *Ethiopia's*, or *Chus's*; one what we now call *Abyſſinia*, bordering on *Egypt* on one ſide, near the *Arabians*, both of which Nations the *Egyptians* were generally in League with, as being near kin to 'em, no farther off than Couſin *Germans*, the *Egyptians* from *Mizraim*, the *Ethiopians* from *Cuſh* his Brother, both the Sons of *Canaan*. Of the latter ſort was *Zipporah*, *Moſes*'s Wife, who is call'd an *Ethiopian*, becauſe her Family was planted in that Country, and as it were naturaliz'd among 'em: Theſe are alſo ſeveral times mention'd in Holy Scripture, as particularly 2 *Chron.* 21. 16. *The Arabians which were near the Ethiopians*; which muſt be underſtood of thoſe which lay near the Holy Land. But where the *Ethiopians* are mention'd together with the *Lubims*, or *Lybians* their Neighbours, there's no room to doubt but the *African Ethiopians* are thereby intended. Thus *Ezek.* 30. 5. *Ethiopia and Lybia*, and 38. 5. *Perſia, Ethiopia*, and *Lybia*: So *Jer.* 46. and 9. *Ethiopians* and *Lybians*, and to name no more, *Dan.* 11. 43. *Egypt, and the Lybians and Ethiopians*. Of the former ſort of theſe, moſt Commentators underſtand this *Zerah* to be King, namely, the *Arabian Cuſites* or *Ethiopians*, which indeed appears very probable both from the quality of the ſpoil the Conquerers got, in the laſt verſ of the Chapter, wherein the Hiſtory is related, *They ſmote alſo the Tents of Cattel, and carry'd away Sheep and Camels in abundance*, and becauſe of the difficulty in marching a million of men thro ſo vaſt a Tract of Ground; but notwithſtanding all this, we muſt confeſs we are inclin'd to think they were the *African*, and as we now call 'em, *Abyſſinian Ethiopians*. Our reaſon is, becauſe they are joyn'd with the *Lubims* or *Lybians* in the next Chapter but one, and the 8th ver. *Were not the Ethiopians and the Lubins a huge hoſt, with very many Chariots and Horſemen?* (and that this was their way of fighting, we learn from *Heliodorus*) which Nations are alſo mention'd coming to aid the *Egyptians* in their Expedition under *Shiſhak* againſt *Jeruſalem*,

ſalem, with 12000 Chariots and 60 thouſand Horſemen, and the *Lubims* and the *Ethiopians*. Nor do we read, unleſs we are miſtaken, of any Chariots the *Arabians* had, tho their Horſe was always ſtrong: The difficulty is, How ſuch an Army ſhou'd go ſo vaſt a diſtance thro' ſuch barren Countries. For the diſtance, its not half ſo far as *Tamerlan* went, and that with a huge Army, when he made his progreſs from *Samerſand* to *Greece*, and fought all his Army. Beſides, they travel'd thro' a Friends Countrey, the *Egyptians*, who its likely joyn'd with them in the Enterprize, as they before with the *Egyptian*, when they learnt the richneſs of the Country, and were thereby, it's probable, induc'd to make a ſecond attempt upon it, their firſt having ſo well ſucceeded. For their paſſing the Deſarts between *Egypt* and *Judea*, they might miſs of 'em, and croſs over by *Peluſium*, which is ſcarce a Fortnights march: And beſides, how have other Armies often gone the ſame way in the Wars between the *Ptolomy's* and *Pharoah's*, and ſeveral of the *Aſiatick* Princes. For the Camels, Sheep, Tents, *&c.* The firſt is the common Carriage of all the Eaſtern Nations, *Turk* and all, to this day; the ſecond was for Food, the third for Lodging to the Army.

Queſt. *What is the meaning of the word Fame, and whether do you think a man famous or infamous for an ill Action?*

Anſw. 'Twou'd not much edify the Queriſt if we ſhou'd let him know that *Servius* upon *Virgil* tells us *Fame* is ἐκ τοῦ φάσθαι, and therefore we'll in plain *Engliſh* tell him 'tis a middle word, or of a *doubtful ſignification*, and is taken either in a good or bad ſenſe: the Latin word *Fama* (from whence to be ſure the *Engliſh Fame*) being deriv'd as ſome think from *fando*, which ſignifies *ſpeaking* or diſcourſing, ſo that its no more than whatever is divulg'd, be it good or bad, tho more fairly, 'tis deriv'd from the Greek ἔφημι the 2 *Eta's* being chang'd by a Dialect into *Alpha's*, according to the manner of the *Roman* Language, as ſome Grammarians obſerve, who have treated of its Original, tho the matter is ſtill the ſame, and comes from the Verb ἐφήμι, of the ſame ſignification with *Fari*. Accordingly we ſeldom meet it in good Authors, but with an Epithet to diſtinguiſh it, much after the ſame rate with the word *Name*, whoſe ſenſe is not far different from it: Thus we ſay a good Name, or an ill Name, and *Fama bona & honeſta*, or *mala*. So *Horace*, *Benam deperdere famam*; and of t'other ſide, *Virgil* calls her not only *Bad*, but *Badneſs* it ſelf, *Fama malum, quo non aliud velocius ullum*. Indeed we can't find in any good Latin Author that 'tis taken, when by it ſelf, in any but that middle ſenſe before mention'd, either for the Heathen Goddeſs ſo call'd, whom they pleaſantly Fable to be born to the Earth, on purpoſe to publiſh the Rogueries of their Gods, after they had deſtroyed the Gyants, or elſe for a great Diſcourſe or Rumour of any perſon or thing to which Fame is attributed, whether good or bad. As for the word *Fame* it ſelf, we uſe it in our Languages indeed ſometimes as the Latins did, in a *middle Senſe*, but more often, and more properly in a good than a bad one. —— We have a word that's ſome kin to't, which will illuſtrate what we mean, tho

tho by a contrary speaking 'tis notorious, which as all who are acquainted with old Writers know, was formerly used in a good Sense, and tho now only in a bad, and tho the Notation or Derivation of the word leaves it perfectly *indifferent*.

But here we must remark once for all, that Etymology or Derivation is no certain Rule for the present Sense of English Words, or indeed of any other Language; nay, not so much as the usage of those who have bin in their time excellent Authors, the propriety of words, being purely *ex instituto*, or arbitrary, as far as we can guess, is to be known from the present use of 'em both in refin'd and common Speech, and among good Authors; and indeed after all, rather to be tasted than describ'd. Thus there the word *Famous* as well as *Fame*, is used by the *Latins* in a *middle Sense*, tho we believe for the most part in a *bad one*, contrary to our *English*, as in *Horace*, where he brings in old *Lucilius* (the *Chaucer* of the *Romans*) attacking *Lupus*, whoever he was, with *Famosis versibus*, which we shou'd render Lampoons, or Defamatory Verses, in which Sense the middle Finger is also stiled *Famosus Digitus*: Then for infamous, the *Latins* and we take in the same Sense, always for the worse — Let's now apply this to the Question, *What's the meaning of the word Fame, and whether we think a man famous or infamous for an ill action:* We reply, positive Judgment is from the observations we have made on the usage of our Language, That in the most proper and usual Sense of the word *Fame*, 'tis taken for the better, and that a Man is only properly *famous* for good actions, and *infamous* for ill ones, and that when we call a notorious Villain a Man of *Fame*, or a Famous Fellow, 'tis only in our Language, a Catechresticall, or improper Expression, and used in an Ironical manner, as when we say of a great Rogue, he's a *fine*, or a *brave Fellow*, tho' he has perhaps stood in the Pillory, and been whipt in *Bridewell*.

Quest. *A certain Lady whom I am concerned with about, I have power to continue in my Answers, and without all things which I undertake may never prosper, if ever I act otherwise; besides, I have promised to live single, till it shall please God to take her Husband away, and then to marry none but her, I am sensible that all the time I live in a damnable sin, and now I have the opportunity to marry a Virtuous good Woman, but am unsure, having made such solemn promises to the other Lady: Pray please to give me the best Advice, and you will oblige your Servant unknown?*

Answ. This is one of the most ridiculous and foolish Impieties we ever met with; 'tis a breach of the tenth Commandment to covet our Neighbours Wife, but to covet vertuously what is not, or what is dispos'd of already, which is much the same, is a contradiction: Nor are the Terms or Conditions of the Amour less foolish, to wit, *To marry at the decease of her Husband*; for how knows he that the date of the Husbands Life is short, or that the Wife may not dye before the Husband, or whether his own Life may not be shorter than either of theirs? For in any of these three Cases, there is an impossibility of performing the said rash promise. The whole Transaction is very wicked and foolish,

foolish, and such as God has forbidden: So that if to vow an ill Action is a Sin, to continue in the Action is a greater; by so much as an habituated Sin is worse than a single Act. Such Vows oblige no persons. All that can be done, is to leave the Folly, and ask God pardon; nor is the Woman less, but rather more to be blam'd than the Man, not only for entertaining his Amours, but because God had already sexed her Condition, and provided such a Companion for her as he thought convenient.

Quest. *It is very common, a Person being dead, that if one that is ignorant thereof shou'd in a Minute afterwards ask how the party did, it wou'd be answer'd, I hope he is Happy, notwithstanding the wonderful distance between Heaven, and Earth; Now I wou'd know how far 'tis to Heaven, and how long a Soul is before it gets thither after its separation from the Body?*

Answ. This is an intricate sort of a Question, and not to be resolv'd to a Demonstration, since we have no intelligence from such Souls as have made Experiment: However we shall give our Opinion, and such a one as we hope may not be repugnant to either *Scripture or Philosophy*.

We have already spoken something about the Locality or Situation of Heaven in our former Papers, and we here again offer, That 'tis very probable there can be no such a place as a *Local Heaven*, or a separate place design'd for the reception of happy Spirits. For proof of this *Assertion*, we shall give these two Reasons. First, *God Almighty* is not at all confin'd, nor ty'd to this or that place, but is every where, and this by a vertual Contact of his very being, not of the Emanation of his power, or a Communication of his Attributes; if it were not so, he wou'd be finite, Comprehensible, in short, he wou'd come in a great manner under the same predicament with his Creatures. This consider'd, that Text which says, *The Soul returns to God that gave it*, can be only thus interpreted, *viz.* that it has finish'd its commission in actuating its Body, and is again at the immediate Disposal of it Creator; who being every where, there needs no *local motion* to find him out. (2.) Our second Argument is from the Nature of a Spirit, which according to the best definitions is a *Cogitative Substance*, and if so, not to be determin'd by *place or Matter*; that is, It can't be said to be in a place *locally*, because it can't be circumscrib'd or included in a place, by any material division, or limits: the reason of it is this, *Spirits and Matter cannot be mutually passive*; that is, tho' Spirits can work upon Matter, as greater Powers command lesser, yet Matter cannot work upon Spirits; for a Spirit can as easily pass thro' Glass, Gold, Stones, Wood, &c. as through Air. Indeed we must allow that tho' Spirits can't be said to be in a place, yet they may be in a *Space*, for thus they are distinguished from the Nature of God Almighty; by a space we mean thus; a Spirit may be said to be in *Germany*, when at the same time it cannot be said to be in *Ireland*, tho' we don't at all doubt but it cou'd get into *Ireland*, in the hundredth part of a Minute after it leaves *Germany*: All this consider'd, we can't but believe, 'till we find better Reasons to the contrary, that Heaven is every where, and that Hell is also every where; we mean, that

that departed Spirits upon, their Separation from their Body carry their Heaven or Hell with 'em, to wit, a Similitude to the Divine Being, in having been holy, which is the Parent of Happineſs, or Heaven; or Diſſimilitude to the Divine Being, in having been unholy, which is the Parent of Unhappineſs, or Hell; 'tis not at all to be doubted but that a Soul ſo ſoon as it is ſeparated from the Body, has more exact and adequate Conceptions than it had whilſt in the Body, and by conſequence ſees it ſelf naked and without prejudices, and knows its future Condition by a reflection of that Habit which Vertue or Vice has faſtned upon it in the Body; and accordingly Commences its Heaven or Hell; If this be truth, the Queriſt is now able to anſwer his own Queſtion; if it is not truth, we are willing to retract what we have here advanc'd, as ſoon as any will ſhow us wherein this Aſſertion contradicts either Scripture or Philoſophy. But be it as it will, ſince 'tis no Article of Faith, 'tis not derogatory to the Chriſtian Religion, nor have we advanc'd this upon any other Principle than *Speculative Philoſophy*.

Queſt. *The Diſpute, between* Michael *the Arch-Angel, and the Devil, concerning the Body of* Moſes: *what are the Conjectures of the Learned on that Affair?*

Anſw. The place where this paſſage is found, is in the ninth of St. *Jude*— "Theſe ſpeak evil of Dig-"nities, yet *Michael* the Archangel "when contending with the Devil "he diſputed about the Body of "*Moſes*, durſt not bring againſt him "a railing accuſation, but ſaid, "The Lord rebuke thee — Which words are plainly an enlargement or kind of Commentary on thoſe in the ſecond of St. *Peter* 2. 10, 11. "They are not afraid to ſpeak evil "of Dignities — whereas Angels "which are greater in Power and "Might, bring not railing accu-"ſations againſt them before the "Lord — And here we muſt firſt enquire who *Michael* the Archangel is, and ſecondly, what is intended by the Body of *Moſes*, and the Diſpute between the Devil and the Archangel concerning it. By *Michael* the Archangel ſome underſtand our Saviour, who is call'd an Angel in ſeveral places in the Old Teſtament, and as ſome ſay particularly in the third of *Zechariah*, which many think is here alluded to: Others underſtand it of a Created Angel, a Chief, or *Archangel*, one of the higheſt Order, nay, Head of that Order, (*Michael* fought and his Angels) for that there are diſtinct Ranks among thoſe Bleſſed Spirits was the Judgment of all Antiquity, and will be made good in the Anſwer to the next Queſtion. Now that it was a *Created Angel* here mentioned, we are inclin'd to think for ſeveral Reaſons. Firſt, Becauſe *Chriſt* and the *Archangel* are *diſtinguiſh'd* both in the Old Teſtament and New. In the Old 'tis hardly to be doubted but that *Daniel* ſpeaks of two diſtinct Perſons in that *Michael* the Prince, and that *Meſſiah* that was to be cut off, which he mentions; but it's yet made plain in the N. T. See 1 *Theſ.* 4 16. *The Lord ſhall deſcend from Heaven with a ſhout, with the voice of the Archangel, and with the Trump of God*, &c. and 2 *Theſ.* 1. & 7. *The Lord Jeſus ſhall be reveal'd from Heaven with his Mighty Angels*, which may well refer to the *Archangels*. He that ſhall be reveal'd *with the Angels*, with the *Archangel*, can't be himſelf that *Archangel*, or

or any of those *Angels*. Our second Argument is from the same passage mentioned in St. *Peter*, as quoted above; this whole Epistle of St. *Jude*, as appears plainly to any who but casts his Eye upon't, being an Abridgment of the second of St. *Peter*, though in this place rather an Enlargement thereof. "The *Angels*, saith St. *Peter*, being "greater in power and might, bring "not railing Accusations. Had it "been *Christ*, the Argument wou'd have run higher, he being *greater* than the *Angels*, above all *Principalities and Powers*; nor are we to think the *inspired Author* wou'd have omitted what wou'd have added so much more *force* to his *Argument*. The *Angels*, that is, *Michael* and his *Angels*, (for they were all seven present at this dispute in the Temple, See *Zech.* 3. *ult.*) "though *greater* in *power* and *might*, "bring not *railing accusations* a-"gainst them before the Lord. *Greater* than whom, *against* whom, *greater* than those *Dignites*, and *against* them; and who those *Dignities* are, St. *Jude* tells us (compar'd with the Apocalypse) *Satan*, or the *Dragon and his Angels*, those κοσμοκράτορες τῦ σκότους τῦ αἰῶνος τύτυ (whereof formerly) *Rulers of the darkness of this World*, Princes of this World, who by the Fall of Man obtain'd a sad Dominion over the World, whose Thrones are in the Hearts of the Children of Disobedience. These are Dignities and Powers certainly *de Facto* only, yet against these, for that reason, because permitted by God to Lord it here the *Archangel* himself did not, nay dared not bring a *railing accusation*.

Thus much for *Michael*: Now for the second difficulty, *the Body of* Moses. The Interpretation which at first sight seems most easie and probable, is, that this dispute was between 'em concerning the divulging the place of *Moses* his Burial, which was kept secret by God, as *Deut.* 34. 6. the Devil being willing to *discover his Body* on purpose to make the Jews Idolize; the same way he first brought Idolatry, both into the *Heathen* and *Christian World*, and *Michael* resisting him in his *Attempt*, which both the Apostles might have by *Tradition*, *confirm'd* and *guided* by *Inspiration*, (as *Moses* himself also wrote.) Or perhaps out of *some Book* of the Jews then extant, which might relate it, they having undoubtedly many which were not *Canonical*, tho the Holy Spirit might *direct* these *Apostles* to what was true therein, if as here necessary to their present Argument. And such a Book is mentioned by *Grotius* and others of the Moderns, nay, even by *Origen* and *Epiphanius*, if not more of the Ancients, under the Name of Ἀνάλημψις or the *Assumption of Moses*. And of this Opinion are *Estius*, *Grotius*, *Vorstius*, and most other Commentators: Nay, so confident in it that they give it with an *haud-dubie*, *undoubtedly*, say some of 'em, it must refer to that 34th of *Deuteronomy*. But yet the other side are as confident as they, and both the Learned *Junius*, and our own excellent Dr. *Hamond* tell us that it does *Indubie* (full as good as *haud-dubie*) refer to *Zech.* 3. 2, 3. *&c.* where their very words are found, and that spoken to Satan by the Angel of *Jehova*, very probably this same *Michael*, since one of the Seven, as before. "The "Lord rebuke thee! O Satan, *&c.* But still here's nothing concerning the *Body of Moses*, nor o't'other side, is there any thing of this

dispute,

dispute, where we read of his *Burial*; something therefore must be *supply'd* in one *place*, and why not rather *here* than *there*, since so many other *Circumstances* meet? The *Body of Moses* therefore these two great Men take in a *Figurative Sense*, for the *Temple* at *Jerusalem*, then Rebuilding, and the *Worship of God* then about to be *re-stor'd*, which Satan no doubt won'd have *hinder'd*, standing to *resist Joshua*, and which is call'd, "*The Body of the Jews* in the *Maccabees*, and may as fitly be the *Body of Moses*, because depending on *Moses* as the *Head* or *Legislator*, (we are *Moses* his Disciples say the Pharisees.) Nor is this sense of the words without a *president*, as harsh as it may at first sound, for exactly after the same Scheme or manner of Speech we find in the N. T. the *Chr. Church*, or Christians gathered together to the worship of Christ who is their Lawgiver, and Instituted their worship, are call'd, The *Body of Christ*, as on the other side the Body of Christ is called a Temple, and our Bodies the *Temples* of the Holy Ghost, and this latter Opinion is in our Judgment, the more probable of the two, leaving others to their own Thoughts in this matter.

Quest. *What we are to think of St. Denis the Areopagites opinion concerning the Hierarchy of Angels which he divides into nine Orders—whether there's any thing in it, or we are to suppose a perfect equality between'em?*

Answ. For that *Denis* whose works we now have, we are not very sure he was a *Saint*; but we are certain he was not the *Areopagite*, and for his nine Orders, or *Triuni Triplicity*, as *Spencer* calls 'em, they are more fit for Poetry than Divinity, since there's nothing of certainty, nor so much as any fair or tolerable probability for 'em in the H. Scriptures, and whence else from'd we know any thing of 'em, since meer reason only tells us that they may be, but can never without help demonstrate so much as their qualities and orders. That which this *Man of mystery*, whoever he was, pretends to found his Doctrine upon, is no more than the mentioning those nine words in the Scripture relating to Angels, and no more than bare mentioning most of 'em, namely Cherubims, Seraphims, Thrones, Powers, Hosts, Dominions, Principalities, Angels, and Archangels ——— of whom he gives us as exact a description as *Mahomet* himself does of those Angels who had one Horn Snow and the other Fire—and perhaps for the most part one as authentick as the other — His intention seeming only to be, that he'd be thought to know more than all the rest of the World, to attain which he mov'd so high that he lost both himself, and sense, and truth, and all. But not thinking it worth the while to follow him in his Dreams, we shall only observe, with the great *Grotius*, that these names seem to be brought with the Jews from the Persian Empire —— Thus much however, we shall observe from 'em, that there certainly is an Order, a Government, a Hierarchy among these blessed Spirits; which we think very clear from Sacred Scripture; and even that particular Angels preside at least over particular Countries, and the Archangels over the affairs of the Church. That some of 'em preside over particular Kingdoms, or Empires, seems plain from the Prophecy of *Daniel*, where the Angel that spake unto him mentions the *Prince of Persia*, the *Prince of Grecia*,

ein, and both these Angels as well as *Michael* one of the chief Princes, immediately after named, constituted your Prince ——The Guardian of the Jews, as that place the only Church of God, as afterwards of the Christian Church, for which *Michael* fought and his Angels, as we read in the Apocalyps. Now where ever there are Principalities, and Princes, there must as certainly be some Order, some in Subjection, as the Name do's infer the Correlate, the Power the Sun. Further, and what else is the meaning of so many expressions founding this way so fully in the H. Scripture, when is a *mighty strong Angel, Revelation*, —But an Archangel? Whose Number our *Church* also holds to be more than one, as well as their Order distinct from the ordinary Angels. For thus she expresses her self in that Seraphical Hymn at the Communion —— 'Therefore with Angels and Arch-Angels, &c. That this was the Opinion of the Jewish Church, we may learn from the History of *Tobit*, *I am Raphael*, says *Azarias* there, one of the seven Angels which stand and minister before the Holy One. So their very number expresses —— In this Apocrypha, so say many, was the Book whence both St. *Peter* and *Jude* quote their History, as before, yet that was certainly true, and so may this —— Nay, there's more than a probability on't, for the Canonical Scripture confirms it —— See *Zech.* 4. 10, 12. 'Those 'seven are the Eyes of the Lord, 'which run to and fro thro' the 'whole Earth; relating to the seven Lamps of the Candlestick in the Temple, by which the seven Angels were figur'd, and which were also mentioned, *cap.* 3. *v.* 9. as all of 'em assisting at the Foundation of the Temple —Upon the 'Stone shall be seven Eyes. 'The 'seven, says *Malo*, being the 'Eyes of the great King. 'The *Eyes* 'of the Lord, says *Manas* the Seer 'to King *Asa*, 2 *Chron.* 16. 9. run 'to and fro thro' the whole Earth, 'to shew themselves strong in the 'behalf of those whose hearts are 'perfect towards him. So the very expression used here by *Zechary* ——But as much is said more than once in the New Testament, where are mentioned, *Rev.* 1. *The seven Spirits before the Throne of God* —But if that be doubtful, (tho' it cannot be meant of the H. Ghost, who is *God* himself, and therefore *in the Throne*, not *before it*. See *cap.* 4. and 5. 'There were seven Lamps 'of Fire burning before the Throne, 'and these are the seven Spirits of 'God —alluding plainly to the place already quoted of *Zechary*, to which if we add the 5th of *Rev.* and 7th. 'The Lamb had seven eyes, 'which are the seven Spirits of God, 'sent forth into all the Earth —a-'greeing to the description of the 'Angels in St. *Paul*, that they are mi-'nistring Spirits, sent forth to minis-'ter to those who should be Heirs 'of Salvation —All Ministers, tho' some principal, others subordinate. Now, should we make all this nothing but Figure and Mystery? should we interpret these seven Spirits seven Powers, or Gifts sent forth to shew themselves strong, *&c.* Besides that would hardly be sense, at least very harsh, there's a much greater inconvenience; for the *Rabbins* and others, who deny any such thing as the Existence of Angels, calling 'em only Powers, or Virtues, would interpret all other places of Scripture where they are mentioned in the same manner, and as it seems with the same

ſame probability of Reaſon—— Nay make the Holy Ghoſt it ſelf no more than the *Power of God*; as is aſſerted by ſome blaſphemous Hereticks. We'll add but one Text more, and then conclude this Anſwer ——'Tis in *Rev.* 8. 2. &c. 'And I ſaw the ſeven Angels which 'ſtood before God (no doubt the 'ſame before deſcribed) and to 'them were given ſeven Trumpets, 'and the ſeven Angels which had 'the ſeven Trumpets, prepared 'themſelves to ſound, and the firſt 'Angel ſounded, *&c.* and ſo on, of all the reſt ——Now it's hence plain, that theſe *ſeven Spirits* were ſeven Angels, that the ſeven Eyes were the ſame, and that all theſe were diſtinct from each other.

Queſt. *A Youth being ſpeedily deſign'd for the Univerſity, deſires your Inſtruction how from the firſt Entry he may behave himſelf ſo as to preſerve his Integrity and encreaſe his Learning?*

Anſw. Let both the Young Man, and his Friends and Parents firſt ask the Aſſiſtance of Heaven to preſerve him from thoſe Temptations he will be ſure to meet with, as any where in the World, ſo eſpecially when from under the Eye of his Parents, and among thoſe whoſe Age enclines 'em ſo ſtrongly to Vice and Extravagance, tho the Diſcipline ſhould be the moſt exact in the World. Next let a Tutor be choſen for him, if poſſible, on the proper Knowledge of thoſe who ſend him thither, at leaſt, not on the diſtant Recommendation, but perſonal Acquaintance of ſome other prudent Perſon. Let him be ſuch a one as is famous both for Piety, Prudence, Diligence, and Learning, neither of which Qualifications will be ſufficient without all the reſt—— Let then ſome Friend or Acquaintance be found out for 'em in the Colledge, either by their Relations or Tutor, who is of a Pious Life, and Induſtrious Inclinations, and proof againſt all theſe Allurements of Vice, which are now ſo common all the World over, that by his Direction he may know whom to keep Company with, and whom to avoid. Let him keep cloſe to his Study, unleſs at permitted Hours; conſtantly mind the Publick and Private Lectures; which if he does, and takes Care to diſcharge his own Colledge-Exerciſe commendably and handſomly, he'll ſcarce have much time for ill Company. Let him not affect to make or receive thoſe frequent and chargeable Treats (ſuch we mean as are unneceſſary) which one Scholar ſo uſually gives another, tho he'll find he muſt pay for't himſelf, when his own turn comes. As for the particular Method of his Learning, his Tutor, if ſuch an one as propos'd, will inſtruct him better in't than we can do—— only let him take exact care of his Tutor's Lectures, conſulting other Syſtems as ſoon as well acquainted with his own, and keeping the Hall-Lectures and Diſputations with Induſtry and Attention. Beſides, his Relations would do well to viſit him now and then, not only enquiring exactly of his Tutor, as to his Proficiency and Behaviour, but alſo from others that are of other Colledges, and getting him examined as to the Encreaſe he makes in thoſe Arts which he pretends to ſtudy—— But for the ſecond Queſtion. —— What is the fitteſt Colledge in both Univerſities, *&c.* That's too high, and would not be very modeſt for us to anſwer.

Queſt.

Quest. *I'm a young Gent. almost of Age: I have for some time made honourable Love to a young and beautiful Lady; I have made all the advances in her Favour that consist with* Vertue *and* Honour, *and possess her Conversation as privately and frequently as I please* ——— *I've read* Chambering *and* Wantonness, *the Lust of the Eye, &c. are Sins; but must acknowledge when I'm alone with my Mistress, on our reciprocal Tendernesses and Endearments, 'tis impossible but that my burning Lips must give me all such effects as warm Love and young Blood can inspire* —— —— *Nay those Idea's often carry me so far, as in my revolving Thoughts to anticipate what's yet to come upon my Pillow, not only before my very Prayers, and after 'em, but (God forgive me) between 'em too. Now I desire your Opinion, whether either these* Dalliances, *or the last* Transport *of Thought can be a Sin: For my part I'm of Opinion, not to anticipate your Judgments, that* none *of 'em all are Sins, it being highly unreasonable that what's* honourable *in the* ultimate *possession, shou'd be faulty in the* previous pursuit?

Answ. The Querist may be here mistaken in that *Complaint* of us, as well as in his own *Divinity*; for if we are not very much so, the same *Question*, or exactly to the same purpose, tho not in the same Words, has been formerly answer'd in one of our Oracles: But to go on at present, ——— We must here again express our hearty Wishes that the Design of the forementionn'd Author ben't the further Corruption of Morals, which there's but too little need of. He goes here to the utmost *Bounds*, he takes in all possible Circumstances to make a Sin look *plausible*, and a Duty *unreasonable*. ——— But after all 'tyon's do, and he is as contrary to himself as to *Truth* and *Reason* ——— and indeed so is the young Gent. for he first says, these *Thoughts disturb* his Prayers, (which is seems are on his *Pillow*, and which 'tis strange if they should not do, when indulg'd) and cries *God forgive him* for't, and yet says afterwards, that he's positively of *Opinion none of 'em all* are *Sins*: and his *Guide* is of the same Mind; for he says, "To Answer positively *Sin* or *no Sin*, I give it in "the *Negative*; *No Sin*, upon Con"dition that *Marriage* ensues: Though in a few Lines after, he owns it may come under the *Lash* of a *Venial Sin*? Pray Sir, What *Religion* or *University* are you of? for this is excellent *Logick* and *Divinity*. There is such a thing then as a *Venial Sin*, and yet that *Sin* is *no Sin at all* ——— The Arguments for your round Assertion you have forgotten, or misplac'd, and make the Gentleman reason like one of his *Years*, that what's *Honourable* in the ultimate Possession, can't be faulty in the previous pursuit, agreeable to your own Resolution. "No Sin, if *Marriage* ensue. To this we answer, That 'tis a very false Way of arguing, and either this will unavoidably follow, that there's no Sin in *Consummation* it self before *Marriage*, (which we wish ben't driven at, and the *Consequences* whereof are very *obvious*) or else the Argument concludes nothing at all. Besides, if we *Sin* on Condition of Marriage, Marriage can make a past *Act* no *Sin*, which otherwise wou'd be one, but every Act is Sin or no Sin as soon as exerted. The young *Lover* urges the *Impossibility* of avoiding such Thoughts, *&c.* The *Difficulty* we grant, the *Impossibility* we deny,

for that very reason, because it's a Sin to entertain 'em; which it cou'd not be, if *impossible* to avoid 'em. But that 'tis really a Sin, he confesses his kind Adviser owns, and we shall further prove. ——— From the express Words of him who best knew; *Whoso looketh upon a Woman*, &c. "And "if thine *Eye* or *Hand offend thee*. ——— And from Reason: 'Tis *Intemperance*, if *Temperance* be a *Vertue*, that must be a Sin; since *Temperance* sure reaches *Thought* as well as *Action*, and where the Object of one is *unlawful*, so must the other be too.

Quest. *A very personable Gentleman marry'd some time since a fine young Lady, with whom he lived three or four Years happily, tho without any Children; she dying, he marryed a second with a larger Fortune: Not long after his Wives Mother makes him a Visit, and after some words, falls foul upon him for marrying her Daughter, when he knew himself not qualify'd for a Husband, which he took so to heart, he immediately went up stairs, and ript up his Belly: Your Sentiments of the whole Case, together with your Opinion of the two Wives?*

Answ. Our late Author says that the first Wife, who had Conceal'd her Husbands Infirmity, was rather a Subject for *Admiration* than *Imitation*; nor can we much blame the second Lady any more than him. These two things however may be added, that there may be sometimes other lawful Ends of Matrimony besides *Propagation*, as *Assistance*, *Society*, &c. tho these I think ought not to be the only end, unless in *Persons superannuated*, at whose Marriage the *Prayer* for *Fruitfulness* is left out; the other thing is, that it's very possible the Gentleman might be *Innocent* in his first Marriage, and not *Conscious* of his own Infirmity, tho inexcusable in the latter, not only for the Reason this Author gives, because of his Hypocrisy with Heaven, protesting he knew of no Impediment, but besides because of those *unavoidable Temptations* to which he must expose a *young Woman*, in his Lady's Circumstances.

Quest. *Whether we are to believe the Story of St.* Etheldreda, *that after being twice Married, she liv'd and dy'd a Maid? And if true, whether she deserv'd to be Canoniz'd for't?*

Answ. Our aforemention'd Author says he believes the *Fact*, however he ascribes it rather to *Vanity* than *Devotion*, and yet thinks if she was as excellent at other sorts of *Mortifications* as at *Fasting*, she deserved to be *Sainted*. I answer more positively, the Fact is very likely to be true, considering the Age she liv'd in; for when so many *Kings* turn'd *Monks*, what greater Wonder that *Queens* shou'd be *Nuns*? Many Instances of which I have in *Bede*, who gives us this Story at large in his Ecclesiastical History. That she deserv'd Canonization I deny, any more than the Whimsical *Scyrita* did for Perching like an Owl atop of a Pillar for forty years together: Nor can any Man make us of another Mind, unless I can first see him prove *Celibacy* a *Vertue*.

Quest. *Pray give your Answer to the following Questions, occasion'd by a Story in* Mather's *Witch-book, about a Man that appeared to his Brother at* Boston.

1. *Since all Cogitation hath some motion of the Body concomitant; whether when the Body in death is wholly motionless, the Soul after its separation must not be wholly thoughtless?*

2. *Whe-*

2. *Whether the Spirits of men leaving this earthly Body, be not immediately united to some other more subtle Body?*

3. *Whether Ghosts be the very Persons of those men departed this Life, whom they resemble when they appear? or the Similitude only of the departed be assumed by some other Spirit?*

4. *Whether Ghosts have local Motion?*

5. *Whether they have any motion* per Saltum, *i.e. moving successively thro' A, B, C, they can skip D, E, F, &c. and rise up at Z. A, B, C, D, E, F, &c. Z.*

6. *If not, then how was it possible for the Man that was murdered in England, to appear to his Brother at Boston, in the Instant of his Death, or near upon the same Instant, when those two places are distant* 3000 *Miles?*

Answ. 1. 'Tis a very dark Expression, that all *Cogitation hath some Motion of the Body concomitant.* 'Tis plain People may think upon their Pillow, and have no motion at all, unless you call that of the Lungs and Pulse a motion; that of the Lungs may also be restrain'd by holding the Breath, but the Circulation of the Blood can never be hindered (tho it may be made to move very slow) till the separation of Soul and Body: But supposing you mean the last, We answer, that Thought does not depend upon that Motion, since that Motion is made by degrees, but Thought is perform'd all at once. 'Tis impossible to leave one Subject, and apply the Mind to another, so that there can be any, even the least moment of time elaps'd in the Exchange; therefore the mind is independent of such a motion. If you please to express your self more intelligibly, you may have a fuller Answer; in the mean time, that the Soul can think wholly independent of the Body, We refer you to a small Treatise publish'd by Mr. *Dunton*, inticuled, *A Dialogue between a Modern Atheist and his Friend.*

2. 'Tis the Opinion of a great many, both Divines and Philosophers that they do; but that there's no necessity of it, is also evinced in the said Treatise.

3. 'Tis improper to say Ghosts may be the very Persons of men departed this Life: Since personality consists not only in the Spirit. 'Tis true indeed, we say the *Soul is the form of the Body*, since I am still the same person, whether young, old, fair, deform'd, maim'd, *&c.* being still actuated by the same Soul: But in answer to the Question, We say, That such Apparitions are (as appears most probable to us, especially where Apparitions have been for good Ends and Designs) the very Spirit of the departed that assumes and forms a Vehicle according to the proportion and figure of the Body which it has laid aside.

4, 5, and 6. Depend upon one another, and therefore may have this Answer for all, That Spirits have no *Local Motion*, but move all at once, like a mans thought. I can think of *London*, and then of *Ireland*, without stopping at the Sea, or any interjacent Town; the Reason is evident, the World of Spirits, and their several Operations come not under our Definitions, nor are they ty'd to the Rules and Laws of what we call Matter and Motion; a Spirit being indivisible, and having no parts, takes not up a point of space at once, and that merry Expression, that a *thousand Spirits might dance upon*

the point of a Needle, is Philoſophically true; and therefore in motion a Spirit not taking upon any ſpace, cannot by motion meaſure firſt one ſpace than another, or move in a line made up of Points; and therefore *moves* (forgive the Expreſſion, which as I ſaid before, comes not up to the Nature of a Spirit) all at once.

Sirs, I was going out of Town to my Maſter's Countrey Houſe, not many miles from *London*, and on the Road I was met by three Men masked, one of them ſcouted out, and the other two came up to me, and bid me ſtand, or I was a dead Man; I was ſomething ſtartled and ſurprized at this unuſual manner of Complementing, but being ſomewhat recovered, and conſidering I had a great Charge of Money and Jewels, to the value of 3000 *l.* 15*s.* beſides other Papers of great Concernment of my Maſters, I reſolved to ſtand them two, and to deliver nothing; but having no Weapon either offenſive nor defenſive, ſave a Tuck in a Cane, I preſently drew it, which one of them ſeeing, fir'd a Piſtol, but miſs'd me, and I made a Paſs at him, but the noiſe of the Piſtol frighting his Horſe, I miſs'd him: The other of the two gave me a ſlight Wound with his Sword; I ſpurring my Horſe, I came juſt even with him that fir'd his Piſtol, and I gave a home thruſt at his Breaſt, and ſtuck him near, or at, or in the Heart, he fell down off his Horſe, and never ſpoke one word, ſtark dead; the other ſeeing this, and perceiving the third Perſon that was on the Scout to give an Alarum, he ſet Spurs to his Horſe, and rid away with all Speed: Now there was in a Hedge juſt over againſt us, a Man that had ſeen the Skirmiſh (one of their Gang, as I ſince am apt to think) he comes over the Hedge on foot, and quarrel'd with my Weapon as unlawful, and that I could not Anſwer the killing a Man, tho in my own Defence, with ſuch a Weapon: I fearing if I had ſtayed there too long I might have been apprehended on the Account of my Tuck, rid full ſpeed away, leaving the dead Body and the Man together; he got it away, and hid it, or buried it, for none ſee it afterwards. Now I

Query, *If a Man on the Queen's High way, or in the Sereet, aſſaults me, whether I might not draw a Tuck in my own Defence? If I kill him, that thus aſſaults me with my Tuck, am I lyable to any Puniſhment for my Tuck? If I am, pray what is the Puniſhment?*

Anſw. This is a ſtrange Relation, and we muſt ſuppoſe that 'tis either Matter of Fact, and that the Party concern'd had a mind to be enroll'd for an Example to future Ages, or elſe that the Deſign under the Notion of a Romance, it to demand whether a Piſtol or a Tuck is the moſt dangerous and unlawful Weapon to kill an aſſailing High-way Man with: Truly We are not for ſtanding ſtill by any means, and have out Throats cut; Tucking, Piſtolling or Baſilisking to Death, if poſſible, is very fair Play in ſuch caſes. The Law of Nature, and other Laws built on that, will Warrant the Action.

Queſt. *What think you of the Book of the Confeſſion of* John Theodore *the Converted Jew, at his Baptiſm, and whether thoſe Arguments that he has brought, to prove that Jeſus is the Meſſias, as alſo the Trinity, out of the Old Teſtament, be concluſive?*

Anſw. 'Tis ſufficient for its Recommendation, that one of the greateſt Divines of the Church of *Eng-*

England has ſpoken ſo well of it. As for our Opinion, we know of no uninſpired Author that has done better, as to a Proof of Jeſus Chriſt being the *Meſſias*; this Convert being better read and acquainted then moſt of our Divines in the Jewiſh Talmud, and Objections, himſelf having been once a *Teacher* amongſt them; and we are enclin'd to hope, that the Promiſe of God for the Calling home his *Ancient People the Jews*; is now in the Embrio; for 'tis impoſſible for any one amongſt 'em, that pretends either to Scripture, or Reaſon, after the Reading of this Book, to expect the coming of another *Meſſias*, all the Prophecies being ſo evidently fulfilled in *Jeſus Chriſt* that relate to the *Meſſias*: But as for the Proof of a Trinity, and with ſuch a happy Succeſs, we have never yet met with any Author that pretended to do it, further than in Promiſe, till this Convert, (who being a Jew, and a Teacher amongſt them, and thereby extreamly well acquainted with the Old Teſtament, and the Opinions of the Rabbi's) has done it with that Evidence and Perſpecuity, as (we think) the moſt Sceptical Perſon that is not prejudiced to *Sacred Writ*, can find no Objections againſt. This Book we ſeriouſly recommend to all Chriſtians to confirm 'em in this Truth, That 'tis no Fiction nor Device of Cunning or Politick Men, to believe that all the Prophecies are fulfilled concerning the Coming and Office of the *Meſſias*, and that that Jeſus Chriſt whom we worſhip, is the true *Meſſias*. As for the Jews, as we ſaid before, we hope this will be ſuch a powerful and full Conviction, that that Promiſe of an *Univerſal Call* will be ſpeedily fulfilled; for ſince the Goſpel is now planted in *America*, the *Fulneſs of the Gentiles* is almoſt perfected, perhaps wholly, ſince it can hardly be ſhow'd where the Goſpel has not now been preach'd in the whole Gentile World; We mean by Gentile, one that is not a Jew, the whole World being diſtinguiſh'd into Jew and Gentile, by the Apoſtles, and downwards.

Queſt. *Stones live, Plants live, Beaſts live, Angels live, what ſuſtains them, or is their Food?*

Anſw. Here's a ſtrange ſort of a *Notion*, and if we our ſelves might turn Queriſts, we ſhould ask how any one could think of ſuch a thing. But to put the Matter in as clear a Light as we can; *Life* is either that which is *neceſſary* or *communicated*: By *neceſſary*, we mean the firſt Principle or Origine of Life, and Self-exiſtence, *viz. God*; by *communicated*, we mean that *Soul* or *Life* which God has endued *Stones*, *Plants*, *Beaſts*, *Men*, &c. with. It would be too long for the deſign of this Paper to run thro' the ſeveral Claſſes of the Creation, and ſhow how *Minerals*, *Vegetatives*, *Animals*, &c. live, or how they exert their ſeveral Functions; only in ſhort we ſay, as they are *Beings* they reſult from a *firſt Being*, as they have Souls (peculiar to their Organs) or *Life*, they are influenced by the *Eternal Mind*, who is *life it ſelf*, and communicates Life as he pleaſes As for the latter part of the Queſtion, *What ſuſtains Life?* We Anſwer, the *firſt Life* has Life *in ſeveral*, or lives neceſſarily, and therefore depends not on Food, &c. for continuation of Exiſtence, all other derivative Beings live either *mediately* or *immediately*; by immediately we underſtand, that immediate depen-

dance they have on their *Author*, without whose Existence and Life, nothing else could exist or live one moment, but would return to its primitive Chaos: By mediate, we mean, that Chain of Causes which God usually works by, when having given every living thing such and such Powers, Organs, *&c.* he provides adapt and convenient Supplies for each, according to the Nature he has given it. It cannot be expected, that we should here tell the Querist how the Fibres of the Roots of Trees, sucks in the Rain and radical moisture of the Earth, how that *Succus Nutricus* is circulated, *&c.* and so of the several Operations, Growth and Continuance of what the Querist calls Life in Stones, Plants, Animals, *&c.*

Quest. 8. Several charitable Persons did bequeath Lands, Tenements, and considerable Sums of Money; the Product whereof to be yearly distributed to the Poor of a certain Corporation in the North of *England*, and did constitute the Mayor and Aldermen of the said Corporation, Trustees for the Management, Improvement, and Distribution thereof; which Trustees have so ill discharged their said Trust, they are at this day in Arrears to the Poor above two thousand Pounds.

Gentlemen,

I am at this time one of the abovesaid Trustees, and have been Mayor of the said Corporation; before which time, I did often declare, and as zealously intend, that if ever I were Elected into that Body, I would earnestly endeavour a Reformation of the aboveſaid wrong done to the Poor; but after my Advancement, I found twelve to one was too great odds for my eager Nature to grapple withal, and did willingly flatter my self, that the Wrong being done before my time, the Sin would not lie at my Door; but now am sore'd to take notice of the just Judgements of God upon several of the Trustees Families, not one in ten of which have been truly Prosperous this thirty Years; and my self having many Children, would not willingly Entail a Curse upon them, and therefore desire your Advice, how I may with a good Conscience discharge that part of the abovesaid Trust which is reposed in me?

Your Advice will not only oblige me, but several other Gentlemen who may fall under the same Circumstances.

Answ. Upon a supposition that this Relation is true, 'tis a business of so great consequence, that it would be a great Imprudence and Temerity in us to propose an Expedient, especially since, there may be several Circumstances that ought to be fully examin'd, which by this short Letter we have little insight into. That there ought to be Restitution, We need not dictate to such, who undoubtedly know as well as our selves, but the manner how, we can't advise: All that we can say, is, that it appears most reasonable to us, that you who are sensible of the Injustice, ought in your own Person to wait upon the Bishop for that respective Diocess, and give him a full account of the whole Affair, desiring his Advice, and that he will interest himself in the Reformation of the abused Trust, which undoubtedly he will do, being probably the greatest opportunity that ever will offer it self to him for the service of the Christian Religion.

Quest. A young Man of my acquaintance returning home early in the Morning, having been all Night with

his Sweet-heart, as he stood knocking at his own Door, perceiv'd something like a shadow passing by him, and at the same instant remain'd immoveable, notwithstanding all his Endeavours to the contrary: You are desir'd to resolve, whether this were the effect of the Spirits Power, (if it were one) or of his own fear?

Answ. That not only *rational*, but even *insensible things* are affected with a sort of horror at the appearance of *Spirits*, has been the receiv'd Faith of all Mankind, and is a circumstance never omitted in those sort of descriptions by Poets, who are to imitate Nature; as Mr. *Cowley* observes in his notes on the 1st. Book of his *Davideis* — And he himself has trod in the same Path; for when he brings the Fury to *Sauls* Palace,

"The Silver Moon with Terror paler grew,
"And neighb'ring *Hermon* sweated flowry Dew;
"Swift *Jordan* started, and strait backward fled,
"Hiding among thick Reeds his aged Head.

Fear will do the business as well as any *Spirit* in all *Limbus*, frequent Experience assures us, tho which of the two was the Bugbear in the present Case, dear Querist, we profess we are not *Conjurers* enough to resolve you.

Quest. *How far is a Sabbath-days Journey, which we so often find mentioned in the Scriptures?*

Answ. Not often, we think scarce more than once: However 'tis thought to have been about seven of the *Hebrew* Furlongs, and something more, much the same with the old *Roman* Mile, containning a thousand of the *Hebrew* greater Feet, two thousand of their lesser.

Quest. *If Polygamy were again introduc'd, whether wou'd it bring more* trouble *or* pleasure *to mankind?*

Answ. It might make *Wives* more *Obedient*, because if one *wou'dn't* another *wou'd*; but 'twou'd never make *Families* more *Comfortable*, or so much as more *Numerous:* The experience whereof we see in those Countreys where 'tis allow'd and practis'd, among the *Turks*, the *Great Mogul's*, &c. whose *Empires* are as *thin* of *People* as their *Families* full of *Dissentions* and *Murders*.

Quest. *Whether it be likely the World should end by a general* Conflagration, *and when?*

Answ. 'Tis not only *likely* but *certain*, for Eternal Truth has said it — "That the Earth (at least) "and all that is in it, shall be burnt "up. The *Stoicks* themselves were of the same Opinion, and the great Probability thereof has been demonstrated from *Natural Causes*, and is clear to those who understand the Frame of the Earth, and those prodigious *Mines* of *Sulphur* and Materials of Fire, nay, many of 'em actually Ignited, reserv'd within its Bowels. For the Time, there have been so many lame *guesses* at it already, that we shan't pretend to make any New, only will give you the *oldest* we know, perhaps the most *probable*; however such a one as *Time* has not yet Confuted; and that is that of the *Rabbies*, That the World shall last as 'tis now for 6000 Years, the 7*th*. to be the Sabbath, and then the *Conflagration*.

Quest. *I know a young Gentleman*

in Love with a Fam'd Beauty, *but* Slighted *by her, the same Person is lov'd by another young Lady, of less* Beauty *but superiour* Fortune: *How shall he behave himself between 'em?*

Answ. If the Case ben't long e're this decided, we'd Advise him to drop his *Addresses* to the *Beauty*, for two good Reasons: *First*, Because she's a *Beauty*: And *Secondly*, (which is yet a better) because she won't *Entertain* him. On the contrary, to improve his Interest in the *Fortune*, if she has no remarkable *Ill Qualities*: *First*, Because she's a *Fortune*; (which he'll find the most *Comfortable Importance* in all *Matrimony*, and much more *Savour* in't than the old Knight Errantry way, that thin-gutted, rambling, grinning, starving Love:) And, *Secondly*, Because she drops into his *Mouth*, and there's all the Charges of Lyes, Presents, Whining, Dying, Love-Letters, Maids, Porters, *&c.* clearly sav'd into his own *Pocket*.

Quest. I finding that there's a private Dispute held betwixt the Athenian Oracle and a Gentleman at St. James's, about the Rationality and Operations of Brutes: The Subject is so very Nice and Diverting, that we believe you would highly Oblige the Age to publish what has past betwixt you on this head?

Answ. Having the Gentleman's Liberty, we have thought fit to print the first Letters that have past upon this Subject, as follows:

That Brutes have no Souls, but are pure Machines, or a sort of Clock-work, devoid of any sense of Pain, Pleasure, Desire, Hope, Fear, &c.

1. 'The Contrary Opinion charges the Almighty with Injustice: 'Brutes have never made an ill 'use of their Liberty, and those 'Natural Powers which they re-'ceiv'd in their first Creation; 'therefore if God punishes them 'with pain, and makes them not 'only unhappy, but unequally un-'happy, who are all equally Inno-'cent, (for *Lapland* Dogs, &c. 'meet with better treatment than 'others) then I can't see how God 'can be just, how this Principle 'can be true, *That under a just God 'nothing can be miserable without 'demerit*; a Principle which St. 'Austin made use of to demon-'strate Original Sin against the *Pe-'lagians*.

2. 'If we let go this Argument 'of the Mechanism of Beasts, and 'their final dissolution in this life, 'what assignable difference can 'there be betwixt them and Ra-'tional Men?

3. 'We all agree in this diffe-'rence betwixt Men and Beasts, 'that Men after their Death are 'capable of Happiness in another 'Life, which will infinitely out-ballance the Affronts, unjust Deal-'ings and Injuries that many meet 'with in this; but Beasts lose all 'at Death, they have been unhap-'py and Innocent, without any 'expectation of a future recom-'pence: Now how this is consi-'stent with the Justice of God, I 'know not.

4 'The Soul of a Dog can't be 'more noble than the Body, be-'cause it is made for the Body, 'incapable of any other End or 'Felicity than enjoying the Body, 'if there be any other end, you 'are to show it. What think you 'of the Souls of Flies that are 'made purely for the nourishment 'of Swallows; if the Soul of a Fly 'be more noble than a Body, why

'is it made for the use of Swallows 'bodies? And why don't Swallows 'rather feed upon Grain as other 'Birds do? It appears incredible 'to me, that such a number of 'Souls should be annihilated to 'preserve the Body of one silly 'Bird.

'Sir, If you return me a satis-'factory Answer to these Heads, 'and further demonstrate and con-'firm your own Hypothesis, you 'will not only Oblige all *Cartesians*, 'and amongst them me, but all 'the rest of the World, for 'tis a 'very Nice and Curious Subject.

I am Sir,

Yours, &c.

T. B.

That Brutes have immaterial Souls, and are rational thinking Creatures, sensible of pleasure, pain, desire, hope, fear, &c.

SIR,

WHen I first engaged in this Subject, I was very sensible what Numerous and Learned Adversaries I had to deal with, there being scarce any of our Modern Philosophers who are not *Cartesians*: And I shall more willingly defend what I have advanc'd, since 'tis no Article of Faith, nor in the least opposite to the Doctrine of the *Immortality of humane Souls*.

To the first Argument brought, *That Brutes would be invincibly miserable, and by Consequence Gods unjust if they felt any pain?* I Answer, That Brutes were made for the service and use of Man, as their proper End, and that therefore the pains and evils that they labour under, is the Effect of *Adams* Transgression: And they are not properly said to be curs'd in themselves, but in him, or rather he in them; for they being all made for his Service, and he sinking, they thereby lost the Happiness and Dignity of their Nature, and became lyable to Pain, Sickness, and Death, as being his Servants; and as such, their Evils were properly his, and are only to be lookt upon as they have relation to him, he being made unhappy in the loss of their Vigour and Health, and so deprived in great measure of the Powers they receiv'd for such a Service. If the *Cartesians* like not this Answer, I wou'd desire 'em to vindicate the Justice of God any other way, from the seeming severity of *visiting the Sins of Parents upon the Children, unto the third and fourth Generation*; which cou'd have no share in their Parents Transgression, unless they cou'd act before they had a Being, which is a Case of the same Nature, but considerably greater. I am Confident no *Cartesian* can tell how to get clear of this Instance, or that *of our dying in Adam*, on any other Principles than what I have made use of to solve their Case of Brutes, unless they will also say that such Children, and all the rest of Mankind, are *Machines* too.

2. In Answer to the second, which requires *An Assignable difference betwixt a Humane and a Brutal Soul, upon admitting the rationality of Brutes.* I Answer, *Moses* who has given us the History of the Creation of both, informs us that *the Earth brought forth every living Creature,*

(in

(in the Hebrew, *Soul of Life*,) but when he ſpeaks of the Formation of a Man, beſides an Inſpiration of the Breath of Life, or being made a *living Soul*, he adds, that *he was made after the Image of God*, which Beaſts are not. By the Image of God I underſtand a Participation, in ſome meaſure, of all his Communicable Attributes, as a *Stamp or Impreſſion of Holineſs, Juſtice, Mercy*, &c. upon the Animal Soul; for to ſay that Man was made after the Image of God in reſpect of his Body, is Idolatrous Nonſenſe; thus Sacred Writ tells us of *being renewed in the Image of Holineſs, of partaking of the Divine Nature*, and that Jeſus was the *expreſs Image of his Father's Perſon*: I take this Image of God to be ſo conſiderable a difference betwixt a *Humane* and a *Brutal Soul*, that I need add no more; however to anticipate all further Objection on this Head, I further offer, That he that is thus capable of the greateſt Actions, is capable of leſs, if they are alſo proper Objects of the ſame Capability; but a Man by the Prerogative of his Nature being Capable of Religion, which is the moſt Reaſonable and Noble Qualification of a *created Being*, is alſo Capable of other things of leſs conſequence, and which fall under the ſame Power of Thought as Religion does, I mean all that a *Brute* is capable of, and other intermediate Labours of the Mind, as Numbers and their deep Treaſuries, Laws, Contracts, Councils, and innumerable other Acquirements that Brutes cannot reach unto, thro' an inaptitude and indiſpoſition of Organs. Apes that reſemble the Humane Figure, out-do other Creatures, and thoſe Hairy Monſters that look yet more like Humane, as *Lauderus* and *Monmouth*, differ only from a rude *Plebeian* in Religion. If you demand of me, What becomes of Brutal Souls, which I hold to be immaterial, ſince I alſo grant that the immaterial Souls of men are immortal? I reply, That either they will be annihilated be the *ſame Power* that Created them out of *Nothing*, or elſe that there is a Tranſmigration of Brutal Souls, or elſe (which I'm yet more willing to believe, ſince there's no Hereſie nor ill Conſequence attending it) that they wander up and down theſe lower Regions, 'till the time ſpoken of by St. *Paul*, Rom. 8. 21. *Becauſe the Creature ſhal be deliver'd from the Bondage of Corruption*, (the State that *Adam* brought 'em into by his Tranſgreſſion) *into the glorious liberty of the Children of God*; (a Text by many ſuppos'd to have relation to the *Milenium*) and that then all Creatures which by *Adam*'s ſin *have been ſubject to Vanity*, (to uſe the Apoſtle's Phraſe) that is, lyable to Pain, Sickneſs and Death, ſhall riſe again, and for the *thouſand Years Reign* ſhall be partakers of the ſame Happineſs and Vigour that they had before *Adam* fell: If this be ſo, 'twill be a Recompence for their Sufferings now, and the firſt Argument will be thereby fully Anſwer'd; there's now a very Pious, Learned Divine, *that has* imparted to ſome of his Friends an Opinion not much unlike this, *viz. That he believes God Almighty may for his own Glory make ſome uſe or other of all Creatures in another Life, perhaps for the Service of Glorified Bodies, ſince he ſees no reaſon for the Annihilation of their Souls*: But this by the by, ſince the former part of my Anſwer is full to your Argument; and as to the latter, you are at liberty to believe

believe and conclude as you please.

3. As to the third, 'tis Compos'd of the two former, and therefore has its Answer above.

4. You take it for granted in the fourth, *That the Soul of a Dog is made purely for the Enjoyment and Use of the Body, and therefore can't be more Noble than it*; which is a *Petitio Principii*, for the End of a Dog is not the Enjoyment of his Body. I have before shew'd that all Creatures are made for the use of Man, and that being their proper End, the Use and Enjoyment of their own Senses cannot be so too, for that wou'd be absurd. A Spaniel expresses a greater Gust of Pleasure in fetching a Fowl off the Water which his Master has shot, than in *eating*, which is the most alluring Sense in a Brute, which Instance shows that a Brute may have more Pleasure in serving a Man than in the Enjoyment and Use of any Sense. A good Man's Beast is more happy in a moderate Labour and prepar'd Food, than any Wild Creature that continually drudges under the Difficulties of Fear and Hunger. Now if a Dog be made for the Service of Man, I know not how his Soul can be excepted, since without it he cou'd neither serve his Master nor himself: And if so, *The Soul of a Dog is made for the Use of his Master*, by actuating and influencing the Body for the Master's Service, and that which actuates, is more Noble than that which is actuated; so that on the contrary, the Soul of a Brute is more Noble than the Body. *Lastly*, You ask, *Why a Swallow devours such a multitude of Flyes Souls to preserve her Body, if the Soul of a Fly is more Noble than the most perfect Body?* I Answer, That 'tis not the Soul of Flyes that is destroyed, and gives Nourishment to the Swallow's Body, but the Body of the Fly, and 'tis that which she pursues, (not mechanically, as we shall show hereafter:) A Swallow can no more devour a Flyes Soul, than the Canibals in *Guine* eat up the Souls of one another, immateriality being no ways subject to the Assault or Violence of any matter however modified.

I come to prove from your *own Definition of Matter, and from the Laws of the Motion of Matter, that 'tis impossible for a Swallow to pursue a Fly*, (and so of other Creatures) *by reason of any motion or impression made on the Optick Nerve.*

Matter according to the *Cartesians*, is *Bulk extended into Length, Breadth, and Thickness, Passive, Impenetrable, and Divisible.* In the prosecution of this Argument alone, I shall endeavour to obviate all that ever hereafter can be said in favour of the Mechanism of Brutes; therefore I shall be a little larger upon it, tho I contract what I wou'd say upon the other Heads: I shall therefore premise these *Postulates*, which I believe all Philosophers assent to.

1. Matter can't move of it self.

2. A Body mov'd, and meeting with another Quiescent Body in its way, if it propells, it communicates its own Motion to it in proportion to its Bulk, provided that the Body propell'd be Homogeneous to it.

3. That Body which propells or attracts another Body in proportion to its bulk and distance, propells or attracts all, or that are of a lesser bulk, and nearer, or much easier.

4. If a subtle fine Body meets a Compact and aptionous or porous

Body

Body, it either pervades it as the Air and Rays of Light, or reflects without propulsion, as Wind against a Wall directly or obliquely.

5. A Body that moves in a Curve Line moves unnaturally; its Natural Motion being in a strait line, a Stone whirl'd round in a Sling, flies direct when freed from it, after the manner of a Tangent line to a Circle.

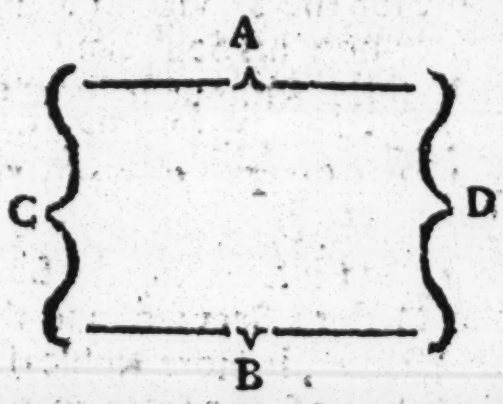
6. Matter hitting Matter directly, propells directly, or reflects directly, or if obliquely, it reflects at equal Angles.

7. Matter that attracts Matter, does it in a right line.

I. Matter cannot move of it self, being *passive*. A Swallow moves, (when she pursues her prey;) but since she does not move her self, which way receives she the motions communicated to her? as sometimes in a Right line, a *Curve*, a *Circle*, a *Parabola*, besides many irregular figures and turnings, either she receives this motion from matter within, or from without; the first, which has too much absurdity in it, you pretend not to, therefore I shall examine the last.

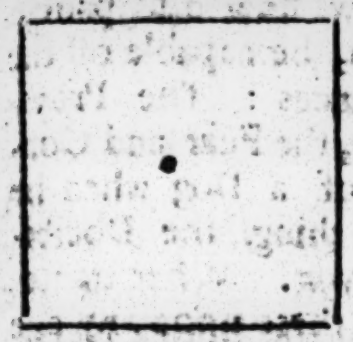
II. The *unknown somethings* in Brutes, which I call *Senses*, are the first Original Springs that receive motion from something without, and communicate it to the whole Machine. For Instance, You say, "That an Object by its effluvious "particles shakes the Nerves "which are at the bottom of the "Eyes, and these again by com-"municating the impulse to other "dependent Nerves, sets the whole "Body in motion, according to "the Nature of the impression; as "in some Clocks, if such a string "be pull'd, you have the last hour, "and parts of hours; if such a "Spring be moved, all the Wheels "are set on going, and you know "the next hour that wou'd be: "and so of other simple or com-"pound motions. "But this is "urg'd without a just reflection upon the Nature of the first motion, *viz.* the Nerves at the Eye, as also how its possible the same motion of the Optick Nerves shou'd cause such vastly different and irreconcileable motions in the Body.

To the first, Let us but consider the Nature of these fine Particles of Matter, or subtle Effluviums, and what Power they have to work upon the Optick Nerves, and yet after the same manner as matter works upon matter; for that's the supposition: First, I say that 'tis impossible there shou'd be any such Effluviums and Particles of Matter that can have this effect; for supposing ten thousand men upon a Plain, 5000 rankt toward the South *A*, with their Faces full North, looking upon an Object just as high as their Eyes *B*; also 5000 rank't to the



West *C*, with their Faces looking upon a little situated Object to the East *D*, it follows that the Particles which fly from the Object *B*, to the Eyes of all those men which stand in rank at *A*, shall interfere with those that fly from *D*, towards the rank of men at *C*: So that either

either here must be penetration of Bodies, or such oppoſition and claſhing together, that the Objects beyond would be inviſible: Or further, ſuppoſe the whole Square to be ſet with men on every ſide, every effluvium or particle of Matter, which flows from the Object in the midſt to the Eyes of all about it, muſt be one and many millions at the ſame time; or elſe two particles which touch one another at the Object in the middle, muſt alſo touch one another when they come to the two Corners of the Square, 'tis the ſame in a Circle where they lye iſſuing from the Center extended in diſtance proportionable to their length.



Again, Suppoſe a man views a great part of the Heavens at once, can the Effluviums which ariſe from every part of the Surface of ſo many millions of miles expanſe, come all juſtling and crowding into the little Circumference of the Eye, unleſs myriads of myriads hide themſelves one in another, and be no bigger, by joyning together? No, 'tis as impoſſible as the *Doctrine of Brutal Mechaniſm* it ſelf.

If it be objected, that theſe particles of matter are extream fine, and therefore may more eaſily ſlide betwixt one another: I anſwer, that if they are matter, we muſt ſuppoſe 'em to be *Cubes*, *Squares*, *Parellipipedons*, *Priſms*, *Pyramids*, *Cones*, *Cilinder*, or ſome other irregular figures. And 'tis as evident as 2 and 3 makes 5, that great Bodies bear ſuch proportion to one anothers power and motion, as little Bodies do; imagine then that millions of Steeples, Pillars, Graveſtones, Milſtones, and ſuch like, flew ſwiftly and cloſe together, and another company as numerous and cloſe crowded ſhou'd croſs their way, and meet all together, muſt not here be either penetration to get clear of one another, or ſuch a juſtling and oppoſition as would wholly deſtroy and confound one anothers carrier. So in ſmaller Atoms, the ſides and edges wou'd be the ſharper to faſten upon one another, and where they hit full, they wou'd act upon one another according to their power and motion, as the greater Bodies we juſt now imagin'd wou'd do.

This ſufficiently deſtroys both the Peripatetick and *Carteſian* Hypotheſis, of Objects ſending any Particles or Effluviums to the Eye to create Viſion. But ſuppoſe, after all, that ſome fine Effluviums (as fine as that fancy'd ſubtle matter which *Deſcartes* himſelf invented, when he made his World) do ſtrive to make an Impreſſion upon the Eye, from the ſecond Poſtulate it's plain that they wou'd either pervade the Eye, or reflect back again, they being neither homogeneous as to their Compoſition, nor affording any proportionality in Bulks fit for Propulſion. Now ſince 'tis impoſſible for theſe *Effluviums* to proceed from a Hare to a Dog's Eye; 'tis alſo impoſſible the Hare ſhou'd move the Dog's Eye at all, becauſe there muſt be a reſiſtance of Parts before any Motion can enſue, ſo that every way the Argument is incluſive.

Again, Impreſſion or Propulſion does not bring Bodies nearer together, but drives 'em farther off; ſo that if a Hare made any Impreſſion upon the Dog's Eye, it wou'd drive

drive the Dog away from her, rather than cause him so run after her. And what is yet as foreign to the Properties of Matter, Why does a Dog turn and run in curve lines sometimes to meet the Hare, when as the Impression, if any wou'd, comes to his Eye in a right line? And therefore his Motion must be direct according to the last *Postulate*; these seem to me such monstrous Absurdities, that there's no way for the *Cartesians* to get clear of 'em, but by saying the Hare is a *Load stone*, and that she draws the Dog by the Eyes, which is yet as merry as the rest; for if there were any such a magnetick Power, it wou'd act more powerfully hard by, than at a distance, by the third *Postulate*; altho a Dog sometimes goes within 6 or 8 yards of a Hare sitting, without any Attraction, when if he were 60 or 80 yards distant from her in Chase, the Attraction (according to them) wou'd be powerful, and his Eyes wou'd serve him instead of a Nose.

III. Now I presume it will be a fair Conclusion, that if Matter does not first give motion to these *Curious Machins* (as I hope I have prov'd) then it must be the Animal Soul, or in *Solomons* phrase, the *Spirit of a Beast*, which is a very remarkable distinction from the Body. Such as are not willing that Dogs should be capable of Simple and Compound Ideas rais'd by external Objects, after the very same manner as they are rais'd in a Man, shou'd show where and how they differ; since the Organs of Sensation proper to excite Ideas, are common to both Men and Brutes, and since external Objects themselves have the same Effect upon both, either for Sights, Sounds, &c. How can any *Cartesian*, according to the aboveſaid *Postulata*, or their own definition of matter, show how dull passive matter, as such, be capable of the following Instances: The Provision of the Ant, the Fear and Conscientiousness of a Dog when he has done an ill thing, the Docibility of an Elephant. What immediate motion is there upon any one of the Senses, that makes a Dog use such probable means in seeking his lost Master, or when he is lost himself, how comes he to find the way home, or beget Puppies? A good breed of Watches, and such as when left behind us at any place would follow us home, would be an extraordinary Countenance indeed of Matter. What makes the Fox use such Stratagems and Cunning to escape the Hounds, or to seek his Prey, nothing but Memory, Judgment, Imagination, Reflection, Compounding, Dividing, and making intelligent Conclusions from true or very probable Premises, as these Instances all abound with: Nothing, I say, can thus actuate or influence Brutes but a thinking rational Spirit within 'em, which exerts it self after such different Modifications.

Nor is the sacred Volumes silent in this Case, but give us also their Testimony against the Mechanism of Brutes. The Serpent is said to be *more subtle than any Beast of the Field*, and we are advis'd to *be wise as Serpents, but harmless as Doves; the Stork and Swallow know their appointed seasons; the Ox knoweth his Owner, and the Ass his Master's Crib: The Eagle setteth upon the high Rock, and espieth for Meat*; (an act of Judgment) with many more places to the like purpose; so that

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I think there needs no more to prove that *Brute Creatures* are capable of thinking, and consequently that they are not *pure Machines or Clock-work*.

Nay, I think it so far from injuring Religion, to prove that Beasts are rational, that it highly serves it; for if we allow them to be Machines, 'tis but rising one step higher, and asserting the Mechanism of Men as a yet more Curious Piece of Clock-work, for that's the thing that the Atheists are now driving at.

I have only now to prove, (and I shall do it briefly) that Matter can't think, and draw this last Consequence, that *if Matter cannot think, and yet there is something in Brutes that does think, then there is something in Brutes that is not Matter*, by which I understand the *Brutal Spirit or Animal Soul, as before.*

Thinking is not inherent in *simple Matter*, for then every Stone and Tree would be a rational Creature.

Nor is it inherent in Compound Matter, for then a Bushel of Corn would make a thinking Animal.

Nor is thinking any modification of Matter, as hot, cold, square, round, white, red, *&c.* These being simple Idea's in us, and not in Bodies, as is granted by all Modern Philosophers, and as I shall demonstrate, if I have occasion to speak on this head.

Nor can the fine insensible parts of Matter think, for there's no reason that a small *Rivulet* should be wiser than the *Ocean*; or is there any more Analogy betwixt thought and small particles of matter, than betwixt thought and great Bodies: Nor can *Matter moving* think, since motion is only a mode or accident of matter, and not essential to it; but why an Arrow should be wiser when flying in the Air, than still in the Quiver, is a merry sort of a Riddle. But if this accident of motion helps matter to think, the Sun, Moon and Stars are much more intelligible than we; nay, our common Culinary Fires, which are only matter briskly mov'd, wou'd be our *Masters.*

Lastly, I know but one other Objection of these *Material Gentlemen, viz.* That 'tis *Matter* aptly inform'd, rightly disposed and duly organiz'd, which is capable of thinking. To this I answer, That they ought to explain what they mean by this *apt Information, right Disposition*, and *due Organization*, and then this Objection shall have its Answer; but I'm satisfied I shall always want that satisfaction; for all that I could ever yet meet with, either know not what they mean when they speak of *due and proper Organization, &c.* or else they bring it under some of the former heads which I have answer'd already: So that I hope this Argument is every way Conclusive, That Brutes are not mov'd mechanically; That matter can't think, but that Brutes do think, and therefore that there is something in them which is immaterial and rational, and which acts upon their Bodies.

And now, *Sir*, I have gone thro' what I first propos'd, and am willing to think that I have perform'd what you expected in the Close of your Letter: I am not over-fond of making a Convert of you, but if you find any thing that's reasonable and conclusive, I hope you'll lay by the Prejudices of an *Opponent*, and only

only ſuppoſe it ſpoken by a Friend; or elſe that it is a Child of your own Brain, ſo that Truth may not loſe a Votary of you, nor

SIR,

Your, &c.

R. S.

Queſt. *A Married Lady meets another Womans Husband, ſtays frequently with him ſome hours at a time, in ſecret, and permits all the Freedom and Liberty that Man and Wife are capable of, only the* laſt Favour *excepted, pretending to Conſcience and Principles, becauſe ſhe does not go thro'ſtitch: Pray what do you think ſhe means by Conſcience and Principles under ſuch a Practice?*

Anſw. 'Tis poſſible her Conſcience and Principles are ſome Natural Impediment, or that ſhe her ſelf is injur'd, and would not be ſo ungenerous to prejudice her Friend; or perhaps ſhe expects to be raviſh'd, or — we don't know what; yet we are not ignorant what Notions ſhe ought to have of Conſcience and Principles. Suppoſing the matter of Fact true, 'tis unnatural Hypocriſie, and Adultery before God, who being a *Spirit*, does look at the Spirit and inward Inclinations: So that whatever little pretences I have to Vertue and Honour in outward appearances, if I'm a Slave to my Luſts and brutiſh Inclinations, the reſt avails me nothing. Beſides the immediate Sin againſt God, the Injury to the Husband, the Perjury to her ſelf, in breaking her Marriage Vows; ſhe might reflect what Preſidents have been in like Caſes, as the Ruine of Families, Bloodſhed, Jealouſie, Infamy, and after all, the afflicting reſentments of a real Conſcience; theſe things conſidered, might be a means to reclaim her. ——— We believe it more than probable, this Queſtion might be ſent by ſome that wiſh the Lady very well, and would Admoniſh her ſecretly, and we ſhou'd be glad if it has a good Effect.

Queſt. *What Method does* Deſcartes *make uſe of to ſhow the reaſon why the Loadſtone draws Iron, or, Iron the Loadſtone?*

Anſw. By a very Ingenious Hypotheſis, but its built upon other Suppoſitions, which ought firſt to have been prov'd, but the method is this, *viz.* The Loadſtone draws Iron, or Iron the Loadſtone, from this Cauſe, that the Pores of them are ſo diſpos'd (*but how, he gives us no Account*) that the Striate, or Channel'd Matter, which comes from the Poles of the Elementary Maſs (*which is alſo another Riddle*) and continues its way thro' the Pores which are Paralel to the Axle of the Earth, paſſing more eaſily thro' the Pores of Loadſtone and Iron, than thro' thoſe of all other Bodies, drives away by this means all the Air met with between both, and becauſe this Air finds no place to paſs into becauſe all is full (*for he denys a Vacuum*) but into that which the one or the other of theſe two Bodies quitteth, there is a Neceſſity that the Iron ſhould be thruſt towards the Loadſtone, *& vice verſa.*

Q. *One asserts, that the* rational Faculty *is but* Handmaid, *or* subservient *to the* Intellect, *no part at all of the* Essence *of the Soul, nor obliged to it by the* Inseparability *of* Union *or* Identity: *Your Opinion of it?*

A. 'Tis now agreed on by most Philosophers, that even the *Faculties* of the *Soul* are not really *distinct* either from that it self, or *one another*: And if this holds, much less, do we think any thing can be separated from it *self*, the *rational Faculty* and the *Intellect* sounding to us one and the *same thing*——Unless the Author of this *Opinion* has a mind to *change Names* and *Notions*, and resolves to speak so as not to be understood: But if we have any kind of *guess* at his meaning, we fancy it must be,——That the power of *ratiocinating*, *precise syllogizing*, or drawing *conclusions* and *consequences* from *premises*, is *dependant on*, or *subservient* to the power of *apprehending*, or *understanding* any *simple Object*: Tho' even here neither he nor his Reader can have any clear *notion of things* after this way of expressing 'em, for in Truth there's no *real distinction* between the *power* of one of these *Acts*, and the other; the same *Faculty*, namely the *Intellect*, *Understanding*, or *Reason*, producing both of 'em; and another besides, we mean that of *compounding* and *dividing*, or *affirming* and *denying*, as well as *simple Imaging* on one side, and *Trains of Thoughts arguing* or *concluding* on the other. We grant indeed, that the Act of *reasoning* may be *suspended*, or the *Intellect*, *rational Faculty*, or Soul, not able outwardly or sensibly to exert it, thro' *Indisposition* of *Organs*, but still the Faculty remains, and is as inseparable from the *Intellect*, or *Soul*, as that is from it self, being the same with it.

Q. *One asserts, that the Body of Man, taken under that distinct Notion, cannot give to it self the Figure of a Man, and therefore hath need of an Eternal Sculptor, or Delineator, which shou'd be secretly ambuscaded in the material Mass of the Seed, and descend upon it from above; yet this, in so much as 'tis of a material Condition, and far below the fineness of a Spiritual Nature, cannot derive the Plastick Virtue, no more from it self than from the gross mass of the Body; necessary it is therefore that there be some precedent, or elder Principle which must be purely immaterial, yet real and operative, to which may be justly attributed the power of Figuration by a sigillary Impression upon the Archæus, or regal Spirit of the Seed. The Soul of the Father therefore, when it descends to visit and relieve the Inferiour Faculties, and make a progress to survey the Seed in the very Paroxism of bodily action, doth upon the Mass of Seed engrave and adumbrate the Impress and Figure of it self (which in sober Truth is the only cause of the Fœcundity of Seeds) and thence is that Comely and Magnificent structure of the Infant; otherwise, if the Soul were not figur'd, but this Figure of the Body did arise spontaneously, a Father maim'd in any Member, cou'd not beget a Son but maim'd in the same: Your Opinion of this is desired?*

A. In *sober Truth*, as the Author says, either the *Querist* or he has mounted the *Argument* so high we can hardly tell very well what to make of it: However we'll have one flight at it, and first try

whether we can understand it; and then, if we can, answer it.

For the first Expression, [The *Body* of a *Man*'s giving to it self the *Figure* of a *Man*] We won't give it so hard a Name as *Nonsense*, but only confess 'tis to us unintelligible; for if we can guess any thing at it, it implies a Mans acting before he is, or at least giving himself a *Figure* before he has a *Figure*; for whatever is Body must have Figure, and that Figure in the Fœtus, very soon distinctly delineated; nay, if we'll believe Microscopes, that is, if we'll believe our Eyes, 'it is figur'd, and has distinct *Parts* and *Organs* even in the *Seed* it self. But further, We readily grant, that we can't imagine how a Mass of seemingly *unform'd Matter*, shou'd throw it self into that *beautiful Form*: But neither can we understand what the Author means by [an *Eternal Sculptor* or *Delineator ambuscado'd in*, &c.] for how any thing can be externally in another thing, we confess we are yet to learn, nor who this *Sculptor* is, unless the *Archæus*, he afterward mentions. However this, what ever it is, cannot, he thinks, derive any *Plastick Virtue* either from it self, or the Body, and therefore there must be some *elder Principle*, immaterial and operative, which *figures the matter*, by a *Sigillary Impression* on the *Archæus*, or regal Spirit of the Seed.——

And here, unless we mistake, lying the pinch of the Question, whether so, or not, we declare our selves inclin'd to the *Negative*, for these two or three following Reasons: Because this *Sigillary Impression* supposes the Soul to be material, for nothing but Matter can act by way of *Sigillary Impression* upon Matter. Nothing but what has *extended, terminated, quantitative parts*, can so act upon what has quantity, as to leave its figure behind it. But this Opinion supposes the pure immaterial Soul to have a Figure like a Man, which nothing is capable of but Body. Again, this supposes the Soul can act really and efficaciously, so we mean, as to make any alteration in the *Subject*, on what is no essential or integral *part* of the *Body*, only an excrementitious part, tho' indeed the finest sort of *Excrement*, which it may as well do on the *Nails* or *Hair*, making that stand an end when it pleases, or any other sort of *Excrement*, those last mention'd being indeed more constant and abiding than that which is the Subject of the present Dispute. It's true, that the Soul may act upon the *Animal Spirits*, or *Archæus*, for by that affected Term of theirs, they must either mean some such thing, or nothing, and the whole *Body of the Animal Spirits* (there's but a seeming Impropriety in the Expression, no more being understood by them, than the purest sort of Matter) may perhaps be suppos'd, cou'd they be seen altogether, and distinct from other parts of the *Body*, as other Cutts in Anatomical, Books represent the *entire System* of Arteries, Veins, &c. to have something of the *Figure* of a *Man*, which Figure, for ought we know, they may still retain, tho' too fine for *Sense*, when they are separated from the Body, as they are eminently in the *Act* we are discourling of. However, this they can't receive from the Soul, nor can it engrave a *Figure* or *Impress* of it self upon them, unless it can give what it never had. And if the

Hypothesis

Hypotheſis we have juſt touch'd at, of our own (for we don't lay it down as if we were very fond on't) may be granted, if the *Animal Spirits*, form'd into the real ſhape of an *Homunculus*, tho' to to us inviſible, being commanded by the *higher Immaterial Soul*, tho' not figur'd by it, but by the Mould of the *Body* thro' which they paſs, if theſe are ſuppos'd to give this Form to the Infant, ſtamping thoſe exquiſitely fine parts in the Seed, which by new ſupplies of Matter, when made a part of the Mother, grows ſtill larger and larger; ſuppoſing this, we ſay the difficulty vaniſhes, how a Father maim'd in any Member, ſhou'd not produce a Son maim'd like him: For theſe Spirits are ſent about from their Seat by thoſe Duchus's whatever they are, thro' which Nature æquably conveys 'em towards all the parts of the Body; tho' if their way be blockt up by a *Palſie*, or ſome ſuch *Diſeaſe*, or if any part be wanting, they muſt e'en return *re infecta*, as they wou'd do; for example, if a Man went to kick that had no Legs, on a *Velle* of his Soul, the Spirits wou'd run as far as they cou'd thro' uſual paſſages, and be forc'd to *ſtop* at the *Knee*, or whatever *part* 'twas where the *defect* began ——tho if a pair of New Leggs cou'd be ſet on, or the *old ones*, with all things in *ſtatu quo*, the Man wou'd be able to play at *Foot-ball* agen as well as ever. the *Spirits* finding their *old paſſages*; as we ſee in thoſe who have had their *Noſes* or *Fingers* cut as good as *quite off*, hanging only by a *little skin*, which yet have been cur'd again, and ableto *move* 'em as well as ever: So here, thoſe *Spirits* which ſhou'd have gone to the *maim'd part* of the *Father* finding no ſuch *Impediment* in the *Maſs* they are to *Form*, make the *exact Figure* of a *Man*, unleſs the *Womans Fancy* afterward *deform* the Infant, which very *frequently happnes*. Not that we think that this *Impreſſion* is at firſt *ſingle* as if only one *Seal* or *Figure* were made on the *Maſs*, for *Microſcopes* tell us there are many *Animalcules* in that *Subſtance* or *Diſſection*, Nature providing *more* than *one*, nay *many*, to be more *ſure* in her *Operation*; (like thoſe innumerable *little Images* of the *Sun* which are form'd in the *Drops* of a *Rain-bow*) tho' ſeldom *more* than *one lives* (in *larger Animals* we mean, there being not *Nouriſhment* for *more*) Now as the *Fathers Animal Soul* did firſt give this *Stamp* or *Impreſſion*, that being *commanded* by the *ſuperiour Spirit*, without, which, being only *matter*, we ſee not how it cou'd *act*, ſo there ſeems to be need of an *immaterial Spirit* to continue *matter* in *action*, to ſet the *plaſtic Powers* on *work*, to act on the *purer Matter* according to thoſe *Imperfect Organs* which it finds, and which grow daily *larger* and *better defin'd* by the addition of *New Matter* from the Mother.

——After all, we are not only ſenſible that this Hypotheſis labours with many difficulties, but know the ſame muſt be ſaid of any other: For the truth is, we find more to puzzle us in our New *Diſcoveries*, than to give a rational and entire Satisfaction; and are apt to think that the greateſt *Philoſophers* in the World, as well as We, who hardly deſerve the Name of the *leaſt*, muſt be forc'd at laſt to fly to a Divine

Power as the Pſalmiſt on this very Subject——*Marvellous are thy Works, O Lord*! that is, beyond the reach of *Nature*, and own as he did, that *Man* is *awfully* and *wonderfully made*, tho' the preciſe *modus* thereof they can never *determine* poſitively.

Q. *What's the reaſon that an empty Bottle corked, and let down a hundred Fathom into the Sea; when drawn up again, the Cork will be found within the Bottle?*

A. The Air in the Bottle expands it ſelf when in this Region of Air, but when the Bottle is ſurrounded with the Region of Water, the Coolneſs thereof forces the Air to retire from the ſides of the Bottle, whereby the Air condenſing or withdrawing it ſelf into leſs room in the Bottle, the Neck of the Bottle becomes empty of Air, and the more the Air ſtrives to retire, it ſucks the ſtronger at the Cork; then the Air in the Sea preſſes to penetrate the Cork, and by both theſe Motions the Cork is drawn and alſo driven into the Bottle.

Q. *Whether a Man may marry two Siſters?*

A. The Civil Law puniſhes him who does it, and the Canon is grounded upon the Reverſe of *Levit.* 18. 16. *Thou ſhalt not diſcover the nakedneſs of thy Brothers Wife, it is thy Brothers nakedneſs*: the Reverſe of it (which is always included in theſe Prohibitions,) is, *Thou ſhalt not diſcover the nakedneſs of thy Siſters Husband, it is thy Siſters nakedneſs.* Here it is plain the Siſter may not marry her Siſters Husband, and how he can marry her, without ſhe marries him, we know not. God Almighty himſelf has given one ſafe Expoſition of all ſuch doubtful degrees of Relation, in one general Expreſſion, *Near of kin*, that we marry none that are near of kin to us; and indeed the World is wide enough for Perſons to marry without any danger. Thoſe that wou'd be Critically ſatified in ſuch like Caſes, may read the Arguments in the Divorce of King *Henry* the VIII. when he was for marrying his Brothers Wife.

Q. *I have been in Lōve this three years, and in this time I have had one Child by him I loved, and now I find he begins to ſlight me; he is very civil when I ſee him, but I find it by his abſence; he ſeldom comes to me, unleſs I go to him, and then he is angry, ſo that what to do I cannot tell: I have been adviſed by all my Friends to ſlight him, and never ſee him more; I have endeavoured as much as I can, but all will not do, I muſt ſee him, or I cannot live; what can I do? I am the moſt miſerable of all my Sex. Good Gentlemen, I beg you will give me your Advice in your next Oracle, or I am a dead Woman: If he never marry me, I could be ſatisfied, if he wou'd be as kind as formerly; but ſhou'd he perſiſt in his Unkindneſs, it will certainly make me commit Violence on my ſelf, and be the Ruine of both Soul and Body, for I am deſperate, and do not care what becomes of me; I am under a continnal Rack and Torture, and ſhall never be otherwiſe if he be unkind: Therefore as you are Chriſtians, ſend your ſpeedy Anſwer, which may be a means to ſave the Soul of a deſperate diſcontented Woman?*

A. 'Tis a want of the true Senſe of Religion, and the Fear of God, that has brought theſe exceſſive troubles upon you, you allow'd your ſelf in an unlawful Paſſion, and and ſettled your Hopes and Happineſs

pineſs upon a Foundation that muſt neceſſarily deceive you; when as if you had been vertuous and Religious, you'd been ſecure both in your Reputation and Peace: So that our Advice is, immediately to beg Pardon of God for your Follies and Impieties, and live more ſtrictly and religiouſly than you have done, and you will find a greater Eaſe and Satisfaction, than if you had your own Choice. Next as to the prudent part of your Acting, the more ſenſible the Gentleman is of your Diſtractions, and the Violence of your Paſſions, the more he will deſpiſe and hate you; therefore your buſineſs is to ſlight him, as the Author of your Shame and Diſquiet, this poſſibly may revive his Affections; for denyal makes one more deſirous of Enjoyment; but never admit him either to a Common Friendſhip, or much more to his ancient Familiarities, unleſs he forthwith marries; if he really eſteems you, he'll not refuſe it; if he does, 'tis an argument of his diſeſteem, and how you ſhou'd eſcape being further miſerable with ſuch a Perſon, we know not. What an egregious piece of Folly wou'd it be to dye, becauſe another is a Villain, and hates you? But that's not all; What an inexpreſſible Madneſs wou'd it be to ſecure Damnation to your ſelf, in avoiding a ſmall temporary Evil, which thouſands beſides your ſelf are at this time labouring under? If you will give your ſelf the liberty of thinking, we doubt not but you may diſcover other Arguments beſides theſe. But as for this World, perhaps there can nothing be more ſerviceable to you, than often to reflect upon his Ingratitude and Baſeneſs; Qualifications that render him unfit for the Correſpondence of any reaſonable Perſon.

Q. I am credibly informed of three own Brothers that were all choak'd with the Blade-bones of a Rabit: The Quſtion is, Whether that Death was not deſigned for them from the time they were born?

A. 'Tis our Opinion, that the Time, or Manner of no ones Death is determin'd, but that People live or dye (ordinarily) ſooner or later, according to the Degrees of Temperance or Intemperance which they uſe; that ill Courſes are naturally attended by ill Ends, and good Ones by the contrary. It appears to us to be a perfect Jeſt, and mocking of the Proceedings of the Divine Wiſdom, to aſſert a man is deſtined to do ſo or ſo, and that the Event is always the deſtiny, be it what it will. Amongſt five thouſand Deaths it's five thouſand to one that none hits of the right, in gueſſing what ſuch a Man's Death will be; and yet (ordinarily) a Man, if he'll run the riſque of the Law, may put another to any one of theſe Deaths, which he himſelf pleaſes. A Man indeed might be ſaid to be deſtiny'd to ſuch a Death, if no other Death cou'd be inflicted upon him; but to ſay an Action is deſtin'd, without trying whether the contrary, or ſomething different might not be done in the room of it, this is juſt like laying a Wager, and one party affirming, that whether ſide ſoever happens, he wins. He that wou'd ſee more about the neceſſity of fixt appointed Death, let him read the Judicious Dr. *Sherlock*'s Book upon *Death*.

Q. *Pray Gentlemen Oblige me with your Advice, whether I had beſt preſent a Noble Lord with my Addreſs thus?*

My LORD,

" GIve me leave to tell your " Lordſhip that I am trou- " bled with three Extraordina- " ries; I am an Extraordinary " Penſioner, that's bad; Extra- " ordinary Poor, that's worſe; and " Extraordinary Modeſt, that's " worſt of all, for it has always " been my hinderance: Now if " your Lordſhip ſhall pleaſe to be " Extraordinary Kind, it will " much leſſen the Uneaſineſs of " the other three; but if they " muſt ſtill continue upon me, " and this fourth Extraordinary " be wanting, why then for a " Fifth I will e'en bear up with " my old Friend Philoſophy, and " an Extraordinary Stock of Pa- " tience and Contentment.

A. Preſent it Man! Yes, by all means; 'tis indeed the moſt Extraordinary Addreſs we ever met with; and whetherſoever it takes or miſſes, it will be as Extraordinary; for ſo long as our *Oracles* live, it ſhall be perpetuated for an Extraordinary Copy, and it will be no Wonder if every body comes Extraordinary ſhort in their Tranſcriptions of it. We are

Extraordinary Sir,
Yours, *&c.*

Q. *I have a Relation ſome time ſince kill'd a Gentleman, upon which (with the Aſſiſtance of ſome Friends) he has made his Eſcape; the Circumſtances of it render it impoſſible for him to obtain a Pardon: I am ſolicited to give in what Information I can about it, and told that I am in ſome meaſure guilty of Blood in Concealing what I know, the Diſcovery of which poſſibly might conduce to the taking of him. How far am I Obliged in Conſcience either to Conceal or make a Diſcovery of what I know therein?*

A. We believe that you and every body elſe (the Criminal himſelf only excepted) are bound to diſcover to a Tittle all that you know of any wilful Murder; if you do not, you are an Acceſſary by Concealing what you know; and what is yet worſt, (tho' now adays little regarded) you heip on with the publick Sins, involving the whole Nation in Blood, which cannot be expiated by any other Means than Publick Judgments. It won't be amiſs that you read the Conſtitution of the Jewiſh Nation, when God Almighty was their immediate Law-giver and Governour; amongſt other places ſee *Deut.* 21. 6, 7, 8.

Q. *In my Lord* Gainsborough's *Park at* Titchfield *in* Hampſhire, *ſome few years paſt, a Deer was kill'd. After 'twas broke up, the Keeper went to quarter the Heart, and the edge of his Knife grated againſt ſomething that was hard, which be found to be a Bullet near the middle of the Heart; about which Bullet there was a Callous skin, like Horn, by which 'twas ſuppos'd that the Deer had been formerly ſhot, and liv'd ſeveral years afterwards: The Reaſon of this?*

There are ſome *ſingular Caſes* of this Nature, which will puzzle all the Anatomiſts in the World to reſolve 'em: There are Inſtances almoſt every day both of Men and Beaſts, who have liv'd with *Bullets* or *Stakes* lodg'd in their Bodies. The famous *Knife-blade* which lay ſo long in the *Peaſant*, has been ſufficiently talk'd of

of; and we our ſelves have aſſurance of a certain *Butcher* that kill'd a Bullock which had been a little lame for a year ortwo before; and in cutting it up, found between the *Shoulder* and the *Breaſt*, quite cover'd over with hard fleſh, about a *Foot and a half* of an old Hedge ſtake, which it ſeems had been broken off there ſome years before. But this is nothing to any ſuch ſubſtance in the *Nobler parts*, tho' even there ſtrange things have been found.——— *Howel* in his Letters, makes mention of a Perſon who lay for ſome years languiſhing of a Diſeaſe, which puzzled the *Phyſicians*, and Death was the only *Cure*, at whoſe Diſſection there was found (as we remember) in the *Left Ventricle* of the Heart, *a Living Serpent*, and the *German Virtuoſi* give us Inſtances much of the ſame Nature: But neither does this *reach*, for *Violence* from *without* ſeems more *mortal* than any ſuch Subſtance bred *within*. To come yet nearer, there are ſome Surgeons who tell us of *Wounds* in the *Pericardium* which have been cur'd, tho' never any before, that we met with, in the very ſubſtance of the *Heart*; nor can it be eaſily ſuppos'd, that the Bullet in the preſent Caſe cou'd be lodg'd in any *Vacuity* there, without making a *wound* to get in. The Fact ſeems to be well enough *Circumſtantiated*, and therefore 'tis neither *civil*, nor ſcarce *reaſonable* to deny it; but for the reaſon and manner how *Nature* cou'd ſave it ſelf harmleſs, notwithſtanding that *callous ſubſtance* wherewith it guarded it ſelf, as is very uſual in ſuch Caſes, we muſt ingenuouſly acknowledge we can't reſolve; and here propoſe it as a *Problem* to the beſt Profeſſors in the Noble Art of *Chirurgery*, whoſe Judgments we ſhan't fail to communicate to the World concerning it.

Q. *One that by his daily Labour can procure but juſt from Hand to Mouth, for the ſubſiſtance of himſelf and Family: Query, Whether or no he be indiſpenſibly bound to give to the Relief of others that are in want; and if he be, in what proportion;*

A. That even thoſe who only maintain themſelves by *daily labour*, are bound to relieve ſuch as are really *Objects of Charity*, *viz.* ſuch as *wou'd*, and *can't* work for their *Livings*, is very clear from that of the Apoſtle, *Let him that ſtole, ſteal no more*; (he ſeems by what follows to intend one that ſteals meerly for *want*) *but rather let him labour, working with his hands, that he may have to give to him that is in need.* But ſtill this reaches not our Caſe——Whether one that has a *Family* of his own, which he can but *juſt maintain*, ought to be thus charitable? We encline to the Affirmative, ſuppoſing he knows any who are *more* in want than himſelf; our reaſon is, becauſe we ſcarce never yet knew a Family wherein there were not ſometimes ſome *ſuperfluous Expences*; however, what Perſon almoſt is there in the World, who does not ſometimes himſelf ſpend what there's no *abſolute neceſſity* of his doing, tho' he's never ſo mean, either at the *Coffee-houſe*, or *Ale-houſe*, or ſome ſuch way.——Now this ought to be *ſpared* for ſuch uſes as are before mention'd, if there's no other way to provide for 'em. But there's yet another reaſon why the *Poor* ſhou'd give to thoſe who are yet *Poorer*, if any ſuch can be found, and that is, *Becauſe they*

themſelves are poor; we mean, how great a *Paradox* ſoever it may ſeem, they wou'd do well to give to *others*, becauſe they want *themſelves*, in hopes that their *own wants* may be *reliev'd*; it being the beſt way to obtain the *aſſiſtance of Providence* in our *Neceſſities*, according to our Condition and Circumſtances our ſelves to *aſſiſt others*: Nor is the modeſt proſpect and hope of ſuch return and gain unlawful, ſo it be not the principal end of our Charity, which ought to be the *pleaſing God*, for that can't be an *unlawful End* which is propos'd in the Scriptures as an Encouragement for our Action, but ſo is a *Retribution* for our *Charity*, common *Diſcretion* ought to guide that, as well as all other *Chriſtian Virtues*, the Circumſtances of Men being ſo various, that 'tis perhaps impoſſible to fix a *Rule* that ſhall have no *Exceptions*; tho' what has been the Judgment of ſeveral excellent Perſons in our Church of this Matter, we may chance hereafter to enquire, on another *Queſtion*.

Q. *Where a Woman may be found, that anſwers the Deſcription of a good Houſewife given by* Solomon?

A. We ſuppoſe he means that 31 *Prov.* 10, &c. Where, the truth is, he gives ſuch a Character of a *good Wife* as is not eaſily found, in the following Inſtances; "The "*Heart* of her *Husband* does *ſafely* "*truſt* in her—ſhe'll do him *good* "and not evil ALL HER Days— "ſhe WORKS WILLINGLY "with her HANDS—ſhe RI- "SETH while 'tis yet NIGHT— "with the FRUIT of her "HANDS ſhe PLANTS a *Vine-* "*yard*—ſhe lays her HANDS to "the SPINDLE, (is a *Spinſter* "more than in *Title*)——ſhe "ſtretcheth out her HAND to "the POOR——ſhe openeth her "Mouth with WISDOM, and in "her Tongue is the Law of "KINDNESS (no *Fool*, *Goſſip*, "or *Scold*)——ſhe looks well to "the way of her HOUSHOLD, "and eats not the Bread of IDLE- NESS——*ſuch* ſhe is——but *where* is ſhe? For *Solomon* himſelf, who had *try'd* as many as moſt, ſays after all, *Who can find a Vertuous Woman?* He that has her; let him e'en make much of her, for he'll hardly e'er get ſuch another.

A Voluntary

A Voluntary ON THE NATIVITY OF OUR Blessed Lord

Christimas-Day. 1692.

To us a Child is born, to us a Son is given, and the Government shall be upon his shoulder, and his Name shall be called Wonderful, Counsellor, the MIGHTY GOD, the Everlasting Father, the Prince of Peace——Of the Increase of his Government and Peace, there shall be no end, upon the Throne of David, and upon his Kingdom, to order it, and to establish it with Judgment and Justice, from henceforth, even for ever, Isa. 9. 6, 7.

Sicilides Musæ! Paulo majora Canamus?

RIse *groveling Muse*! To *nobler strains* aspire!
Like you sweet *Lark*, our *Brother Poet*, rise!
Leave the *low Turf*, and with the *mounting Swe*
Beat down the *Clouds*, and clamber Heav'ns high Road,
'Tis a far *greater Saviour* calls thee now,
And justly asks our *Tributary Praise*,
Than him whom late on *Thames* fair Banks we sung,
And taught the listening Streams *Great William*'s Name:
That *Earthly God* from This receives his *Crown*,

And

And lays his *Sword* and *Laurels* at his Feet,
More *charming* far than *Empires* Self, or *Love*.
Him *Angels* ſing, him all the *Inſpir'd* of old,
Him lofty *Eſay* chief, of noble *Stem*,
Prophet and *Poet* both, in both Divine:
Eternal Truths wrapt in *Eternal Verſe*,
Thro' all his *Golden work* diſtinct outſoar
Ev'n thee great *Pindars Dithyrambick ſtrains*.
(*a*) From him the *Sybills*, *Virgil* ſtole from them.
So much the *God* ſwell'd his *enlightn'd Breaſt*,
That *Time* like him all at *one ſight* he ſaw,
Paſt, preſent, and to come, were all the ſame;
And thus he *hail'd* thy *Birth*, *O Son of God*!
The *Grecian Swan* let Seven *proud Cities Boaſt*,
(*b*) Old *Kittims* Realm, their *future Conqueror*;
(*c*) *Tyre* her *Alcides*, *Crete* her ancient *Jove*!
We their mean Triumphs pity, and deſpiſe
Their *ſpurious Heroes*, and their *fabled Gods*.
A *Hero* and a *GOD* to us is born,
Son of the *Eternal Sun*, himſelf the ſame.
Whoſe *Infant Hands* his *Fathers Thunder* wields,
Succeeding, not unequal to the weight
Of *Heav'n* and *Earth*, *Atlas* of either World!
Wonder of Angels! well may Reaſon's Line
Be then too ſhort to meaſure *Infinite*,
Known but by *Himſelf*, and all a *Miracle*.
Tho' vaſt his *Empire*, not beyond the reach
Of his unbounded *Wiſdom* to direct,
Adminiſtring with juſt and *ſteddy hand*,
As *Wrong* and *Right* require *Rewards* and *Pains*.
All Ill foreſeeing, and cou'd all prevent,
Did he not over-rule to *greater good*.
Thoſe who by *founding Laws* won worthy *Fame*,
(*d*) *Zaleucus*, *Solon*, and the *Spartan Sage*,
Might learn of him, and ſit beneath his Feet:
Nay even our own great Legiſlator, firſt
(*e*) Who taught by *written Laws* to fetter *Vice*,
Not *all things knew*, much is there yet to add,
And *ſtronger Sanctions* to *reclaim Mankind*.
Thoſe ſhall our *Prince deliver*, as he thoſe
On *Sinai Mount*, in Smoak and Thunder *hid*,
Attendant Angels ſounding round his *Throne*:
He the *dread Angel* of the *Covenant*,
And head of all the Quire, thro' *Parans Wild*,
Safe piloting the *choſen Nations* home.
Nor *Angels* he, nor *Man* diſdain'd to head,
Tho' *fairer* far than all the Sons of Men,
(*f*) Tho' all the *Septenary rank*, ſurpaſs'd
Of *Fire-wing'd Minds* as *half-ſound Inſects* they.
For he GOD's *only Son*, himſelf a *GOD*,

The

The Unutterable, the firſt, the *boundleſs Might*;
One of the *Undivided Elohim*;
One with the Everlaſting Father he,
And that *Life-giving Spirit* from both proceeds;
Him in the *Buſh*, tho' *burning*, *unconſum'd*,
Him *Moſes*, all the Fathers him ador'd.
Ere *Abraham was*, *IS* he, and ere the World,
In the beginning both of *Times* and *Men*:
He *never was not*, for he ne'er began,
All *Principles* of *Being* he diſclaims,
And only from *Himſelf*, *Himſelf derives*.
Sooner the *Bird* that ſees the *Morning* Sun,
May tow'r to that fair *Fund* of cheerful light,
Than *humane Thought* ſhoot thro' the *boundleſs Orbs*
Of his Duration; ſoon 'tis out of Breath,
And flutt'ring falls to ground thro' *yielding Air*.
And as he *ever was*, he ſtill *ſhall be*,
His *Eſſence* indefectible, and firm,
As his exhauſtleſs *Wiſdom*, *Power* and *Love*.
The *Gods on Earth* like *meaner men* muſt dye,
He only ever *Lives*, and *ever Reigns*.
He reigns a *Peaceful Prince*, whoſe *facile Yoke*
With pleaſures ſhall the willing Nations bear,
No *Tribute* askt, but that of *Praiſe* and *Love*:
(*g*) Nor only he to *Sems* bleſs'd Tents confin'd
As now he is, tho' there he firſt appear,
In humble *Tabernacle* of Mortal Clay
Him the laſt *Gentiles* ſhall their *Saviour* own,
Whilſt thoſe who proud, againſt him murmuring riſe,
He ſhall with *Iron Rod debel* and cruſh,
Like Potters crackling Clay, beneath his Feet;
Till he, great *Lord of Lords*, and *King of Kings*,
Acknowledg'd o're the World triumphant reigns.
O're *Mitzraims Field*, o'er *Tarſhiſh*, and the Iſles
(*h*) From utmoſt *Weſt* to *Ophir*'s golden Shore.
(*i*) Whilſt a *new Face of things* around appears,
Loſt *Juſtice*, and fair *Truth* from Heav'n deſcend,
To theſe *forſaken Fields*, and Peace and Love
And *Joy Divine*, all linkt in *cloſe embrace*.
Theſe ſhall compoſe our Prince's Glorious Train,
Who on his *Fathers Throne* ſhall ever Reign.

Veni cito' Domine Jeſu!

NOTES

NOTES.

(*a*) " From *him* the *Sibyls*, *Virgil* ſtole from them.] That *Virgil* in his *Sicilides Muſæ*, &c. made uſe of ſome of the *Sybils Books*, as Mr. *Dryden* obſerves in the Argument before his Tranſlation, will hardly be deny'd, he himſelf mentioning the *Cumæum Carmen* in that Eclogue. And it ſeems moſt probable that thoſe *Sibyls* (if there were more than one of 'em) had their Prophecies from ſome of the *Divine Writers*, there being many *ſtrokes* in *Virgil*'s Poem which are plainly taken thence, tho' as it ſeems, at *ſecond hand*——which we Obſerve as we paſs by 'em.

(*b*) " Old *Kittim*'s *Realm* their *future Conquerour*.] 'Tis generally agreed by learned Men that by the *Kittim*, or Sons of *Kittim*, ſeveral times mention'd in Sacred Writtings, are meant the *Macedonians*, call'd Μακηται in Ancient Writers, there being alſo the River *Citius* near 'em, tho' the *Grecians* wonderfully alter the *Terminations* in whatever words they receiv'd from the *Hebrews*, as *Joſephus* Obſerves on this very Subject; and as indeed all other Languages ſtill do, as well as they. Nor, we think, is't any Incongruity to introduce the *Macedonians* boaſting of their *Alexander*, who had not a *being* 'till long after, becauſe 'tis done by one who is affir'md to have the Gift of *Prophecy*.

(*c*) " *Tyre* her *Alcides*, *Crete* her ancient *Jove*.] The *Tyrian Hercules* was found even among the *Grecians*, that the reaſon of *Alexander*'s quarrel with the *Tyrians*, was only becauſe they'd not let that Prince ſacrifice to him in their City; and if they were acquainted with the *Tyrian gods*, who lived ſo far from them, much more may the *Jews* be ſuppos'd to do ſo, who were their *near Neighbours*.——Nor was *Crete* very far from 'em, lying very *deep*, almoſt in the *bottom* of the Mediterranean.

(*d*) " The *Spartan Sage*] *Lycurgus*.

(*e*) " Firſt taught by *written Laws* to *fetter Vice*.] So ſays *Joſephus* of *Moſes*, as quoted by Biſhop *Andrews*.

(*f*) " Tho' all the *ſeptenary ranks* ſurpaſs'd.] See the Queſtion of *Archangels*.

(*g*) " Nor

(g) " Nor only he to *Sem's bleſs'd Tents* confin'd.] That Prophecy of *Noah*—*He ſhall dwell in the Tents of Shem*, may as well be apply'd to God, as to *Japhet*, being thought by ſome *learned Men* to refer to Chriſt's coming in the Fleſh.

(h) " From utmoſt *Weſt* to *Ophir's golden ſhore*,] *Kircher* ſays in his *Obeliſks*, that *Ophir* in the *Coptick Language* ſignifies *India*, which with the time of the *Voyage* thither, and other Circumſtances, make it probable that 'twas no other place than the *Golden Cherſoneſe*.

(i) " Whilſt *a new Face of things* around appears.] Here once for all we'll take Notice of ſeveral Paſſages in *Virgil's* Eclogue, which ſeem plainly taken from this and other places of the H. Scriptures——*Jam redit & virgo*——*Jam nova progenies cælo diminitur alto*——*Ille Deum vitam accipiet*——*Paxumq; reget patriis virtutibus orbem*, &c.

That Judicial Aſtrology *may'nt prove Catching, we'll here refute a late Pretender J. G. and we ſhall take the liberty to reduce his Arguments into the beſt Form they can bear.*

J. G. 1 *Arg.* NO *Sceptick denies Superiors influence Inferiors. Stars and Planets are Superiour to all terrene Beings, and muſt therefore influence them?*

Athen. We grant, that a *Being Superior in Power and Nature* can act upon, and influence an *Inferior*, as a Man can do what he will with his Watch. But as for the Paralogiſm which wou'd make *Superiority in Altitude*, or heighth, and *Superior in Nature* and Power, to be the ſame thing, 'tis ſo abſurd, that we need not ſay we deny it; at this rate every Chimney is more noble than a Man, becauſe 'tis higher, and every Bird that flies over ones head, does thereby eſtabliſh its Domion over ſuch a Perſon; which is a Doctrine only fit for *Urania's* humble Servant.

See his Preface.

J. G. 2 *Arg. If the order and diſorder of terrene Bodies be not owing to the Stars, they ſeem to ſtand in need of ſome other Natural Cauſe for their Production?*

Athen. So long as there's Vertue and Vice, Wiſdom and Folly in the World, we ſhall never want a proper Cauſe of all the Orders and Diſorders in it. Beſides, in Page 3. about the middle, you ſay *the Air is the Mediate Cauſe of all things*; and if ſo, not the Stars, as you wou'd here ſuggeſt: If you think to have a refuge in the Term *Mediate*, you are yet in a greater Error; for there was never any of you ſo ſilly as to ſay, the Stars were the immediate Cauſe of any thing, if ſo, they wou'd *neceſſitate, not incline*: And if they are not the Immediate, then they muſt be the Mediate (if any) but that you debarr 'em of too, and give to the Air: So that by your own Doctrine, the Stars have nothing to do with the Orders and Diſorders of the World. But after all, who is your Authority for aſſerting, *That all Philoſophers allow the Air to be the mediate Cauſe of all things?* When there's not one in the whole World that can be guilty of ſuch a ridiculous thought; it wou'd be very hard to put upon you to prove it the only and proper Cauſe of any thing at all. *J. G.*

F. G. 3 *Arg. If the Solum and Cœlum do both agree in the making up Homers Golden Chain, its obvious that the Sympathies and Antipathies of the Planets and Stars above, with Persons and Things below, do certainly produce the true Sorites of Nature that hold together, (by links as it were) all Mundane Beings.*

Athen. If *Homers Golden Chain* made any thing for your Cause, we wou'd give it you, and our Answer to it, but you have wrested *Homer* to your own purpose, and have put the Stars in *Jupiters* place, for it was *Jupiter* himself that held the Golden Chain which reach'd from Heaven to Earth; only denoting thereby his Superintendance, and Regulation of Humane Affairs, and that there nothing fell out on Earth, which was not providentially order'd and regulated, according to the Decrees and Registry of Fate, but not a word of Stars, their influence, or any such thing.

The next Paragraph is built upon the first Argument, where, because the Stars are high and powerful, (the last is to be prov'd) therefore they influence. *&c.* The next mighty Argument is interrogative, as follows.

F. G. 4 *Arg. Why may not there be as well Qualifications of Excellency and Peculiarity, in the seven Planets of the greater World, as in the seven principal parts of Man, the lesser World*, viz. *the Heart, Brain, Liver, Spleen, Gall, Lungs and Kindneys.*

Athen. A why not, proves nothing: We'll grant you Qualifications of Excellency in the Planets, as to their Glory, Height, Motion, *&c.* but as for the peculiarity and use of 'em, we deny it, (Sun and Moon excepted for influence;) if you had taken in the Earth as a Planet, as Mr. *Parker* has done, you had mention'd something of Use and Peculiarity. But pray, Sir, where did you learn your Anatomy, to call those above mention'd the seven principal parts of Mans Body; how came that Number into your Mind? If by principal you mean essentially so, 'tis false, Experience shows 'tis possible to live without the *Spleen*; how have some Persons *Kidneys* been ulcerated whilst living? Others with *Lungs* almost consum'd; *Brain* a great part often taken out. Now suppose some of the Planets par'd away piecemeal, and one of 'em lost in the *indefinite space*, what wou'd become of Astrology then? But let's see how these seven principal parts answer to the Nature of the seven Planets by what follows; at the bottom of *p.* 6. there you say, The *Heat* is assimilated to the *Sun*, the *Spleen* to *Saturn*, the *parts of delight* to *Venus*, the *Brain* to the *Moon*, and the *Understanding to Mercury*; so that by this, we have now nine principal parts, in the Microcosm, Privities, and Understanding added, so that your Question is thus: *Why may not the seven Planets in the greater World, answer the nine principal parts in the lesser?* We answer, Why shou'd they, there being neither Number, Reason, nor Sense in the Question?

F. G. 6. *Arg. There can be no better Reason given for the Motions, Order,* &c. *of the Planets, than that they might thereby influence things below.*

Athen. We'll lend you a better Reason. Their light is for Mans use, their Number, Order, Configurations

figurations, regular Motions, &c. were made for Mans Contemplation, and to put him in Mind of an Intelligent Author of 'em; theſe are the uſes that *David* and St. *Paul* make of 'em.

J. G. 6. Arg. It muſt be the Stars that influence us to love and hate, or evenneſs of Temper, for the Earth, or Atoms can't do it.

Athen. We ſee no reaſon that it ſhou'd be either of 'em, and it muſt be one of 'em, or you argue upon nothing. If your Stars won't furniſh you with a better reaſon, we'll try to oblige you with one. The Paſſions, as *Fear*, *Hope*, *Joy*, *Love*, *Anger*, &c. are innate, and whilſt they are in being, are always ready to be work'd upon, the manner is by means of the Senſes, which preſents us with Objects, or Relations agreeable, diſagreeable, ſurprizing, frightful, joyous, &c. that 'tis this, not the Stars that makes us glad or ſorry, is plain; for take a Perſon whoſe Aſpects are as good or as ill as you pleaſe, ſuppoſe the moſt malevolent for Sorrow, Accidents, &c. and ſuch a Man may at that ſame time be made to rejoyce, if you Conferr upon him an Eſtate, a Preferment, a Pardon, or what he wou'd be moſt pleas'd with. But you'l Urge, they Incline, not Neceſſitate, ſo that their Aſpects may be fruſtrate in many Caſes. Suppoſe it; ſuppoſe alſo there is ſomething of Truth in Aſtrology, ſince it is ſo fallacious as it may be diverted, who can be ſure of what you ſay; or why wou'd ye that People ſhou'd relye upon you in any Caſe whatever? If the Art was real, and the Stars did Neceſſitate, the Caſe wou'd be quite alter'd.——The next Paragraph is full of Interrogations, which we ſhall Anſwer as we go along diſtinguiſhing which is which by the Character of the Letter.

If the Sun has effect upon Bodies, why may not the Spirits of the other Planets? Explain that firſt; in the mean time take another Query to compare with yours, *viz.* Why ſhould not all the Planets incline to Heat and Paſſion as well as *Mars? Why do Vegetables dye, when the Sun has moſt Power to preſerve Life? Anſw.* From the ſame Reaſon that ſome Flyes never live a whole day, and others live half a year: But *Query*, Why do any Men dye under good and promiſing Aſpects? Either the Stars lye, or ſignifie nothing in the mat-

Why does one year differ from another in the ſame time of the year, if the Sun be the only Cauſe of the Changes and Variatious which happen in the Seaſons of the year? We ſay the Sun by its diſtance or nearneſs cauſes Winter and Summer, the two great Changes; as for leſſer Changes, which are only accidental, by reaſon of Winds bringing more or leſs Niter (or Nitrous Air) from the Frigid Zone, or the contrary; or by Exhalations, Innundations, Earthquakes, and a multitude more of ſuch things as may Condenſe or Rarifie, and have other Effects upon the Air, and cauſe a greater or leſſer quantity of Clouds, &c. which may interpoſe and hinder the Sun from having like Effects at all times. But *Query*, Why don't the ſame Aſpects, Conjunctions, Oppoſitions, &c. always produce the ſame Seaſons, Accidents, &c. if they are the proper cauſe of 'em? All theſe Queſtions you ſee are Convertible, and conclude more againſt you than us, for we can Anſwer, and give a known certain Reaſon, which you can't do J. G.

J. G. *p.* 6. Defin. *What is the Brain?* **A Close Compacted Body.** *it is semblable to Jelly or Flegm, whence by means of the Nerves comes Senſation and Motion.*

Athen. Indeed Friend *John*, if Jelly and Brains be ſuch *A cloſe Compact Body*, a thick Skull will be found too cloſe and Compacted for any Mercurial Influence: Now we find indeed that *Philoſophy*, *Anatomy* and *Definitions*, if back'd by Propitious Stars, as yours are, will arrive to an uncommon growth at laſt.

J. G. Def. *What is the heart?* **Only a meer triangular piece of Fleſh, of no excellent attraction to Common Viſion.**

Athen. Acutely defin'd again! only we want to know whether 'tis a *Solid* or a *Plane*, but you've made amends in the following learned Phraſe, **No excellent attraction to common Viſion.** Before this our Talent cou'd reach no higher than to expreſs it thus, *no pleaſant ſight*: But now for the Conſequence and Deſign of theſe Definitions, why

J. G. *The Heart and the Brain* (p. 6.) *are aſſimilated to the Sun and Moon, two of the moſt powerful and influencing Planets, but yet the Fleſh is dull and inactive, as the Scripture teſtifies, 'tis the Spirit that does all and is all.*

Athen. This is fairly Collected, and the ſenſe of the whole Page, now if we conſider the Parallel, and Mr. *G*'s deſign by it, he wou'd (as appears above) ſhow that the ſeven Planets rul'd the *greater World*, and the ſeven principal Parts the *leſſer World*, or *Man*, which ſeven he afterwards unluckily made out Nine; and now purely to give us a touch of his Divinity he deſtroys all he has ſaid, making the Heart and Brain to be *fleſh*, and *profit nothing*; that is, ſo far from influencing the leſſer World, or Man, that they muſt be influenc'd themſelves by the *Spirit*, and conſequently from his own Parallel, the Sun and Moon (and if them, the reſt of the Planets) are dull and languid, can't at all influence or incline a Man to any thing of themſelves, ſtanding in need of ſomething elſe to quicken and influence them: *Aſtrologico* divinely argued! But the Author may be pardon'd, having made his Conſequence perhaps under ſome ill Aſpect.

To *page* 10. he takes all for granted, and upon a blind Preſumption takes all that he has ſaid hitherto to be Cannon, and ſo he proceeds to talk like an Aſtrologer, of *Jupiter* and *Melancholly Mars* and *Choller*, *Venus* and *good Humour*; by and by he falls upon *Baptiſm and Vows*, believing Virtue ſpoils his Trade by falſifying his Schemes, and ſhows that the Stars are like Whores, *p.* 8. Creditable Buſineſſes to truſt to!) and ends with Anſwering ſome Objections, which are all of the ſame Caſt. But ſince he thinks thoſe Objections ſo eaſily reſolv'd, we'll propoſe a few more to him and all other Aſtrologers whatever which if Anſwer'd and ſent us or our Bookſeller, with Name or Names ſubſcrib'd, and Places of Habitation, we'll be ſo juſt and fair as to commit it to the Preſs without any Alterations; but if we receive no Anſwer, the World is hereby deſired to take Notice of it, and be no longer abus'd and impos'd upon, by ſuch as are not able by all the help of the Stars to maintain their own Art, or Anſwer the following Queſtions.

Q. *Suppoſe*

Query 1. *Suppose three Footmen are to run a Race, and being willing to know their Fortune, they come to three different Astrologers all at the same time, and have the same Schemes erected for each*: Query, *Since one must win and two lose, why will the Astrologers tell 'em an impossibility, that they must all win or all lose?*

Query 2. *Why you pretend to tell Matters of great Consequence, as* Life *and* Death, Marry *or not*, Happy *or not*, &c. *and can't keep your selves from contradicting one another in the little Concern of Weather, and that the most knowing of you misses oftner than his, and particularly Mr.* J. G. *that said it wou'd be Snow the* 5th *of this Instant, which was the finest day that has been this Year?*

Quer. 3. *Let a Man from any fix'd standing go towards either East, West, North or South, will you take three Guinea's to two, which will be offer'd as often as you please by some of our Society, that you tell towards which Point he went?*

Quer. 4. *There's now, as we are very Credibly Inform'd, an Astrologer in Town who is frequently Cuckolded, by one of his Friends; can any of you tell by the Rules of Astrology who it is, or who the Person is that thus abuses the poor Astrologer?*

Que. 5. *Why have you not, & when will you Answer those Questions (instead of defending Judicial Astrology) that we put to you before, when we Treated upon this Subject?*

Thus much at present for Astrologers

St. James's,
Jan. 4th,
Gentlemen, 1692.

'I Have all your Volumes by me, 'being no Enemy to the Project, 'and not a little pleas'd at the in-'finite variety of Subjects, the 'different Cases, Passions, Hum-'ours and Inclinations of your 'Querists. The considerable time 'your Papers have been continued 'seems to give me a lively prospect 'of Humanity, (Letters or Spee-'ches being fainter Images of 'Souls;) for there's scarce any 'Station or Condition (perhaps 'multitudes of all) but what have 'drawn their own Portraicture, 'and committed it to your Vo-'lumes: So that whereas former-'ly there seem'd to be a vast dif-'ference (I had almost said an 'Antithesis) betwixt reading *Men* 'and *Books*, there seems now to be 'a friendly Accommodation, and 'we may read both at once, at least 'more effectively than ever.

'I wish I could proceed, and 'say, your Performance was as 'exact, as the Subject is pleasant; 'not but that I and every body 'else will grant, that you have 'advanced many things worthy 'the Design, and your own Pre-'tensions: But there are also ma-'ny things which I'm not so well 'satisfied in, and how to extricate 'my self, or pay you that Justice 'I ought, if I find my self in an 'Error, I know not, unless you 'please to settle a *CORRESPON-'DENCE* with me: the Conve-nience of my retirement, the op-'portunity of a little Library, and 'a thoughtful Constitution, all 'turn Advocates in my behalf;

'and I'm willing to believe, they 'they will not plead in vain, or 'at least fail of an *Answer* in con-'venient haste, which will Oblige

Your unknown humble Servant,
T. B.

SIR,

WE have no Directions here how to send to you, nor do you suggest any dislike of being answer'd thus publickly, so that being put to the choice of Silence, or the Course that we have here taken, we rather embrac'd the last, being unwilling to deprive our selves of the Happiness we expect in a *CORRESPONDENCE* with you, which you seem to desire. We make no Scruple to confess, that our performance has not been so exact as we cou'd desire, that there may be many things which we cou'd wish alter'd; yet as we have not the Vanity to think we cou'd discover every single Error we have committed upon a second Review, so we are confident there are several Truths (and such as we dare defend) which some Persons may censure and condemn as Erroneous. As for such things as you profess your self dissatisfied in, we shall be very willing to receive your Objections, in order to remove that dissatisfaction we have been the Authors of, either by solving your doubts, or retracting the Errors of

Athens.

Q. *I have an Estate that is some part of it legally Tithe-free, concerning which I desire your Judgment, whether I may with a safe Conscience retain it, or ought to restore it to the Church?*

A. This is such a rare *Scruple*, that had we not the Letter it self to produce by us, and the Gentleman who sent it, tho' to us unknown, to witness it, some might take it only for a *made Question*, it being a much more common practice to *gripe* what's possible from the *Church*, without any respect to *Law*, or *Conscience*, than to be concern'd for the unjust *possession* of any thing once dedicated to God; for which reason we have thought fit to look out, and put together several Questions which we found on the File, relating much to the same *Argument*. As for the present Case, we think the pinch will on a fair *Examination* lye here, Whether or no the *Quota pars*, or a precise tenth, allotted for the *Subsistence* of the Clergy, be of Natural Right? And supposing it to be so, whether any *Body* of *men* consisting of them, or their *Representatives*, have power to part with this Right, so as to deprive their *Posterity* of it, without a *valuable Compensation* to the Church in its room? For the first Question, by Mr. *Seldens* leave, who lov'd the *Clergy* just as much as he did *Monarchy*. and wou'd be often making ostentation of his Learning, and poising the poor *Parsons*, as *Whitlock* tells us in his *Memoirs*, we lay by the leave of him, and all his *Learning*, we shall embrace the Affirmative for these Reasons. First, some *Quota pars* seems necessary; for otherwise, if the Clergies maintenance be left *ad libitum*, 'twou'd leave it entirely, either in the Princes or Peoples power to *starve* 'em into *Slavery*, or *Rebellion*, when they have dedicated themselves to the Altar, and no other way of living: And why shou'd their *Bread* be left to the *Caprice* of any Man, any more than that of *Lawyers*, *Tradesmen*, or

any

any other *Body* of men: ——If they are for reducing all to *Apostolical practice*, let the *Laity* begin, and they'd soon find more than a *tenth* of their *Estates* at the disposé of the *Clergy*. Now if any *Quota*, what less than the least part, the *tenth* being the *least natural number*? Some constant *Tribute* is due from Man to God, for his *Blessing* on his *Industry* and *Labour*, and as a *Quit-rent* to the great Lord of the World. Now why not the *Clergy* as *proper persons* to receive and order this, as they were before Christianity——But that they'll say was *Legal*, *Ceremonial* they mean, or else a *Topical Law* for *Judea* only: In answer, First, That some allowance, some part is of *natural Right*, can't be deny'd, and who shou'd fix or determine that more equally than God Almighty? This he has done in the Case of the *Jews*, a Nation whom he chose out for *Examples* to all the World. Nor can we foresee any *valuable Objection* to be made against this, unless Christians are for dealing with *their Clergy* worse than *Jews*, that there were more Priests and *Levites* to maintain among the *Jews*, than proportionably there are of our *Christian Clergy*——In Answer, so far from it, that as the *Jews Land* was much less, for Example, than ours in *England*, containing in all but 30000 Acres of Land inhabited, so were there *Clergy* much fewer, and yet their *Tithes* very near double to ours. Thus when this *Law* and *Distribution* was first made, all the *Males* among the Levites, reckoning even from a *month old*, were but *twenty and two thousand* Numb. 3. 39. And all were of Age, and in Office consequently much less, only *eight thousand and odd*. Numb. 4. 48. But here in *England*, as the *Contempt* of the *Clergy* some years since affirm'd (and why shou'd he not be *believ'd* in this case, when all is *Gospel* that he writes against 'em?) that in the year 70, their number was *thirty thousand*, which as he guess'd, might be advanc'd at least a *third part* from that time, to the writting of his *Book*. Supposing then every Clergyman has but *two Children*, one with another (which is very reasonable, considering they are generally none of the worst *Breeders*) and the number amounts, according to the *Levites* reckoning, to *fixscore thousand*. It may be said, the *Levites* encreas'd more afterwards, which is certain enough, but neither then were they near the Number of our Christian *Clergy*, *Josephus* giving 'em in at 20000, in his Book against *Appion*, not above half as many as ours in *England* ——But further to prove this *Quota* not meerly *Ceremonial*, 'tis plain from Scripture that 'twas *pay'd* before the Law, by *Abraham* to *Melchizedeck*, the Priest of the most high God, and that not of the *Spoils*, as some *pretend*, for he *swears* he'd not *touch* any thing of it, but of *all*——*all* his *possessions*, as *Jacob* afterwards did, as soon as God had *bless'd* him, and *given* him any thing to *give*——Nor does it follow, this was not his *Duty*, because he *vow'd* to *do* it, any more than that he was left at his *Liberty* whether he won'd *serve God* nor no, because he *Vow'd* if he return'd in safety, the *Lord* should be his *God*.

Further, that the *Jews* either receiv'd this Custom from their *Ancestors*, or that 'twas practis'd among the *Heathen* as well as them,

we learn from the old Hiſtories and old Monuments of *Tyre*, where not only the *Souldiers* but the *Merchants* very anciently pay'd *Tythes* of their *Profits*——ſee the ſame thing prov'd at *large*, and we think *unanſwerably*, by Dr. *Comber*, of other *Nations*, where he takes Care of all the *Objections* brought to the contrary——and if we are not miſtaken, ſays enough to ſatisfie any Man whom *Intereſt* has not *blinded*.

The ſecond Queſtion is——— Whether any *Body* of *Men* have power to *part* with this *right*, without a juſt and valuable *Compenſation*? We wou'd not come within the *purlieus* of a *Præmunire*, and therefore don't propoſe the Queſtion t'other way——Whether any have *power* to *take* it; and beſides 'twill be a clear Caſe it ſelf, if God has *reſerv'd* it to himſelf, and *given* it to *them*, and 'tis not even in their own power to *part* with't: Which that it is not, will be *plain*, if it be not in any *Perſon*'s Power to diveſt his *Succeſſor* of a *natural right*——which it cannot be, if what's *natural* be *unalienable*, and if that be not, certainly *nothing* is. Now if any *Compenſation* were given, *where* or *what* is't? A Queſtion we believe the wiſeſt *Lawyer* in the Kingdom can't ſo eaſily Anſwer, as we can *point* at *many Eſtates* made up of nothing elſe but the *Spoils* of the *Altar*, not *Abbots*, but *Parſons Lands*, or at leaſt their *undoubted dues*, that being too *ſweet* a *piece* of *Popery* to be *parted* with at the *Reformation*.

Q. *Whether is moſt for the benefit of the Church and State, the Payment of Tythes in kind or by Compoſition?*

A. We can't ſee how the *State* can be *affected* with it one way or other, unleſs *collaterally* or accidentally, by the diſturbance of its *Peace*, or the *like*——But this we are certain, as far as our *Obſervation* has reach'd, that 'twou'd be vaſtly more for the *Benefit* of the *Church*, Clergy-men took all their *Tythe* in *kind*; not only as to their own particular *gain* and *advantage*, but as to the *Church* in general, ſince they wou'd thereby not only prevent the *abominable Cheats* which are ſo commonly put upon 'em when they *let* it to *others*, but wou'd likewiſe preſerve the *Cuſtom* of *Tithing*, which is now *all* the *right* that's allow'd 'em——— Whereas on the other ſide, there are very few *Compoſitions* of this *Nature* where they have any other *Choice*—but——*take this* or *nothing*.

Q. *Whether a Clerk be'n't guilty of Simony, who accepts a Living on the Terms of a Bond of Reſignation?*

A. It muſt be ſometimes our turn to *ask idle Queſtions*, as well as anſwer 'em——Wee'd therefore at preſent propoſe this to the World———Whether a *Patron* been't *guilty* of *Knavery*, who will let a *Clerk ſtarve* by him, rather than part with a *Living* without ſuch a Bond of *reſignation*, which he *hampers* poor *Genus* and *Species* with, on purpoſe to *lug* in ſome pretty parcel of *Glebe* that lyes convenient——or perhaps to do him the *Favour*, to do him the *Honour*, to beſtow a ſmall piece of his *crackt Kindered* upon him together with his *Benefice*, or may be to reſerve it for a *Dunce* of (perhaps) his *Worſhips own begetting*? Sir *S. D.* tells us *No*, 'tis neither *Simony* nor *Knavery*, and he's of the ſtrongeſt ſide, for he has the *Law* with him in ſeveral *adjudg'd Caſes*. Be it one ort'other, 'tis

'tis like to *continue* and *encreaſe*, and we doubt in time creep through moſt of the *Benefices* in *England* which are in private hands, tho' there are ſome *brave Souls* ſtill left, who ſhow they love *Liberty* themſelves, by ſcorning in ſo baſe a way to *enſlave* thoſe whom perhaps nothing but *Fortune* hinders from being at leaſt their *Equals*. This Cuſtom the Author of *Pluralities*, &c. takes Notice of, and Complains that 'twill in time unavoidably *ruine* the Clergy——as if any doubted it——Alas, they are too *rich* and *ſawcy*——Ten Pound a Year and a *Pudding* is too *high feeding*——when they are a little lower, they come to part with *t'other Parcel of Glebe*, and take leſs than *half* its *worth* for the *Tithe Corn*, which is not *yet made Tithe-free* in his Worſhip's *Manor*.

Q. *I am the Unfortunate Man concerned in the Queſtion lately ſent you by a diſcontented Woman. I acknowledge my ſelf guilty, and heartily repent of my Fornication, reſolving never to do the like again, but how to diſengage my ſelf from her I know not. I love her, have promiſed to marry her, againſt which my Aged Parents are ſo averſe, that they threaten me with their deepeſt Curſes, if ever I marry her; nay (which is worſe) my Father ſays, it will bring his gray hairs to the Grave: Sirs, I humbly beg your Advice in this Caſe, and will follow your Directions, and for ever remain your Obliged humble Servant?*

A. We ſhall give the World a ſhort account of the whole Affair, as we have receiv'd it from *both Parties*, (becauſe it may be of uſe in any parallel Caſe) and then our Anſwer to it. A Youag Man Courts a Young Woman, gains her Affections, promiſes her Marriage, but by reaſon of preſent Circumſtances, Parents knowledge, or other Motives, delays a formal Solemnization; being both haſty and paſſionate, they however ſecure the Eſſential parts of Marriage, *Vows* and *ſleeping together*, (or ſomething equivalent) and continue the practice for three years together, in which time they have one Child; the buſineſs comes to be known, the Parents of the Young Man threaten him with their deepeſt Curſes, if he marries her, and ſays, it will be their Death. And on the other hand, the Young Woman is almoſt diſtracted, and under Temptations of laying violent hands upon her ſelf; and the Young Man alſo loves, and wou'd Marry, but for fear of forfeiting his Fathers Bleſſing, or for other Reaſons, is in ſuſpence, not knowing what to do, and deſires our Advice, as alſo does the Young Woman. This is the full ſtate of the Caſe, as far as we can learn from the *Letters of both Parties*, and our Judgment upon it is this. That the whole Affair ought not to have been ſo carried on, but 'tis as in ſome other Caſes in the Law, *Non fieri debet, ſed factum valet*; *it ought not to have been done, but being done, 'tis of force.* 'Tis a Marriage already, as to the Eſſence, Ends, and Deſign of Marriage, and is only ſinful by accident, and being againſt the juſt Laws of the Nation, which requires publick Solemnization, not only to remove Scandal, and ſatisfie the World; but to come within the Political Ends of Government, and the benefit of the Law in Caſe of Eſtates, &c. Beſides, 'tis a breach

of that Duty we owe to our Parents, in disposing of our Bodies (their Goods) without their Consent, in which Acts the Blessing of Parents cannot be reasonably expected. As to the second part of this Unhappy Affair, where the Father forbids the Son to marry upon penalty of forfeiting his Blessing, &c. We Answer, That the Paternal Power is very Sacred, and we shou'd be very careful in lessening that Prerogative that God and Nature have stampt upon 'em: However, We may safely lay down this Position, That Parents must be obey'd in all reasonable and indifferent things, under the Penalty of forfeiting the Divine Blessing; but where Parents Command things either impossible or sinful, the Child is no farther concern'd than to use what means he can to make 'em sensible of their Error. This present Instance comes under both these Exceptions, *impossibility* and *sin*; 'tis impossible for the young Man to Obey his Father in not Marrying, since 'tis done already, for the Publick Ceremony (tho' that must have its due respect, being enjoyn'd for the weightiest Reasons and Ends of Society) is only a solemn Attestation of Marriage, but not Marriage it self; if it were, it wou'd justifie Polygamies, and a hundred Mischiefs. Next, the Parents Injunction in this Case is also *sinful* in offering such Injustice to the Woman, for what other satisfaction can be made her? Under the Law, if a Man deflour'd a Maid, he was either to marry her, or if the Maid's Father was unwilling, then the Man was to give her a Dowry or Portion; a Provision being the lowest Demand of Justice, where a Woman was left in such a disreputable unhappy Case. So that our Advice is, that either the Man do what he calls *Marry* forthwith, and Cohabit with her secretly, if the Parents are irreconcilable, and if its like to have the Effects in the Question, as *bringing their gray Hairs with Sorrow to the Grave*; but if by Friends Persuasions, or these or better Arguments, they they may be brought to Consent to it, let it be forthwith done Publickly, which is all that We can offer in the Case. We desire to hear what is done further in the Matter.

St. *James's*,
Jan. 16th.
Gentlemen, 1692.

'YOU lay farther Obligations upon me, which I have yet no Opportunity to repay, otherwise than by Acknowledgment: But if you please to choose your Method, and fix the Laws of Dispute. I shall willingly Confine my self to them. And now I think there's no more to do, but that I mention a Subject, which you have lately touch'd upon in the Affirmative, *viz. That Brutes are Rational Beings.* &c. which I design to deny in my next, when I shall also send to your Bookseller such Directions as are proper for a private *Correspondence*. I thought convenience to give you notice, that you might have time beforehand to read upon the Subject. If you please your Answer to this, as before; and for the future we shall have better and more private Opportunities. I am,

Gentlemen, Yours &c.

T. B.

SIR,

SIR,

IN the formal Laws of Diſpute, we ſuppoſe you are not ignorant, only as ſoft Words, and hard Arguments as you pleaſe. We deſire you to Write ſo the firſt time, that there may be no need of Replications, and Rejoynders, and we ſhall obſerve the ſame Rule, otherwiſe there will be but little done. We approve of the Subject, and as in this, ſo in all others, we ſhall appoint ſome one of our Society, whoſe Genius agrees beſt with the Nature of the Subject, to manage the Diſpute.

Athens.

Q. *The Pains in Childbearing being to be attributed to our ſhare of the Curſe on Original Diſobedience, (my Readings not ſhowing me but that the Proportion, Shape and Magnitude of Bodies, Parts, and Births, are now as at firſt, or at leaſt in Compariſon to each other, the ſame) that I may be able to convince an honeſt, tho' ſomewhat Sceptical Husband, who will not heed my Argument of the preſumption of an intended Miracle at each particular labour, (as now call'd.) Pray Gentlemen, the Favour of your Opinions, how Exemption from Pains, &c. ſhou'd have happen'd to our poor ſuffering Sex, had not the unfortunate Tranſgreſſion, and as miſerable Conſequence befell us?*

A. We'll allow you, that either the Magnitude and Shape, or at leaſt the proportion of the Bodies of Women, are the ſame now that *Eve*'s was before ſhe fell; as alſo, that if *Eve* had not ſinn'd, ſhe had brought forth Children without any Pain: And if Women bring forth now with Pain, we think the Miracle does not ſo much conſiſt in every actual Child-birth, as in God, changing what was Natural and Eaſie, into ſuch Extremities, without any alterations of the Organs of the Body. The Method that God Almighty has uſed to beget this Change, we conceive to be a Communication of a more ſenſible, tender, and quick Senſation of the Nerves, and other parts of the Body: And our Opinion is grounded upon this, That the more Servile and Laborious part of that Sex, which expoſe themſelves to Cold and Hardineſs, have generally the Eaſieſt Labours, as thoſe amongſt the Wild *Iriſh*. A Miracle cannot be properly ſaid to be ſo, if repeated every day; for 'tis the rarity of the thing, or elſe an Act that is Supernatural that muſt be call'd by that, which Child-bearing is not; and yet we ſee no reaſon why your Husband ſhould be leſs ſenſible and concern'd at the Extremity of Natural Pains, than if they were a real Miracle.

Q. *A Lady in her tender Years, by the many Inſinuations of a certain Gentleman, was inveigled to give a Note under her hand, that ſhe wou'd never marry any Man but him: Now her better Information of his Fortune, and Humour, tells her, That ſhou'd ſhe marry him, ſhe muſt for ever render her Life unhappy. And the Gent. refuſes to releaſe her Promiſe, or deliver up her Note, yet ſometimes declares, That he'll never have her, or any thing to do with her; at other times ſays, he will have her: So that upon the whole I deſire to know, Whether his frequent Declarations that he'll never have her, or any thing to do with her,*

ber, does not releaſe her Promiſe, ſo that ſhe may condeſcend to the Conjugal Requeſt of another, which ſhe's willing to do, can you but remove her Doubt?

A. If you think you cou'd live better with him than in a Single State, offer him Marriage before Witneſs, which if he declines, you are free from him, and may do what you pleaſe, for all ſuch Obligations are mutual, and 'tis always underſtood (tho' it were not expreſt) that both ſides are bound or free; for there's no one can marry another againſt their Wills. We know of no other Method to be us'd, but this, Venture or a ſingle Life, which you're at liberty to chooſe, as you think either more eligible.

Q. This laſt Execution-day, after Prayers ſaid, and Pſalm ſung, one of the Condemned Perſons hanged himſelf, by lifting up his Leggs, ſo that ſeemingly he was dead before the Cart was drove away: Pray your Opinion, (tho' he was inevitably to dye, yet this Act being voluntary, and not the Act of the Law) if he is not guilty of Self-murder?

A. 'Twas judg'd by ſeveral Perſons there, that 'twas the Fear and Apprehenſion of Death, that overcame his Spirits, and made him faint away, and not any voluntary Act of his own.

Q. I being juſtly informed that there is Nine Gentlemen that have an Employment of 800 l. per. An. *each, moſt in* London, *know that Seven of the ſaid Nine do daily promote the* French *King's Intereſt, by putting into Employment and Protecting ſuch as drink King* Jame's *Health, and act againſt the Government, what ought to be done in ſuch a Caſe?*

A. You or your Informer are Oblig'd as you will Anſwer it to God Almighty or the Publick Good, to give Notice of it to the Magiſtrate, for the prevention of ſuch ill conſequences as may be too reaſonably fear'd from the influence of ſuch Perſons.

Q. Your Opinion in this Caſe is deſired——A Perſon marrying a Wife in the Month of February, 84. *and lived with him 'till* May 89. *in very good order, and of a ſuddain left him, without any provocation, and hath been abſent ever ſince; he deſires, being much troubled in mind about it, how he may anſwer for her, to know what is become of her, he being willing to diſcharge his Duty to her before God and Man: I pray your Advice in this matter as ſoon as poſſible?*

A. Put her in the *Gazette*, and Promiſe ſhe ſhall be well treated if ſhe will return to you; and if it has the Effect, be ſure you be as good as your word.

Q. A. and B. both in one Concern mutually agree, that whatever was gained by either, ſhould be equally divided; it happened that B. meets with a conſiderable Advantage, but refuſes to give A. the ſhare that was due to him, pretending it was wholly owing to his Care; they ſtill continue to act in the ſame Stations, and A. has an opportunity to repay himſelf, and B. not know it: The Queſtion is, Whether he may lawfully in any part pay himſelf, without the others knowledge?

A. Since ye have both agreed to divide what was got by either, you are Oblig'd to your Agreement, altho' he has been unjuſt to you; but either there are ſuch Articles drawn up betwixt you, or not, if there be, you have relief by 'em; if there be not, you have acted imprudently, to enter

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Partnership without them: A Good Man won't refuse to be bound to do a thing which he purposes, and an ill Man ought to be bound for his Partner's security.

Q. *A Man marries a Wife, whose Father under Hand and Seal before Witness promises to give a considerable Fortune to his Daughter, but after Marriage refuses to be as good as his word; the Father and Son are Obliged for some time to continue in Joint-business, and the Father leaves the Management to the Son: Now the Question is, Whether the Son may not upon the passing the Accounts help himself to some part of what is his just due (tho' not near a fourth part) when he has no other way to get any part that is owing, and this way he may have some relief, if he gives the Father no Notice?*

A. You shou'd not act underhand in this Case: Your Father's Promise under Hand and Seal, before Witnesses, is as good Security for the Portion as you need, so that there's no need of indirect means in the Case, tho' if there were no other remedy, they ought not to be embraced.

Q. *I have but one Son, and he is an extraordinary lewd liver, now is it lawful for me to disinherit this said Son from my Estate, which lyes in my power to do, and give it to one of my Relations, if he do not mend his Life?*

A. It wou'd be a very hard thing to give away the Estate out of the Family, since his Children, if he marries, may be better; and it wou'd be severe to disinherit them for his sake; tho' on the other hand, 'tis not only lawful to disinherit such a Person, but sinful to leave him an Estate to maintain his Lusts and Follies: Now ('tis our private Opinion, and you may act as you please) there might be yet a better Expedient found out, *viz.* To leave him a Competent Maintenance for his Life, but to settle the Estate out of his disposal for his Children, if he has any; if not, to what other Intents and Purpoles you think fitting.

Q. *What's Something? What's Nothing? What's Matter? What's Form? What's Motion? What's Privation? What's Pleasure? What's Pain?*

A. Something's any thing. Nothing is *no-thing. Matter* and *Form* is every thing. *Privation is nothing, Motion* is a kind of a *Some-whatkin* (to borrow one of *Fairfax*'s words) between *something* and *nothing. Pleasure* and *Pain* are a couple of *Je ne scay quoi's*, or *Whatch callums*, that every body feels, and no body knows what to make of, and there's a *short answer* to a *hasty Question*. But because we doubt 'twill hardly satisfie either the Querist, or other Readers, we must dissect this monstrous Query, which has so many young ones in the *Belly* on't, and see what we can make of 'em all, distinct from one another.

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ber, does not releaſe her Promiſe, ſo that ſhe may condeſcend to the Conjugal Requeſt of another, which ſhe's willing to do, can you but remove her Doubt?

A. If you think you cou'd live better with him than in a Single State, offer him Marriage before Witneſs, which if he declines, you are free from him, and may do what you pleaſe, for all ſuch Obligations are mutual, and 'tis always underſtood (tho' it were not expreſt) that both ſides are bound or free; for there's no one can marry another againſt their Wills. We know of no other Method to be us'd, but this, Venture or a ſingle Life, which you're at liberty to chooſe, as you think either more eligible.

Q. *This laſt Execution-day, after Prayers ſaid, and Pſalm ſung, one of the Condemned Perſons hanged himſelf, by lifting up his Leggs, ſo that ſeemingly he was dead before the Cart was drove away: Pray your Opinion, (tho' he was inevitably to dye, yet this Act being voluntary, and not the Act of the Law) if he is not guilty of Self-murder?*

A. 'Twas judg'd by ſeveral Perſons there, that 'twas the Fear and Apprehenſion of Death, that overcame his Spirits, and made him faint away, and not any voluntary Act of his own.

Q. *I being juſtly informed that there is Nine Gentlemen that have an Employment of* 800 l. per. An. *each, moſt in* London, *know that Seven of the ſaid Nine do daily promote the* French *King's Intereſt, by putting into Employment and Protecting ſuch as drink King* Jame's *Health, and act againſt the Government, what ought to be done in ſuch a Caſe?*

A. You or your Informer are Oblig'd as you will Anſwer it to God Almighty or the Publick Good, to give Notice of it to the Magiſtrate, for the prevention of ſuch ill conſequences as may be too reaſonably fear'd from the influence of ſuch Perſons.

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Pgnancy, absolute *Impossibility*, or Contradiction, as a Round-square, Transubstantiation, &c. But we shou'd think there's yet a more *tiny Nothing* than even this; this kind of *Nothing* terminates the Thoughts, is conceiv'd as a real Object, and may have propositions form'd concerning it, tho' those, we confess, all grounded upon mistake, or Fancy, but so is also any fictitious being a *Chimæra*, *Hircocevæ*, &c. things as really contradictious, and destructive of their *own Beings*, as a *Round Square*. But we may yet split the Hair much finer, and try to *conceive a Nothing not conceiv'd*, no *Proposition* or *Enunciation* found concerning it, but lurking in the dark Womb of a *Potential Impossibility* (forgive the seeming Contradiction:) Now such a *Nothing* as this, before 'tis conceiv'd in the Mind at least, if not after, seems to have less of Being, or to be a *purer Nothing* than any other Species which have bin assign'd by Philosophers. But enough of *Nothing*, which is such a No-Subject, that we hope the Querist will take the Advice of the Old Song upon *Nothing*, and won't be angry, tho' we *make nothing on't*?

Q. What's Matter? *what's Form?*

A. They are *every thing*, we mean all visible things are made up of 'em: But we must try if we can come a little nearer, or else this won't much edifie. *Matter*, we think, may be thus describ'd: 'Tis a *Being* extended, weighty, and passive, *susceptible* of all *Qualities*, out of which all Bodies are made, and into which they may be again resolv'd. 'Tis an extended *Being*, which *Extention* differences it from *Spirit*, and may seem to be its very Essence. This *Extention*, or *Bulk*, is no more than having proper quantitative parts, or parts differing in *site*, and *place*, and *number*, so as they can't flow all together into a Point, or so much as two single Atoms exist in the place of one; quite contrary to our Notion of *Spirit*, which takes up no more room than *Thought*, its genuine Issue; and Atom being so call'd, as *Gassendus* thinks, rather from its *Impenetrability* than *Indivisibility*. Secondly, 'Tis *weighty*, Weight or Gravity is generally assign'd as a Property of Matter, as being always either in motion, or an endeavour for motion, and this twofold, by the *Epicureans*, either in a strait Line, or by Reflection, one of a single *Atom*, the other, *when this meets that, and justle in the dark*. We confess our Notion is quite contrary to theirs in the present Case, this very weight, or Gravity of matter being in our Judgment an absolute Bar against any motion, till mov'd by some *Exterior Being*; nor can we conceive how any *Atom*, or larger part of matter, shou'd possibly move, or have so much as any *Gravitation* or *tendency* any further than its own proper Center; nor how they shou'd fly out, or ramble about towards one another, or produce any such Jumble, or motion of *Deflexion*, any more than how a Stone in our World shou'd take a Fegary, and fly up to the Moon. However, this very Notion of theirs secures and proves our next assign'd *Property* of *Matter*, that 'tis in it self purely passive, as it must be, if thus weighty, and capable of having new motion impress'd by any External Object, as they themselves describe it; and if so, it can no more think, which is proper *Action*,

on, no not, tho' motion and a *determinate motion* be added to't, than a Flint and Steel by being knockt one againſt t'other, can produce *Definitions* and *Syllogiſms*, as a very Ingenious Perſon expreſſes it.

Again, *Matter*, firſt *pure matter*, as we may conceive it, tho' no where actually find it, is ſuſceptible of all *Qualities*, and conſequently it ſelf endu'd with none, unleſs ſuch as are at leaſt conſequentive of its Eſſence (as Figure, weight, and perhaps Aſperity, or Levity, &c.) but for the others, as *Colours Taſte*, &c. *Gaſſendus* uſes one invincible Argument, that his *Atoms* can have none of 'em, becauſe if they had, for Inſtance, *Colours*, they cou'd never change them, but muſt always appear the ſame; whereas we ſee even the ſame *matter*, admits *different Colours*, only by a different poſition of parts: To which may be added, another Notion embrac'd generally by the *Corpuſcularians* (Mr. *Hobbs* in his *Tripos*, and others) that theſe Qualities are properly in us, in the *Percipient* rather than the *Object*, for example, Whiteneſs in the *Eye*, rather than the *Paper*; the particular modification or Configuration of Matter producing ſuch or ſuch Idea's in the *Mind* ſay ſome, in the *Body* others, which however *firſt matter* never had, nor are they contain'd in our Notion of it.

After this, there will be no great difficulty in the latter part of our Deſcription; for if Matter be the *laſt Subject* of all Accidents, ſuſceptible of all *Qualities*, and properly prepoſſeſſed with none (beſides one or two that ſeem to be of its Eſſence;) if this holds, there will be little doubt but that all *Bodies* muſt be compos'd out of it, and conſequently reſolvable into it.

Now for *Form*, the *Old Folks*, drily defin'd it, That by which a *Thing* is what it is.——The old whimſey of *ſubſtantial Forms*, which as repreſented, we can hardly think ſo Wiſe a Man as *Ariſtotle* ever held, being now quite laughed out of Door, unleſs in the caſe of a *humane Soul*; theſe we ſay being laid aſide, and a many of their Unintelligible *Qualities*, 'tis now generally held that the particular modification of Matter, or at leaſt in ſome Inſtances, with the addition of *motion*, gives the Eſſence or Form to *material Beings*, making 'em either this or that, according to the ſtamp or mold that's given 'em.

Q. *What's Motion?*

A. We ſay 'tis a kind of a diminutive ſomewhat, between *ſomething* and *nothing*, by which we mean, 'tis akin to *Time*, and thoſe other *Beings*, if there be any other ſuch, which are always in a *Flux*, and therefore conſidering *whole time*, or *perfect motion*, they ſeem no other than *Beings* of *Reaſon*, becauſe what they are, they may be thought to owe to our *Conception*, never *exiſting* all *actually together*. If any ask further how we would deſcribe *Motion*, ſo as to be *underſtood*, we can only tell 'em what our own *Notion* of it is, without impoſing it upon others——We wou'd therefore call it—— 'The *Succeſſive reſpect of Body to Body*, which ſeems to us a pretty clear deſcription of proper *Motion*.

Q. *What's Privation?*

A. We call it *Nothing*——We wou'd be underſtood *nothing poſitive*, ſince any ſuch is expreſly *excluded* by its very Name, whe-

ther we take *Privation* for a meer *abſence* of *Form* before ever *introduc'd*, or for a *ceaſing* or *unravelling* of that *Form* where it once has been——as *Darkneſs* in the *Air*, or *Blindneſs* in a *Man*, tho' the truth is, ſuch a *Blindneſs* ſeems more than *nothing*; there is ſomething *actual* and *real* that's the Cauſe on't, as perhaps the *Gutta Serena*, or ſome other Accident, but yet ſtill the very *formality* of the *Blindneſs* is ſomething *wanting*, a meer *Privation*, or *Negation*.

Q. *What's Pleaſure? What's Pain?*

A. We Anſwer to both, that 'tis not eaſie to *deſcribe* 'em, tho' ſo eaſie to know 'em——and perhaps generally ſpeaking, the more *ſenſible* and *obvious* any thing is, the more a Man may be to ſeek for a clear *Philoſophical* Notion of it; *Science* being many removes from ſingular and ſenſible Objects, tho' grounded upon them. Beſides, what's *one* man's *pleaſure* is, another's *pain*, or according to the Proverb, *Meat*, *Poiſon*, and ſo of the other Senſes——And agen, Pleaſure is certainly in ſome Caſes, nothing but *Privation* of *Pain* (as *Eaſe* after a *violent Fit* of the *Stone* or *Tooth-ach*) and the very formality of *Pain* is generally made ſomething *Privative* or *Negative*, namely the abſence of what's *good* or *pleaſant*. For a general Deſcription of 'em both, which may reach all the Species, and include both *Body* and *Mind*, we think this following may do— *Pleaſure* is a *perception* of what's *agreeable* to our *Natures*——and *Pain*, juſt the contrary, of what's *diſagreeable* or *inconvenient*—If any ſay, this is no more than *Pleaſur's pleaſure*, and *Pain* is *pain*, we would be oblig'd to them for a more *clear* and *general* Notion of both thoſe *Affections*, than we have here given.

Q. *What's the Reaſon that* Xp̃o *ſtands for* Chriſto *in Lawyers writing?*

A. 'Tis not only in *Lawyers writing*, but in all ancient Manuſcripts, thoſe we mean in the time of Monkery——whence that manner of abbreviation has been delivered down even to the *preſent Ages*, and uſed in many Inſcriptions, one of which may be ſeen round the *Sounding-board* of the *Pulpit* in the Church of *Alhallows Barking*, near the *Tower*. The reaſon and riſe of it is not hard to find, being no other than the *blundering* Ignorance of old *Monkiſh Tranſcribers*, who finding χϱ͞o and χ͞u often written for χϱιϛὸς and χϱιϛ͞ũ, miſtook the χ and the ρ for our *X* and *p*, as they have done in ſeveral other words that we we cou'd inſtance, and which may have been obſerved by any who have had but the leaſt Converſe in Manuſcripts: To give one for all St. *Jerom* in his Prologue to the Book of *Job* makes uſe of the word ——ἐχιμαπμένως——this was *Greek* with a *vengeance* to the poor old Monks that had occaſion to tranſcribe it, which they have murder'd moſt unmercifully in moſt of the old Copies, ſome writing it one way, ſome another, tho' almoſt all miſtaking the χ for an *X*, and ſo writing it.

Q. *Gentlemen, I humbly beg your Advice in this: About three years ago I was privately married to a young Man without my Friends Conſent or Knowledge, he promiſed he would not Bed with me 'till he had performed a Journey which he was to take, neither did he; and he ſoon went his Journey, and did not return till a year ago: During his abſence I was importun'd*

portun'd and married to another Man, and had a Child by him before the other came back; we are all three in trouble of mind about it, now I desire to be satisfied about it by you, what I must do in this, whether I may be free with the Man that I last married? or whether I must abstain from his Bed? or which of these Men is my real Husband, seeing the first never Bedded with me? I beg your Advice in your next Oracle, because I must leave the City in a few days, and you will Oblige a discontented Woman.

A. By the Law of God the first is your Husband, by the Law of the Land the last; by the same Law that you belong to the first, he may disengage himself from you, or may retain you, but by the Law of the Land he can't do the last. The best Method that we know of, is, that you beg Pardon both of God and him. As for his Case, we believe he has no reason to trouble himself about it, since he is not only at liberty to marry whom and when he pleases, but to thank God that he has escaped such a Partner; for if she durst break those Sacred Bands, which to keep inviolable she had so solemnly call'd God to Witness, 'tis to be doubted no happy Life cou'd have been led with her, for so much Folly or Impiety was no promising Omen; tho' after all, if the matter was not of too weighty a Concern, we should hardly forbear telling the Voyager he was serv'd well enough, to Marry, and let another step to Bed to his Mistress before him.

Q. *A Friend of mine, who is a Captain in —— Regiment, and at present Quartered in* K————y, *acquainted me about a fortnight ago, that a certain Person affronted him in a very high degree at a drinking Entertainment for which he design'd instantly to demand Satisfaction; I urg'd to him all the Arguments I could think of to dissuade him from it; I convinc'd him from Natural Reason, from Scripture, the Laws of the Land, both Civil and Military, that it was unpardonable, I show'd him an express Article against Duelling, in the Orders published by their Majesties: In short, I brought my Argument so home, that (being a Person of Sense and Learning) he ingenuously confest he could not defend it, yet said it was the Custom in the Camp, and he should be laught at if he did not endeavour to get his Blood who had abused him; nay, he represented to his Superior Officers as a Coward, and so lose his Commission —— that there was never an Officer in the Army who would put up such an Affront —— but 'twas true, all Men of the Gown (like my self) condemned it, but that there would be no living in the Camp for any Man who should thus sneakingly receive an Affront, and not fight the Person who gave it. However Gent. he is resolved to delay his Revenge till he hears from you; and if you can tell him any way to avoid Ignominy, and secure his present Post and Reputation in the Army without fighting, he has promis'd me faithfully, (and I hope he will be as good as his word) he will not resent it: Your Answer is desired with speed, my Friend pretending his Honour will suffer in the mean time?*

A. You made choice of the best Topicks to ground your Argument upon; and if they were conclusive against the Captains mistaken Notions of Honour, they would be no less against his Superior Officers under the same Circumstances. The Question is not properly

properly, how he shou'd avoid Disgrace by *not fighting*, but rather how he shou'd avoid the Disgrace *of fighting*, which is only honourable (in private Cases) when the Law of Self-preservation becomes a Warrant: We should be always ready to do great Actions, and that wou'd show we were capable of less. If the Captain upon all Occasions shows himself willing and ready to serve Their Majesties, in any Expedition his Superior Officers shall Command him, he can't want the real Character of a Wise and Brave Man, and will deserve better at Their Majesties hands, than by killing one of their Subjects for a Trifle, or dying himself a Sacrifice to Passion, and the prejudice of Custom.

Q. I am a Chaplain in a certain Family, which is not so Regular and Religious as I could with it. I am forc'd to see Misses, Drinking, Gaming, &c. and dare not open my Mouth against them, supposing from the little notice that is taken of me in matters of Religion, and Sober Conversation, and the great distance my Patron keeps, that if I should pretend to blame any thing of that Nature, it would occasion nothing but the turning me out of the Family. In the mean time, unless I do speak, and modestly remonstrate, I think I do not what becomes a Minister of Religion, and am afraid may another day be justly condemn'd as Partaker in other Mens Sins. *Therefore, Gent, my humble Request is to know of you, what I ought to do, neither to betray the Cause of Religion, nor give Offence. I would gladly be satisfied what is the Duty of a Chaplain in this, or other Cases, and how far he is obliged to take Care of the Morals of the Family he lives in. Your Answer may be of use to a great many beside my self, and 'tis another Grief, that my Case is far from being singular: I cannot believe that to say Grace, and read Prayers (now and then when my Patron is at leisure) is all the Duty of a Chaplain, yet I find we all think we have done enough, when we have done that?*

A. The Pulpit is a priviledg'd place, where as Custom has given you Authority to speak; so you may with that Prudence moderate your Discourse, as either to accomplish a Reformation, or at least acquit your self and discharge your own Duty. *Righteousness, Temperance*, and the *Judgment* to come, if reason'd upon as they were almost seventeen Ages since, may find a second *Felix*. The Pulpit (as we said before) is the most (sometimes the only) proper place to convince Strangers of their Faults, but private Retirements are convenient for Friends and Familiars. These are Rules of Latitude, but all the World is reducible to one of them, and the practice is indispensible.

Q. *Whence arose the Custom of allowing the Benefit of the Clergy to some Offenders, if it was to transcribe Manuscripts (as some say) before the Art of Printing was known, why is it still continued, since that Reason is long ago ceased?*

A. In the Extream times of Popish Ignorance, when Monks themselves could scarce understand, or read Latin, and the Common People were wholly ignorant of it, the Monks had that priviledge of reading their Neck-verse, whatever Villanies they commited, whilst the illiterate Vulgar dy'd for it; and thence came the *Benefit of the Clergy*:

But

But why 'tis yet continued, we know not, unless those Statutes were never Repeal'd since the Monks flourished in this Kingdom. Possibly the first Custom in this Nation came from the old *Romans*, who sometimes pardon'd Criminals upon the repeating of

Tu potis es nigrum, vitro prefigere Theta.

Q. *What is your Opinion of the Star that appeared at our Saviours Birth, and went before the Wise men; its Nature Magnitude, Height, and Duration?*

A. 'Tis very probable, that 'twas a sort of a Comet apparently like a Common Star, because it was so low as to seem to stand over the place where our Saviour was Born; for if it had been but as high as the Moon, it would have appeared yet further off, when the Wise men came to *Bethlehem*: For the rest, we find no credible Author amongst the Ancients that makes any mention of it.

Q. *No one that ever I met with, suppos'd the* French *to be* Aborigines, *I desire to know what People they first came of?*

A. The best Account we can meet with, is in *Ant. Matheus de Nobilitate*, Cap. 27. where he says expressly, that the *French* are *Germans*, which he endeavours to prove by many *Teutonick* Words which for a long time were preserved amongst them. *Chilperic.* for Example, comes from **Hilp-rica** or **Helf-reich**, *Rich in Help.* They often gave a *Latin* termination for these barbarous Words, and there are divers Examples to be seen in the Capitularies of *Dagobert*, *Carloman*, *Charles* the *Great*, and *Charles* the *Bald*. Where we meet with **Morgan geba**, *Morgen-gifi*, a Present that was given upon meeting in the Morning, *Kuppella canum*, a couple of Dogs *Wantos Muffloz* **Wanten Moffels**. Gloves, Sleeves. *Cloca.* **Klocke** a Bell. *Heribergum, Heribergare* **Herberg. herbergen.** *to harbour or lodge.* But as the *Latin* Tongue was most prevalent amongst the *Gauls*, the *Franks* insensibly forgot their own. From this Mixture there arose a pleasant Jargon, of which he gives us a Specimen: *Charles* the *Bald*, and *Lewis* King of the *Germans*, had concluded an Alliance at *Strasbourg*: *Charles* Swore in the *German*, and *Lewis* in the *Roman* Tongue. The Oath of *Lewis* run thus,

Pro Deo Amur, & pro Christian poblo & Nostro commun Salvament dist di in auant, in quant Deus Savir & podir me dunat, Si Salvarai so cist meon fradre Karlo & in adjuha, & in cadhuna cosa, Si con om per dreit Son fradre Salvar dist, in o quid il mi Altre si fazet. Et ab Lud per nul plaid nunquam prindrai qui meon Vol Cist meon Fradre Karlo in damno sit.

Which Oath runs thus in *English.*

For the love of God, and for the Christian People and our common Defence, which ought to be from henceforth as much as God shall give, me to know, and to be able, I shall defend this my Brother

ther Charles *both by Succours, and in all things, as by Right unes Brother ought to be defended, in what another ſhall do to him, and I* Lewis *ſhall never undertake any Affair which by my Will ſhall be a Damage to this my Brother* Charles.

Almoſt all the Words of this old Languuge are fetched from the *Latin*, but the form of the Phraſe, and the Declenſion of them, is meerly *German*.

This cauſed once a very pleaſant Equivocation. *A poor* Gaul *who counterfeited lameneſs, having Addreſſed himſelf to the Covent of S.* Gal. *the Abbot commanded he ſhould be Bathed firſt, and then Cloathed. This Beggar entring the Bath, began to cry,* Calt eſt, Calt eſt, *it is Hot, it is Hot: But then* Calt *ſignifies in the* German *Tongue Cold. The* German Sacriſtan *replyed, I will make it hotter, and poured a whole Copper full of Water upon the poor* Gaul, *who began to cry out louder,* Eye mi Calt eſt, Calt eſt! *How, what ſtil Cold, ſaith the* Sacriſtan? *I will heat it enough; and taking a Pot of boiling Water, poured it into the Bath; at which the poor Beggar being beſide himſelf, and quite forgetting that he was to Counterfeit the Lame Man, riſes up, and leaps briskly out of the Bath.*

Q. *In our late Civil War, a Trooper was ſurprized by two Troopers of the adverſe Party, but had juſt time enough to fly from them on foot; in his flight he met a young Woman whom he knew, and told her his danger; a little after the two Purſuers met her, asking her which way the Fugitive went, whereby concerning his Life; ſhe (with a good Preſence of Mind) directed them the contrary way, which they took, and thereby in probability ſaved his Life*—— Query, *Whether the ſeeming Lye of the Woman was Criminal, and a ſin before God?*

A. Had the young Woman told the truth, ſhe had been acceſſary to Murder; but ſhe could not properly have been ſaid to tell a Lye, for a Lye is that *which is ſpoke with an Intention to deceive*: Now to be deceived, does ſuppoſe that the Perſon deceived is thereby neceſſitated to be diſappointed of ſome Truth: But that every Wickedneſs and Sin is a Lye, is plain; becauſe 'tis contradictory to *Truth*, we mean, *God himſelf*, and therefore the Scriptures ſpeak *of all Men being Lyars*, that is *ſinful*. But in this ſenſe, which is the moſt proper, ſhe did not deceive the *Troopers*, but endeavour'd the contrary, by inducing them to abſtain from Murder, that is from a *Lye*, as we ſaid above; and 'tis no matter what Words ſhe uſed to effect ſuch a good End. But after all, ſhould we have ſuppos'd her to have told a Lye in the ſenſe uſually taken, it won't yet follow that ſhe was guilty of Sin, ſince ſhe was neceſſitated to be acceſſary to Murder or to do it, and of two Evils if we chooſe the leaſt, it is no longer an evil comparatively to the other, tho' it might compar'd with ſomething elſe, ſo that every way we think her innocent and commendable.

Queſt.

Q. *Whether Trading for Negro's, i. e. Carrying them out of their own Country into perpetual Slavery, be in it self unlawful, and especially contrary to the great Law of Christianity?*

A. Sir, After a mature & serious Consideration of the Question propos'd, I am for the Affirmative, and cannot see how such a Trade (tho' much us'd by Christians) can be any way Justify'd, and fairly reconciled to the Christian-Law; And here first let me propose my Reasons, and then Answer such weak Pleas as use to be made for it.

1. I take it to be contrary to the great Law of Nature of doing unto all men as we would they should do unto us, and which, as our Saviour tells us, (*Mat.* 7. 22.) is the Sum of the Law and the Prophets: For let us put the Case to our selves, and consider what it would be for a Man to be stoln away from his Native Country and hurry'd into perpetual Bondage: Or to have a Child snatch'd from his Embraces and so used, and then see if this Trade and Practise can be any way reconciled to this Rule: And surely they that have the Gospel, and yet sin against the very Laws of Nature, shall have a Severer Punishment at the Day of Judgment; Than those Poor silly Wretches that have only that dim sight to guide e'm, and perhaps those Poor Wretches in Chaines when Death shall make them free, may rise up in Judgment and condemn those more Cruel and unnatural Men that so unjustly deprive them of that Liberty which God and Nature had given them.

2. 'Tis plainly contrary to the Word of God, and forbidden both in the Old Testament and in the New; See *Exod.* 21. 16. *He that stealeth a Man and selleth him, or he be found in his Hands, he shall be surely put to Death*, the Prohibition is general; He that stealeth any Man whatsoever, without Distinction, whether one of their Brothers or a Stranger, a meer *Heathen* or a *Pagan*: He shall be surely put to Death, the Punishment is Capital, and good Reason for it. For if he that shedeth Man's Blood, by Man shall his Blood be shed; Surely, Liberty is as dear as Life it self, yea, he that intends to sell a Man into some kind of Bondage would do him a greater Kindness to free him from a miserable Life: And I am well assured, this is the Case of some of those Poor Wretches with a Witness:— Again in the New Testament St. *Paul* 1 *Tim.* 1. 10. Joynes the *Man-stealer*, with the most Horid and Unnatural Sinners, Murderers of Father, and Murderers of Mother, and defilers of themselves with Mankind.

3. It's Practice is a disgrace to Christianity, and makes the Name of Christ to be blasphem'd amongst the Gentiles, and (in all likelyhood) hinders the Propagation of the Christian Faith in the World. For I am verily perswaded, that if a fair and honest Trade and Commerce had been carry'd on amongst them, and no Violence had been done to their Persons; Christianity might have gotten as great footing by this time amongst them, as it has amongst the Poor *Infidels* of *New England*: Or at least they might have been in a great forwardness to receive that Holy Doctrine, which now they hate and abominate for the sake of this Practice of Christians amongst

them——And Wo be to that Person, that shall by any means hinder that blessed design for which Christ came from Heaven, and both himself his Apostles, and many primitive Christians spent their dearest Blood to promote, *viz.* to have the Mind and Will of God known unto the World.

But perhaps some may make light of this, and persuade themselves, they have sufficient Pleas to vindicate the Practice; I know, indeed many times, when a Man's Interest lyes in the Ballance, a very weak Plea, and light Excuse will pass for a weighty Reason; but for my part (who am a person indifferent, & altogether unconcern'd that way) I could never yet receive any Answer or Excuse that could raise in me the least doubt of the Unlawfulness of it——That which I have heard pleaded for it, is to this Effect, *viz.*

1. Plea. *We deny the Charge, we do not steal them, but make a lawful purchase of them?*

A. Purchase them (for Toyes and Baubles) perhaps you may, but lawfully I am sure you cannot; For they which sell them do steal them, or take them away by Violence, and you know the Proverb the Healer is as bad as the Stealer. We are they that call our selves Christians, that encourage them in such Evil practices, our Law (in many Cases) looks upon the Accessory as bad as the Thief; I am sure the Law of God does, *Pro.* 29. 24. *whoso is partner with a Thief, hateth his own Soul.* And the holy Psalmist charges it as a great Crime, when we see a Thief to consent with him, *Psal.* 50. 18. The Learned and Pious Bp. *Hall.* in his Decade of Cases of Conscience D. cad. 1*st.* Case 10, Page 66. *Resolves* this Case, that to buy those Goods which we know, or have Just Cause to suspect, are stoln or plundered, is no better than to make our selves Accessary to the Theft; If you do it with an intention to possess them as your own, (i. e. not return them to the right Owner) for what do you else but *ex post facto*, partake with that Thief which stole them, and Encourage him in his leud Practices; since according to the Old Word, If there were no Receivers there would be no Thieves, &c.

2. Plea. *But most of them are taken Prisoner of War by one Petty-Prince from* another, *and sold by the Conqueror?*

A. But who are commonly the Cause of this War, or what they commonly fight about, but to gain the Booty of the Field, Slaves to be sold?——And I am credibly inform'd, 'tis usual for the Traders in this unlawful Commodity, to send Presents to some Petty-Prince among them, to make War with his neighbouring Prince to take such Prisoners and furnish their Cargo, and who then must answer for all this Blood and Injustice?

3. Plea. *Those Men are more Heathens than Pagans?*

A. Pray what then? What have we to do with them? Have they not a common right to those Temporal Blessings which an indulgent Creator has given them as well as we? Is Dominion founded in Grace? May a Man that is pleased to call himself a Christian under

der that Notion, wrong or moleſt ſuch as had not the happineſs to be born in a Chriſtian Country? Did our Lord and Maſter (tho' the Lord of the whole World) give us any ſuch Example when in the World? And doth not the Apoſtle bid us do good unto all Men, and eſpecially unto the Houſehold of Faith, tho' we ought to be kinder to our Brother Chriſtian, yet ſurely he ought to do good, or at leaſt to do no wrong to mere *Pagans* and *Infidels*.

4. Plea. *Did not the Jews buy Slaves? How often do we read of the Bond Servant bought with their Money in the Jewiſh-law, and we may not do what God's own People did?*

A. I anſwer firſt in the General, that the Judicial-law of *Moſes* (whereof this about Bond-Slaves is one) in made Void, and no Rule (further than it carries a Moral Reaſon with it) for Chriſtians to walk by, who (as ſays the Apoſtle) are not under the Law, but under Grace. But

2dly. Let us deal with thoſe Poor Negros, as the *Jews* were commanded to do with the *Heathen*. 1. When they had bought them they were oblig'd to bring them up in the true Religion See *Gen.* 17. 12, 13. God commands *Abraham*, *He that is born in thine Houſe, or bought with* Money of any Stranger which is not thy Seed; ſuch an one muſt needs be Circumciſed, and brought into Covenant with God. 2. Whilſt they were in the Houſe they were to be kind and loving towards them, and 'tis often repeated, *Be kind unto Strangers, for you your ſelves were Strangers in the land of Egypt.*

5. Plea. *The Law of our Land allows it.*

A. The Law of our Land is far from allowing it, that if an *Infidel* be brought into this Kingdom, as ſoon as he can give an Account of the Chriſtian Faith, and deſires to be Baptiz'd, any charitable lawful Miniſter may do it, and then he is under the ſame Law with other Chriſtians — As for our our *Iſlanders* abroad, from whence they came, what carry'd them thither, and what kind of Chriſtians the moſt of them are, I need not inform you: 'Tis their great *Diana*, by this Craft they have their gain, and therefore we can never expect that they ſhould make any Private or By-Laws againſt it; But if the Law be ever ſo much ſilent in this Caſe, he that will do any thing that the Law, (which can never provide in all Caſes) does not plainly forbid, would be but a bad Subject, and I'm ſure a worſe Chriſtian.

Laſtly, They ſay they hereby make them, thoſe uſeleſs Creatures, to become greatly advantageous to Mankind, bring them into a happier Condition, and many of them become good Chriſtians, &c.

A. How dare we pretend to order things better than an All-wiſe Law-giver has plainly Commanded us, or think to put thoſe Poor Wretches to better uſes, than an all-wiſe Providence ſeems as yet to have deſigned them for? If they came freely, what need a Cargo be carry'd to purchaſe 'em? What need of Chains and Bolts and Fetters? And why do many of thoſe Poor Wretches endeavour to ſtarve or deſtroy themſelves or leap over board; If ſo mighty glad of being carry'd into perpetual Slavery? Or if they find themſelves happier under

their Bondage than in their own Country, what is the reaſon, that when one of their Fellow-Slaves dyes, all the reſt ſing and rejoyce and dance about him, as fooliſhly concluding he is happily return'd to his own Country? And tho' ſome of them may be admitted to become Chriſtians, 'tis more than the Seller knows or any way obliges the Purchaſer to, neither can that attone for the reſt.

And ſurely methinks what has been ſaid ſhould be enough to convince all ſuch as are not reſolved before hand that they will not be convinced; Or at leaſt to render the Caſe extraordinary Dubious, and then the ſafer Part is to be choſen, eſpecially in this Caſe, where if (we are afterward Convinced we have done thoſe poor Wretches any Wrong) we can never make them Reſtitution.

FINIS.

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